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HOME MISSIONARY:

FOR THE YEAR ENDING

APRIL, 1856.

Go, PREACH THE GOSPEL.—*Mark* xvi. 15.
How shall they PREACH, except they be sent.—*Rom.* x. 15.

VOL. XXVIII.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

MAY, 1855.

No. 1.

A New Year of "The Home Missionary."

THE commencement of a new year with "THE HOME MISSIONARY," naturally suggests a review of its aims, and an inquiry into the methods by which we all may most effectively unite in promoting its usefulness.

The main *object* of this publication is, to bring the heart of the benevolent in our land, as much as possible, in *contact with the facts of its religious state*. Here is a broad continent receiving great tides of population from the old world; who, bringing hither their various creeds and customs, find themselves suddenly under new laws, and in a social state for which most of them have had no preparation. Perpetual streams of emigration are flowing, also, from the hills and valleys of the Eastern and the Middle States, mingling with those from across the water. What is the religious condition, and what are the religious prospects of this new world, so strangely peopled? The christian Church longs to be brought into intelligent contact with these momentous facts; and it is the great object of "THE HOME MISSIONARY" to do this.—Our country was peopled, in no small measure, by those whose religious convictions were most profound and warm. Their descendants have by no means lost an interest in the sacred themes, and the aims of lofty purport which so enlisted the enthusiasm of an honored ancestry. Myriads of warm and devout hearts are cherishing the hope, that *here* may at last be given to the world the example of a truly *christian* people; that this country may yet prove itself to be indeed Immanuel's land; that this North American conti-

nent may forever be spared the corruption, the wars, the degradation, the misery, through which the eastern world has been so slowly struggling upward, for these hundreds of years; but that here may be visibly founded that last great empire, before whose supremacy all others are to fade away—the empire of the Prince of Peace. The great object of this publication is, to bring these hearts, that long for the coming of the world's true King, into contact with present facts; so that, of their own instinct, or by their own induction, they may comprehend those duties which it is man's highest privilege to fulfill.

But *how* is this "contact" to be effected? By statistics and generalizations? These speak a language known only to a few. By exhortations and appeals? There is but a tithe of the eloquence in rhetoric that there is in reality. By a detailed statement, then, of *all* the facts? This is neither possible nor desirable. How then? Why, seeing that we cannot take up each individual, and set him down in bodily presence among the realities themselves, we do the next best thing in our power—give him, monthly, from the hand of those who are eye-witnesses and actors on this great field, descriptions in detail, generalizations, and statistics, embracing all the most important facts, and suggesting, to every thoughtful reader, much that they do not state; so that the christian disciple who shall keep himself familiar with what is here published, shall not fail, at the end of every year, of having a correct, a vivid, and an adequate view of the religious condition of the West. We let the missionaries speak for themselves; for they are the truest witnesses in their own cause. We give them room to tell their own story; for realities have more significance, both to common minds and to the best minds, than discussions or discourses.

In connection, however, with these pictures and narratives, it is natural, as it is convenient, to suggest some of those principles and those relations in whose light the facts are most correctly viewed; and therefore, it has been our custom to devote a portion of almost every number to themes of this kind. A brief "Miscellany" also finds its place, at the end of each month's correspondence, with a statement of "appointments" and "receipts." Such is THE HOME MISSIONARY.

How can we all promote its *usefulness*?

1. The missionaries can do much. Indeed, the whole matter rests mainly with them. Unless they write good letters, the publication will be worse than worthless; for it is, in large measure, made up of their letters. Unless they have an eye for the true facts of their respective fields, the knowledge of those facts will not be communicated in these pages. Unless they state those facts clearly and graphically, people will not read what they write. Unless they tell their story with vividness and force, it will make no impression; and unless they tell it in modesty and cheerfulness, with christian simplicity and earnestness, they make a *bad* impression. For a "minister" is understood to be a man having one great object at heart, in comparison with which all others are small. It is conceived that he is an *honest* man—who seeks the truth, to know it and to speak it, and who is satisfied with the truth in its simplicity and purity, avoiding all defect and exaggeration, so that his statements are reliable. He is modest; being in the habit of contemplating the greatness of God, and the work and the spirit of Christ. He is charitable; having looked into the depths of his own heart, and having acknowledged his own sin, in the light of God. He is ready to forgive; seeking forgiveness for himself. He is patient to endure; having devoted himself, in the name of Christ, whose whole life was endurance. He is able to wait; being strengthened by an immutable confidence in the goodness of his cause, and in the faithfulness of his Lord. The world justly expects of every christian min-

ister that he will prove himself a truly good man; and no juster claim than this is ever made.

But if this is expected of a minister, much more of a *missionary*. People will fancy—you cannot help it if you would—that the man who goes to the remote frontier, to live on a meagre salary, among all sorts of hard and disagreeable things, exposed, with his whole family, to great toils and discomforts, must be more humble and self-denying, more ardent in his love, and more devoted in his faith, than the one who elects to live among the comforts of the East. They are apt to think of him as a man who is “enduring hardness as a good soldier of Jesus Christ.” The very name of “Missionary” has a certain Apostolic odor, and its associations are with the purest, the noblest, and most devoted men that the world has seen.

If, therefore, a *missionary* should assume in his letters a sanctimonious tone, or should seem to be giving way to a spirit of complaint, or of despondency, the incongruity is painfully felt. It is not expected that souls consecrated to toil and self-denial will be left to the formalism of that wearisome verbiage, in which the indolence and feebleness of truly good men too often evaporate. They are supposed to be in too close and vital connection with facts, to be exposed to a habit of routine; and to have too much manly fortitude, and too much christian faith, to make ado over the hardships which they *expected* to meet, and over the endurance for which the people honor them. No! The missionary is the successor of Apostles, and is upheld continually with the greatness of his hope, and the divineness of his purpose, and the immutability of his faith. A hearty, vigorous spirit is his—able to *greet* the troubles of life as good friends come in disguise. He is superior to fear. He is full of love. “I can do all things,” he says within himself, “through Christ who strengtheneth me.” The pages of “THE HOME MISSIONARY” bear witness to the cheerfulness under heavy trials, the hopeful energy, and the christian faith which generally characterise the missionaries at the West. Every sensible man, indeed, who goes into a new country, knows that hardships are not to be avoided; and so, makes up his mind to meet them worthily. But there is a peculiar support in the consciousness of devotion to a holy purpose; and he who feels that he is offering his body as a living sacrifice unto God, has a hidden center of support which the merely worldly man knows nothing of.

We wish to remind these brethren of the importance that attaches to the communications which they make to this Society. Their letters all go into its archives, where they are most carefully preserved for future generations; but before they enter that depository, many of them appear before the public, to tell the story and to plead the cause of our Western Christendom. Does any person wish to know what these great denominations are doing for the evangelization of the land—he reads THE HOME MISSIONARY. Is any one desirous of understanding the religious characteristics, the wants, and the hopes of our new country—he reads THE HOME MISSIONARY. Are any curious to learn what sort of men, for education, for piety, for zeal, wisdom, and energy, are assisted by this Society—they examine the pages of THE HOME MISSIONARY; they look at the style of the letters, they search for evidences of practical sagacity, fortitude, and devotion; they inquire what results are reached, what kind of revivals occur on missionary fields, what kind of people are gathered into these churches, and what kind of churches are trained under these pastors and teachers, what effects are wrought within the bosom of neighborhoods and towns, and what character is given to the mass of the people. The missionary, therefore, when he sits down to write his quarterly report, may well do it with thoughtfulness, with carefulness, and with prayer. He knows not

beneath what eyes the words that he pens may pass. Let him, in all simplicity of heart and purpose, do the best he can. The usefulness of this publication depends, in great measure, upon the goodness and intelligence of the men whose letters are printed in it.

2. PASTORS, *at the East and at the West*, can do much to promote the usefulness of THE HOME MISSIONARY.

The Bible itself, if piled up in stacks on storehouse floors, or left to gather dust and worms on neglected shelves, would do no good in the world; and we cannot claim for our little magazine any charm for doing good *when it is not read*. In this day, when many run to and fro, and knowledge is increased, when new books and newspapers come in locust swarms, and the minds of men are eaten up of these intrusive, incessant, insatiate visitors, it is hardly to be expected that a modest little pamphlet like this, proclaiming on its front its exclusively religious nature, and its devotion to mere every-day *home* affairs, should make any great stir, or attract the attention of the multitude. It may deem itself fortunate, perhaps, if, amidst the great crowd of excitements, it secures a hasty glance, and a moment's thought. It has no wondrous stories to tell of idolatries and horrid rites, of strange peoples and remarkable customs, relics of ancient empires and literatures, volcanos, temples, ruins, new discovered races, old religions dying, or dead hierarchies reviving, stars falling out of heaven, while all things are becoming new. It tells only of our own land and our own people, and never goes out of its way to find something new, never stoops to startle or amuse, but simply utters the fact as it is.

Now then, although its theme is the one which lies nearest every patriot's heart, yet it manifestly needs the kind offices of its friends. Pastors will be doing a good thing for their own churches, as well as for the cause of Home Missions, IF THEY WILL READ FROM THE HOME MISSIONARY AT EVERY "MONTHLY CONCERT FOR THE CONVERSION OF THE WORLD."

There is surely no good reason why the churches should be left in the dark concerning the exigencies of the home field; nor is our country of so little consequence in itself, nor yet has it so weak a hold upon the affections of the people, that its interests will not bear to be spoken of on the same day with those of Heathendom. He who has not learned how the two causes of "Home" and of "Foreign Missions" plead for each other, and reinforce each other's specific plea, is but imperfectly prepared to advocate either. These twain are but *one*—and they make the same demand upon pastor and upon people. If one needs to be known, the other needs it equally. If the one needs to be remembered every month, the other needs it as much. If the one may presume to ask for the prayers of Christians, the other ought to be able to *assume* that it will not be forgotten. If the idolatrous sects of India can interest a christian audience in America, surely the errors and the struggles of the human soul here will interest them too. If the privations of Foreign Missionaries touch their hearts, the greater privations of Home Missionaries will affect them as tenderly. If the remote expectation of the world's conversion can stir their enthusiasm, the immediate enterprise of deciding the world's great battle *here*, will not fail, when properly set forth, of rousing it to an equal pitch. We are persuaded, that an adequate presentation at the Monthly Concert of the cause of Home Missions, in connection with that of Foreign Missions, will add immensely to the total impression upon the minds of the people. Let the pastor bring in the two monthlies together. When committees are appointed to report on various missions, let one third of them, at least, have reference to our own country. When the assembly

unites in prayer, let not the cause of our NATIVE LAND be forgotten; but let its interests be borne on the aspirations of fervent hearts, as they ascend before the throne. Have not our HOMES, and our BRETHREN, bone of our bone and flesh of our flesh, a right to expect that we will remember them on occasions like these; and that when we are met to pray for the *world's* conversion, so large a part of the world, and one the dearest to us of all, will not be left out? Surely this is so. Let the Home Missionary then, feel, as he sits down to indite his quarterly report, that his words, if published, will not be wholly disregarded when his brethren at the East meet to pray for those who labor for the kingdom of God. The thought will be a comfort and an encouragement.

Finally: We venture to invite christian *laymen* to join with their pastors in promoting the circulation of our magazine.

If in any church there is a lack of interest in Home Missions, be sure it is from a lack of information: the subject has not been properly brought before their minds. No child of God can contemplate the destitutions of our new settlements, or the perseverance, the self-denials, the usefulness of the missionaries of this Society, without feeling a strong desire to have a part in supplying the one by ministering to the comfort and efficiency of the other.

The policy pursued by the American Home Missionary Society leads to the employment of as few agents as possible. It has, at present, no agents merely for the purpose of addressing the churches and taking up collections—none whose labors are not indispensable for other purposes. Hence, there is the greater need that the periodical of the Society should have a large circulation, so that the churches may be enabled to comprehend their duty in reference to the Home Missionary work. Experience, of the most definite and satisfactory kind, has convinced us that wherever this publication receives the attentive perusal of a christian people, there this great cause meets with a worthy appreciation, a prompt and generous support. It is, unquestionably, the cheapest and most efficient agency that we can employ.

We do, therefore, urgently invite the coöperation of our brethren, *laymen* as well as ministers, in enlarging the circulation of THE HOME MISSIONARY. We are persuaded that there are *scores* of churches in every State whose contributions would be *doubled* within two years, by a wise distribution of this periodical, a proper improvement of the Monthly Concert, and a proper division of the collections then taken up. Instances could be quoted that would justify this remark, but it needs no proof. The fact is obvious upon "inspection."

Brethren of the churches! We commend the missionaries of this Society, and the work in which they are engaged, to your affectionate appreciation and remembrance. Do not forget them when you kneel, with your families, at morning and evening devotions. Speak of them to your children, with the honor which they and their cause deserve. Cherish them within your heart, when it rises in its secret devotions to communion with "the Father." Be yourself a "missionary" to the souls that are nearest you—a *Home Missionary* to those about you; then shall we have no fears that your interest will decay in those who pre-eminently bear this honored and beloved name.

Missionary Intelligence.

OREGON.

*From Rev. Thomas Condon, Tualatin,
Washington Co.*

His Field.

We meet yet in the old log meeting-house first raised here by the missionaries. It is sadly out of repair, quite picturesque in its appearance, but thoroughly uncomfortable; reluctance to repair it arising from a hope of being able to build a new one next summer.

It would be difficult to find a company of young people attending academy and college, more attentive to the preaching of the Gospel, than the one which meets in that old log-house; and accordingly, our village at all times, but especially on the Sabbath, would at once be taken for one of New-England mold.

There still continues among us an increasing interest in religion. Our Sabbath services, notwithstanding the discomforts of an Oregon winter, are all well attended, especially by the young people; while our weekly prayer meetings are even better attended, and are becoming more interesting.

Since my last report, three persons have united with our church, one by letter, and two on profession of their faith. Others are seriously and earnestly seeking Christ, and every thing about us indicates a steady religious progress, which leads us to hope God has larger blessings still in store for us.

CALIFORNIA.

*From Rev. John H. Brodt, Columbia,
Tuolumne Co.*

Columbia.

I informed you in my last, that I had made Columbia my home. You will doubtless be happy to hear that my people at once assumed my support, hoping it would encourage the Society to send out more laborers to do a little spiritual mining among these hills. This place

ought to have been occupied two years ago.

We have a congregation of about two hundred and fifty, and expect to organize a church of some twenty members, within a fortnight. Our Sabbath services, morning and evening, have been held in the "Methodist Church North," until this month, when we moved to a new house built for the "Methodist Church South," it being larger, better, and not occupied at present. My people expect either to buy or build, some time this summer coming. The pastors and people of both the Methodist churches have shown us the utmost kindness and hospitality. The church has been well filled, and in the evening crowded. There were twelve present at our last Friday evening prayer meeting; and I have not much doubt but there will be twenty at the next. It is held in my study. We have not been able to hold a Sabbath school as yet; but as soon as we have a home for the family, you may be sure that we shall look out for the nursery. We have a large number of families—large for California—and, I think, shall have a flourishing Sabbath school. As to my personal comfort, by the liberality of one of my trustees—and this is only a specimen of his liberality—I occupy a comfortable house of two large rooms, well furnished, having a large yard and outhouses, such an one as would rent here for \$25 a month.

Columbia is the largest mining town in the State, situated very nearly two degrees due east from San Francisco, on the sides of the Sierra Nevada Mountains, one half mile above sea level, accessible, by fair stage road, from Stockton. An excellent supply of water is brought, some twenty miles, from a branch of the Stanislaus river, at an expense of about half a million of dollars. Situated in a rich mining district, it promises to be a place of increasing importance for many years to come. The weekly yield of its mines varies from \$60,000 to \$100,000, for nine months in the year. And yet, the mineral resources of this region have not begun to be developed. The compact part of the town covers about eighty acres, and contains some thirty brick stores; all, with the exception of perhaps a dozen

wooden and one brick building, have been built since July last, when the town was destroyed by fire.

Besides the two churches mentioned above, we have a small Roman Catholic church and a Jewish synagogue. The "Masons" have a fine brick hall; the "Odd Fellows" and "Sons of Temperance," wooden ones.

Morals.

There are two theatres, two large "fandangoes" or Spanish dance houses, six public gambling saloons, and ten *public* houses of illfame—some of them tastefully fitted up, with gilded signs, and wide open doors, where men who would blush at the suspicion of such an act at home, may be seen in broad daylight or at evening, lounging and chatting with the degraded inmates. There are *forty* places where rum is retailed by the glass; and of all our stores, only *one*, a Mr. Brainard's, is shut on the Sabbath. The banking houses are closed, and they find that as much business can be done in six days as in seven. On each Sabbath day, may be heard, mingling with the tones of the "church-going bell" and the voice of praise and prayer, the piano, and the money-chink of the gambling houses, the violin, and drum, and tripping step from the "fandangoes," the loud laughs and curses of half-intoxicated men, the growl, and bark, and yell of fighting dogs; and underneath all these, "the busy hum of the sons of trade," and perhaps a large wagon, labeled "*Theatre Night*," carries a brass band that discourse their music to crowds of miners who stand on the corners of the streets, discussing the news of the week.

But, believe me, a better day is coming. The gambling saloons are paying poorly. The reign of gamblers and fighting men is fast coming to an end. The better class of men—I am happy to say they are the greater class—are beginning to be roused to a sense of their rights, if not to their duties. The worse men among us are fast disappearing. The revolver, by which they have ruled, and the public sentiment, which they have ruled, are fast thinning their ranks. "They that take the sword, shall perish by the sword." The blacksmiths of the county have declared that they will not work on the Sabbath; many of our other mechanics and miners have done the same; and though the great number of foreigners will for a long time prevent us from enjoying perfect quiet on our Lord's day, yet our own people will one day put a

stop to the more noisy of Sabbath amusements. They might do it now, if they would act in the matter. But alas! every man seems in such haste, in this mad steeple chase for wealth, and all are so anxious to return "*home*," that they have little time or inclination to spend much labor on the State they expect to leave so soon. Oh! if I could reach every christian ear, in all that dear land we call "*home*," I would say: Pray!—pray earnestly, perseveringly, for California! Pray for your sons and daughters here! Pray for that little band—and what are we among so many—that are laboring, praying, and scattering precious seed among these rocks, and on these mountain sides. Pray for yourselves; for, the reflux human wave from these shores, heightened by all that our energy, our wealth, our wickedness can give, must dash over the Atlantic coasts, and send its spray far into the interior. Pray for the world; for *half* the energy of such a State as this, if only directed rightly, might, with God's blessing, convert all its nations. Brethren! Sisters!—Pray for us! We *never* forget you. A deeper silence settles over our congregations, disturbed, it may be, by a sob or sigh, as, on each Sabbath, the preacher leads their hearts to the throne of grace, pleading for "our dear, our native land." *Meet* us at the mercy seat! There are signs of good. Every spiritual effort washes out golden sands, and here and there lumps of gold, that, purified, shall go to make up the crown of our Redeemer.

From Rev. James Pierpont, Placerville,
El Dorado Co.

Self-Support.

I take my pen to communicate a fact which will cheer your heart and the hearts of christian friends upon whose bounty we have so long subsisted. Your appeal to the churches, in which the embarrassed condition of the Treasury was made known, was not without effect upon the hearts of our little flock. I preached a sermon upon benevolence, at the close of which we took up a collection in behalf of the Home Missionary Society. Fifty dollars were contributed. It was our first free-will offering to that Society to whom we are indebted for a being as a church.

Last week, Rev. T. D. Hunt, your Agent upon this coast, made us a visit. He went among our citizens, and pre-

sented your cause and the interests of our church in person, and in a way not possible to your missionary. A monthly subscription of fifty dollars was secured for the term of three months. At a meeting of the church, this subscription was increased to nearly one hundred dollars. This, with our Sabbath collections, we think will suffice for our support. After the usual appropriation for the month of February, we shall no longer draw upon your Treasury. Henceforth, trusting in God, we will sustain ourselves. Most grateful are our feelings towards the patrons of your Society; and annually, so long as your missionary remains in this place, will we cast into its Treasury as God has prospered us, hoping to repay, at least in part, our own indebtedness, and assist you in giving the Gospel to other and more destitute portions of our Lord's vineyard.

Next Sabbath, we are to ordain two of our young men as elders. Thus far, as a Presbyterian church, we have been but partially organized. Your missionary has, from necessity, borne the entire responsibility of all church action. This responsibility he will now share with those whose prudence and piety are unquestioned.

*From Rev. William W. Brier, Alvarado,
Alameda Co.*

Loss sometimes Profit.

My people are mostly farmers; and the price of grain has been so low as scarcely to pay the expense of harvesting, leaving the people ruinously and hopelessly in debt. Yet I trust that the lack of earthly comforts and wealth will lead them to seek a more enduring treasure. The third of my salary which you supply, is my principal reliance for a living.

I had hoped to replenish my library this year, which is the same I shipped from New York five years ago; but this hope is deferred.

It may seem strange, that in a land of gold there should be want and poverty, even among ministers; but it is a fact, how much soever we may wish to conceal it. There are here a number of worthy ministers, who are hard pressed by debts, and with difficulty sustain the reputation of honesty. They handle what, in the Atlantic States, would be considered large sums, in order to secure

comforts far inferior to those enjoyed by missionaries in Indiana and Illinois. There are many places in our State where ministers are much needed, but not one where a man will not be called upon to "endure hardness" as a good soldier of the cross.

This has been a dark year for California, in a financial point of view; but there has been more light of heaven than ever before. The delusive hope of sudden wealth has been broken.

There are not so many cases of metallic insanity. We can now find men clothed in their right minds, and willing to sit at the feet of Jesus. That expression of our Savior, "Ye cannot serve God and Mammon," has been fearfully illustrated in this State.

IOWA.

*From Rev. John D. Strong, Springfield,
Keokuk Co.*

Keokuk County.

I will render to you, as concisely and as accurately as I am able, an account of my field and of my labors during the last quarter. This county contains a population of over seven thousand. Near the centre of it, there are two villages, five miles apart, of several hundred inhabitants each, and a larger one in the south east corner; while several others have been commenced in the west and north. The county is watered by the two forks of the Skunk river, and their tributary creeks. The banks and "bottoms" of the streams are generally wooded, so that this county is, I think, unusually well timbered. It is, however, very much of an inland county—about equally distant from the Mississippi and the Des Moines, and also about equally distant between the two great thoroughfares leading westward. A railroad, however, has been laid out through the southern part of it, running from Muscatine to Oskaloosa. The county is also very well furnished with saw and grist mills, which, however, have done but little during the past season, for want of water. The north-western part of the county abounds in "stone coal." The surface of the country is rolling, the prairies beautiful, and the soil exceedingly fertile.

On account of the inland position of this county, I think it contains a greater

proportion of the original settlers, than most others in the State of equal population. Many of the people are from Ohio; but they are mostly from Indiana. Many of them have always been emigrating; and society here, in every part,—in its physical, moral, educational, and religious departments, gives melancholy evidence of that degenerating tendency, incident upon a migratory life. Still there are, scattered here and there, through the county, a few families of a higher civilization. In the immigration of last year, there was, I think, a larger proportion than usual, of families of wealth, cultivation, and piety, who will be permanent and useful settlers. But the general embarrassments of the country may cause that kind of immigration to cease for a time, yet it will doubtless be renewed when prosperity returns; and it is quite probable that then the whole aspect of things here will be greatly changed for the better.

Religion.

When I came to the county, there had been very little done here by Congregationalists, or any kind of Presbyterians. The policy of some of the denominations seems to be, for the most part, to bring religion down to the people; and so, when all is finished, the people appear to be just about where they were before—only, that now they think their religious interests perfectly *secure*, and are somewhat puffed up with spiritual pride. I do not of course include *all* professors in these remarks. There is no special lack of meetings at most of the important points; for the preachers of these various orders are successively seeking to impress their peculiar views upon nearly the same hearers. So here again is Babel.

Ministers!

Indeed, I have never yet found a place at the West where there was not a large supply of ministers; and in this county there are neighborhoods, where I can hardly enter a house without stumbling upon one. These preachers, nearly all, are regularly engaged in some secular pursuit, by which they live like their neighbors; and most of them possess only the merest rudiments of an English education. The material here, for building a spiritual temple for God's honor, is mostly, either in its rude state, or in the shape which such master builders have given it. Alas for the building!

I suppose this to be as really a "missionary" field, as any in our country. Almost every social improvement yet remains to be effected. Prejudice and party spirit, and erroneous and narrow notions on all subjects are to be removed; temperance, industry, and education, Sabbath observance, and benevolence, and the worship of God are to be promoted, with whatsoever else pertains to a true christian civilization, and the salvation of souls.

*From Rev. Charles Burnham, Knoxville,
Marion Co.*

The "Hot-bed" System.

Since my last report, three persons have united with this church by letter. They seemed to be much interested in the church, and we trust they will be a valuable acquisition to it. The prospect is, that three others will unite with us the coming quarter. It is true our growth is slow, and we can scarcely expect it to be otherwise under present circumstances. I presume we might double our numbers in three months, did we receive members as some other churches do; but this, in my estimation, would be adding weakness instead of strength. This state of things must be endured, till the people learn that there is a more excellent way; which they will learn, after having joined the church three or four times over, under the "hot-bed" or "high pressure" system. When they have found that their moral maladies have not been removed, but rather increased by this course, then they will turn, if not to infidelity, to a system of a more peaceful and permanent character.

Increase of Population.

In 1850, our population was 193,000, or thereabouts. The State census of 1854, taken early, *before* most of the emigrants reached here, shows a population of 326,000; so that now, we doubtless have 400,000 inhabitants. This town, one year ago, had a population of some 300 and 400; now it has about 800, and it is said, that *forty* houses will be put up this season, if lumber can be obtained.

Ungodly Preaching.

Incidents are continually occurring on the missionary field which illustrate the

importance of excluding unsuitable persons from the ministerial office. The pulpit should be utterly closed against many of those men who have been permitted to enter it. They are incompetent. They are unworthy. Without fixed, or clear doctrine; without dignity of character, or even decency of manner; without practical wisdom, and oftentimes without a plausible *appearance* of piety, they are totally unfitted to be teachers of the people in any thing—least of all, in religion. It is not strange that the Gospel should be despised where it has such interpreters; that Christianity should be contemned, where its prominent representatives and advocates are so little worthy of respect; and that men should prefer to be infidels, when “piety” is so ignorant, so vulgar, so shallow, and profane. A *Missionary in Iowa*, writing of a sermon which he heard from a man of this class, observes:—

I must say, that I never heard *more profanity* in the same length of time, since I came to the West, than he uttered in his sermon. One wicked young man said, at the close: “Another such sermon would send us all to hell.” Another person who had, for weeks, been somewhat interested in religion, said: “A second such protracted meeting would make us all so hard, that we never should be converted.”

In other phrases, too expressive, some of them, to be quoted here, have plain and sensible men expressed themselves in regard to such preaching and such procedures. Individuals who went to the meeting in the hope of hearing something that should be a real help to them, with a sort of hungering after views of truth which should overawe, solemnize, and soften their hearts, are not only disappointed, but are filled with unspeakable loathing; and turn their backs upon these unworthy misrepresentatives of the Gospel of Christ, declaring, and sometimes with profane emphasis—“That if religion be such as this, they would not be hired to have it.”

There can hardly be conceived a stronger argument than such facts as these afford, in behalf of the American Home Missionary Society. The thought, that our country is to be given over into the hands of an ignorant, and *virulent* ministry, a set

of bawlers, and scoffers, such as some of these are, or a set of wild errorists, such as others are, cannot be tolerated for a moment. Our new settlements must have the institutions of the *Gospel*: and the foundations of society, there, must be presided over by a spirit of mild and patient wisdom. We must find some way of supplying our whole country with a well-educated, and pious ministry. In endeavoring to do this, it behooves us, first of all, to improve to the utmost the means already in operation. These must be sustained and enlarged; others must be developed from them, or added to them.

WISCONSIN.

*From Rev. Leonard L. Radcliff, Viroqua,
Bad-ax Co.*

A Swarm.

When my commission came, “immediately I conferred not with flesh and blood,” but gave diligent heed to the call. I had been on the ground, and had witnessed the pressing demand for an able and faithful minister of the word. Accordingly, I planned to be, as far as possible, free from every secular care, and “determined not to know anything among them save Jesus Christ and him crucified.” From what I had seen here in the month of July, it was not possible, however, to anticipate the state of things on my return and at present. I knew there was no church, no meeting-house, and no pious family where we might hope to get comfortable boarding, nor any sufficient and comfortable place in which to convene the people; but I had my eye on a new hotel just building.

The two already in successful operation were more than full; and every house in all this region, with few exceptions, was occupied by two, and some, three, and even four families. In addition to this, the roads in every direction were lined with emigrant wagons camping out, and caravans of them were coming still, while no place of shelter was prepared for them, and the demand for lumber and building materials was twice as great as the supply. A kind man, his wife a professor of religion, took us in at great sacrifice of room and comfort.

A Small Upper Room Unfurnished.

As there was no other place where I could board for the winter, the owner of the new hotel offered me a room in the garret, till next spring, if I would "find the stuff and finish it off." So at it I went—gathering up fragments, and watching my chance among the workmen to borrow tools, when they were at their meals, or in bed.

Mostly from necessity, and partly on the score of economy, we concluded to set up housekeeping for ourselves, and this, though confined to a single room, some eighteen feet by fifteen, and which was finished by lathing on the rafters, up just high enough to permit one to walk under with his hat on. I am thankful for a room six feet high! It has one window of twelve lights on the south side.

We left a most delightful location, and a home in nearly all respects suited to our taste and convenience, with numerous intelligent christian friends to sympathize and labor with us in the cause of truth, for such a location as this! I write not in complaint, or to show that we have a hard lot; for our greatest privations and sufferings bear no comparison with those of the Master, and the holy men of old. Indeed, we seem to be denied the pleasure of real *suffering* for his name.

Oh how little is known in this nineteenth century, among christian ministers, "of the fellowship of his sufferings," of "being made conformable unto his death," of living in the same manner and for the same end! Are there any who understand this? I hope there are many.

Preaching-place and People.

We feel that we can put up with any and every privation and suffering peculiar to frontier missionary life, more easily than we can endure the want of sufficient and comfortable places in which to convene the people. There is not a comfortable house for worship in the whole county. There are four or five places for schools, but these are any thing but suitable for our purposes. In this town the school is taught in the court house, a log building, 18 by 24 feet, and without any ceiling. In Springville, a town four miles northwest of this, embracing some forty or fifty families, there was, in the fall, a log school-house; but a promise of a better one resulted in the sale of that for a stable, and now we have neither

house nor school. I preach in a private house there, and at such other points as I can reach. There are some eight or ten different neighborhoods where I am urged to come and preach; and they are mostly places of some promise, and, by timely and faithful culture, would doubtless yield good fruit.

When I came here there was no regular preaching on the Sabbath. I gave my notices, in advance, of regular appointments for every Sabbath. In about four weeks, the Methodists came in with an appointment. Of course, I gave way, as the house is county property. Now, the Campbelites are in for the same right; others still are claiming a like privilege, and there is no guessing what will come next.

I find in different portions of the country, a few families who have been connected with or trained in Congregational and Presbyterian churches, and some of other denominations who are anxious for an organization of our order, and will go in with us. Nearly all the Middle States and Canada, with Kentucky, Virginia, and Missouri, have representatives in this county. England, Scotland, Ireland, and Norway, have sent theirs also, and these bring with them the peculiarities of about as many religious sects.

The Methodists have two circuit preachers, and three or four small classes. The Campbelites have poured in like a flood the past fall, and have now here two preachers.

The people seem to give me a hearty welcome in every place; and rejoice in hope of my stay among them. They have done nobly in subscribing for my support, and again for a house of worship.

Feeling myself crowded out of a place of worship by other sects, I resolved on building a house for the Lord—drew a subscription securing the property to the Congregational Church and Society, and making every subscriber a voter in determining the size, plan, and location of the house. This arrangement suited and interested a large number of young and middle aged men who were never before interested in any religious movement. We have about \$300 pledged towards an edifice. It is out of our power to erect one of much size or pretension. We shall aim merely to put up something that will answer for two or three years, to be sold so soon as we are able to build one good enough to be permanent.

The cheery vigorous spirit of our enter-

prising brother is as good as a band of music. We feel ourselves marching off by his side, with a light "quick-step," and obstacles are nothing before us. What is a room in a garret—unfurnished—unfinished? What if the church be an old log hut, with gaping chinks? What if all Babel be pouring round us, in endless noise and confusion? The garret! It shall be finished and furnished, anon.—The old school house! Sell it for a stable; we can build a tight shanty, that will do for a year or two; and then—for a handsome new church. The Hittites, the Hivites, the Jebusites; and all the "ites," and the "isms?" We will *put it to vote*, and every "subscriber" shall help us.—If ye have faith as a grain of mustard seed—the mountains must begin to move!

*From Rev. Charles R. French, Barton,
Washington Co.*

Excitements.

Great political excitement, as usual, has attended the Fall election. This had its evil effect upon our congregation. Men spent the Sabbath at the law offices, the stores, the grogeries, and the billiard saloons, in drinking, gambling, and discussing politics. Moreover, we have reason to think that sectarianism on the part of persons not connected with us, and a spirit of worldliness and spiritual stupor, on the part of some of our own number, have kept many from the sanctuary on the Sabbath. Still another cause operates unfavorably. I refer to that periodical and spasmodical religion, if *religion* it may be called, which so much prevails here. Other denominations have their communion seasons, and quarterly gatherings, and camp meetings, when, out of curiosity, or for the mere excitement of the occasion, many attend, who seldom if ever visit the house of God during the intervals of these assemblages. These things, and many others too numerous to mention, exert their baleful influence in this rude, unsettled, mixed, and changeable community. They render the life and labors of a missionary exceedingly difficult and trying.

Hostility of Papists.

On the afternoon of each Sabbath, I have preached at West Bend, one mile

from this place. There also our congregation is not large, though most of the American population attend our service, at least irregularly. The majority of the population is German, and infidel or Roman Catholic in sentiment. The American population are desirous of maintaining public worship, and have subscribed fifty dollars for my support. But the Germans endeavor to prevent all Protestant worship in the community. They have more than once closed the district school house, where it has usually been held; and I myself have several times been *stoned* while passing the street. It seems to be Roman Catholic, or infidel manufacturers and venders of intoxicating liquor, from whom this opposition and persecution proceeds. What will be the result of all this we cannot conjecture. Our purpose is, God willing, to continue our worship. We feel that we need the prayers of our brethren.

*From Rev. Isaac N. Cundall, Rosendale,
Fond du Lac Co.*

Preachers.—A Young Girl.

My location is fifteen miles west of the south shore of Lake Winnebago, in one of the finest farming regions in the State. This whole section of country, as I am told is the case to a very great extent in the West, has been settled by communities. In one direction we have a large settlement of Welsh; in another, of Irish Catholics; and in another, of Holland Dutch; while here the population is mostly from New England and New York, and a large proportion from the States of Vermont and Connecticut. We are surrounded by an abundance of preachers. Some are good men, and manifest an excellent spirit. But most of them are illiterate, and generally skeptics, or infidels. In one direction, we have a church, whose creed is a mixture from those of the Seventh day Baptists, the Second Adventists, and the Annihilationists. They have a preacher, and go by the name of "No Soulites," or "Sleepers." In another direction, there is a church that has for its preacher a *young girl*, some fifteen years of age, whose advantages for education have been limited to a few months in the common school. There is a great lack, in this region, of an efficient ministry, men of sound heads and sterling piety. This want increases as we go north and west. A young man, a member of this church,

who has just returned from distributing Bibles among lumbermen in the Wisconsin pineries, reports a sad religious destitution in that part of the State. "Preachers" are there; but they are not men of the right stamp. It does not take a long residence here to convince one, that the West demands the best men. Many who would be acceptable preachers at the East, would fail here. The most gifted and devoted men that graduate from our Seminaries, will find here ample scope for all their acumen and logic, and a demand for all their piety and zeal.

Prospects.

I preach here in a log school house. It is filled to its utmost capacity on the Sabbath, and holds, when *packed*, about one hundred and twenty-five. The congregation would be much larger, if we had more ample accommodations. We have an interesting Sabbath school, which would also be larger if it were not for the fact that the parents keep the children at home, because, as they say, "it is too bad for them to take up the room and crowd out older people." Losing this interesting class from the school, we lose them from the congregation. But we are longing for the time when we can enter our new church, which we hope to dedicate next month. To erect it has cost many hard struggles and sacrifices, but to see it regularly filled from Sabbath to Sabbath will soon repay all it has cost. We shall not have to wait long before this will be the case, if our congregation continues to increase as it has steadily done for the last few months. In religious matters, there seems to be a change gradually coming over this entire community. The number of hearers increases; more seriousness is manifested; anxious hearts look up through tears during service; and afterwards beg to know the way to the Savior. It is with gratitude and rejoicing that I am now able to repeat, that God's spirit is manifestly in the midst of us. We are earnestly hoping and praying that there may be still richer mercies in store for us. How great is the encouragement for sowing, when the seed time is so soon followed by the joyous harvest. I feel the need of tracts and good books, such as are suited to the cases of careless sinners and anxious inquirers. One young lady, a few days since, returned to me the tract entitled "Repentance or Perdition," saying, "I wish this tract to do some other person as much good as it has done me."

Through its influence she is now rejoicing in hope.

I have received a unanimous "call" from this church and society, to become their pastor. This call I have concluded to accept, and shall probably be installed at the time of the dedication of the church. I have been led to this decision from what seems to be the clear voice of Providence, in the manner in which I was led to this place, in the unanimity of feeling manifested where there has hitherto been much discord, in the fact that they have for the ensuing year *trebled* their highest former subscription for the support of the Gospel, and especially, in that the Great Head of the church is now blessing the ministration of the word to this people.

While ministers are laboring at great disadvantage and self-denial, and churches here, in their feebleness, are struggling hard to maintain the institutions of the Gospel, do they hold their proper place in the prayers and affections of their fellow Christians at the East? Brethren! remember these prairie churches at the Throne of Grace.

From Rev. O. W. Cooley, Fox Lake,
Dodge Co.

Backsliding Church-Members.

I have, during the year, taken pains to make myself acquainted with the state of the people at their homes, and the real condition of religion here. This fact stares me in the face:—There are Christians enough in almost any township, of different denominations, and in most towns enough of our own, to leaven this region, to lay the foundation of future churches, and of complete religious institutions—but these Christians are spiritually dead. Many church-members who come to the West never have been Christians, or else they have grievously fallen.

The conclusion to which one year's observation in this region has brought me, is, that if Christians were now, as formerly when scattered abroad, to go, preaching the Gospel, this part of our Western land would soon be christianized. If those who come here acted out their profession, we should soon have churches built, congregations gathered, Sabbath schools taught, the children trained up in the fear of God, and the people converted from their sin. But it is not so. The most difficult and delicate work of the minister is with backslidden professors. How long shall this be? And what shall we conclude

concerning the Christianity of our Eastern churches? Is it half spurious? Let none of our sober, regular, outwardly consistent church members at the East be too confident of themselves. Keyed in and supported, as they are, in the arch of christian society, they may not know their whole weakness. Had their religion borne transporting across the great lakes and over the prairies without loss, then might they, with some reason, be confident that it will bear them across another dark water.

Duty of Churches at the East.

We commend these words of fraternal admonition to the serious attention of Eastern churches. The vow in which they covenant to keep watch over their members is certainly not well kept. Perhaps one reason may be, that no *system* has been devised for doing this regularly. Occasional duties are apt to be forgotten, or to be but imperfectly performed. Whatever the explanation may be, however, there is, beyond all question, very great unfaithfulness in regard to this matter, an unfaithfulness culpable in itself, and injurious to the highest interests of emigrants, and of the communities which they form. If each professing Christian, as he goes to the West, could but feel that christian hearts at home are mindful of him, and that fraternal eyes are watching to see whether he is faithful to his vows or not; and if, when he first begins to stray from right paths, he were to receive even the gentlest check from the cords that bound him in his old home, he would often be held in those bonds, and would be drawn back into the path of duty. And why cannot pastors keep up a correspondence with their emigrant church members, until these have connected themselves with some other church? What if it were made their duty to write to each one previous to each communion; and the duty of the emigrant to send a reply, the contents of which should be announced to the church, as they sit at their Lord's table? And what if each wanderer knew that on such occasions his name was sure to be mentioned, and to be remembered in his brethren's prayers? It is surely the duty of the pastors and churches to watch over their fellow members. What *ought* to be done, *can* be done. Let it *be* done!

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Difficulties of making a Beginning.

In making out the report of my first quarter's labor in this Territory, I feel that I have but little to say in addition to what I have already communicated. My time has, of necessity, been so much occupied with the preparations for the comfort of my family, that I feel but little, comparatively, has been accomplished; and yet, in the light of eternity, I trust it will appear, that my first three months in the service of your Society, have not been altogether fruitless of good. Few of those who are not on the ground, can appreciate the disadvantages in the midst of which we have been compelled to labor. It is not likely that the difficulties to be experienced hereafter, will equal those with which we have had to contend. But little more than four months have passed since the first wave of emigration began to swell along the border of this, at that time, unknown Territory. Since then, wave has followed wave, with increasing rapidity and volume, until the desolate has become inhabited, and the unknown is pretty thoroughly searched out. The season was so far advanced when the majority reached here, and so entirely destitute were we then of any thing like protection against the approaching winter, that there was but one thought in all minds, and all our energies were taxed in giving outward form to that: "We must have dwellings!" And dwellings have arisen one after another, until, at this one point, they number over eighty, and accommodate a population of about five hundred. Hardly another example of such rapid growth can be found, even in California; and though here, the increase has undoubtedly been more rapid than anywhere else; yet all over the Territory, are to be found abundant proofs of the interest which is taken in the settlement of Kansas.

Mistaken Views of the Gospel—Opposition.

In the midst of the excitement that such a state of things naturally produces, it is not wonderful that the majority should feel little interest in spiritual things. Time and thought were wholly absorbed in what appeared an immediate and absolute necessity. Considering these circumstances, I have been much gratified to find so large a number actu

ated by unwavering principle, so many ready to coöperate in every work likely to advance the interests of truth and righteousness. Yet that number is not by far so large as I at first supposed. The great majority of all who come to the Territory, so far as I have the means of judging, are actuated solely by selfish or mercenary motives. Many of them are the open enemies of the dearest doctrines of the cross, and declare themselves determined to wage war against the introduction of "Orthodox sentiments." In my intercourse with this community, I have been pained to find not a few who have been professors of religion in Eastern churches, openly avowing themselves the enemies of the truths they once espoused, trampling on the Sabbath, and ridiculing sacred things.

A Brighter Side.

On the other hand, I find a goodly number of true spirits, who have joyfully sacrificed the comforts of Eastern homes, and the communion of Eastern Christians, for the rescue and salvation of Kansas, and who here maintain a character such as might be expected from the principles they profess. These are truly sources of encouragement to the missionary, when depressed in view of temporal difficulty, or disheartened at the manifold trials which his field presents. The weekly prayer-meetings—we have two—are made doubly precious, by the presence and earnest prayers of such spirits. It is in these praying circles, and especially in the dear Savior whom we are sure to meet there, that we place our hope, in reference to a favorable issue in the times of conflict that now surround us.

Missionaries.

As I stated in a former letter, there is already a liberal supply of missionaries, from the various societies, at this point. Only two that I know of, have gone to any other part of the Territory—one of these, a Baptist Missionary, and the other Rev. Mr. Blood—while no less than five missionaries besides myself remain at this point. These are, from the Baptist Home Mission Society, two; from the American Missionary Association, the United Brethren, and the Methodist Episcopal Church, one each; besides these, though not openly "missionaries," there are two from the Christian denomination, one from the Swedenborgian, and one or two more of the Methodist. While this is so, yet I do not feel called

to give up this important point, and seek another. I was first on the ground, and was unanimously chosen to supply the place for a year. Some of these whom I have noticed are excellent brethren, and such as I would feel confidence in as fellow laborers; yet I think the Committee would justify me, in not yielding the field, however much it may be desired by others, especially as my people wish me to stay.

This is one reason why I have as yet devoted nearly all my time to this point.

A New Field.

As it became necessary, from the urgency of certain parties, that something should be done, and as I desired an opportunity to enter another very important field just opening, about twenty five miles above here, I have given up to the others every alternate Sabbath,—that is, for the present. I find in my new field a few professing Christians, mostly connected with New England Congregational churches. If the place has the rapid growth in the spring that is expected, it will not be many months ere another church will be needed at that point; but the two places are so far distant from each other, that it will be a difficult matter for one man fully to attend to the duties thus devolving upon him; especially will this be true, when the tide of emigration comes in upon us next season. This second point alone will demand the entire energies of one man, and I have some hope that it will be able to do something for his support—though much cannot be expected, until we begin to be producers instead of consumers. I preached at this new point last Sabbath to about twenty five as attentive listeners as I ever addressed, and was happy in being the first to declare the truth as it is in Jesus, upon a spot where thousands will yet congregate for the worship of God. My mind could not avoid going forward to that time, as I felt the strong contrast between our situation, and the circumstances under which our Eastern brethren meet for worship, and those that will characterize assemblies that shall be held on this same spot, a few years hence. Our sanctuary was a small log house of Indian construction, formerly used for a dance house, but now as a store-room. It is entirely without windows or other means of light, except the crevices left when building. Yet even here, in a room scarcely tenantable by our poorer families at the East, and in almost total darkness, we had a most

delightful season of communion with each other, and with our Heavenly Father; and I had the satisfaction of feeling that a good impression had been made upon some careless minds.

Climate, Health.

I find that external circumstances have little to do with our real enjoyment. If the heart only be right, it is possible to put up with privations—and that too without feeling discomfort—which would be thought in our former homes perilous to life. In these tours through the Territory, whether for preaching or exploration, my custom has been to take the cold ground for my bed, and often the open air—in mid-winter—for my covering, and never do I get one much better while on my journeys. Strange as it may seem, I scarcely suffer inconvenience from this mode of life; though what may be its future results is uncertain.

It is my opinion that there are few countries more healthy than this. When our exposure is considered, there is little sickness among us; but then, this is admitted on all hands to be a very favorable season. Were it not so, there must be much suffering.

ILLINOIS.

From Rev. James R. Dunn, Wenona, Marshall Co.

Good By to the Old School House.

We have been permitted to abandon the old school house which was erected some eighteen years ago. Thanks to a kind Providence, we shall no longer have to do penance on those old slab seats, nor gaze at obtuse and acute angles, formed by the settling of a corner here, or the rising of another there, as the temporary underpinning gives way in various places. Nor shall we sweat and pant for air in summer, nor writhe with frozen toes and cramped fingers in winter. Those gaping cracks in the floor and sides used to let in jets of piercing wind in cold weather, while in the summer, the sweltering atmosphere seemed to stagnate.

We have procured the use of a very comfortable building, which, with some repairs and remodeling, has proved a very suitable room for meetings, and

also accommodates a select school. We have one already in operation, with from sixty to seventy scholars—taught by a very worthy and competent man connected with the Baptist Church.

Our congregation has largely increased, so that we now have over a hundred hearers; and we hope soon to see the house filled. It will hold about two hundred persons.

From Rev. D. S. Dickinson, Barrington, Cook Co.

"Like as a Shock of Corn Cometh in, in his Season."

Late in the fall, we had a good deal of sickness in the community, and were called to follow one member of our little church to the grave. She was older by some years, than any other one in the church, and was truly a "mother in Israel." From early life she had loved the house and ordinances of God; but being, with her husband—some years since deceased—among the earliest settlers in this region, she was for many years without any regular means of grace of a public nature. After the organization of this church, and the dedication of our new house of worship, she appeared to be exceedingly happy—often speaking of God's wonderful goodness to her, in allowing her to witness such changes in this new country, to see her children settled around her and doing well in the world, but above all, in allowing her, after the age of *seventy* years, again to join a church of the same faith and order with that she left in her old New England home, and to worship in a neat and convenient sanctuary. Though she lived four miles from the church, her seat was seldom vacant, till her last sickness. Soon after she was attacked, she said she 'would like to live longer; she enjoyed life as well as ever; her children were all kind and good to her, and she loved to worship with God's people; yet she desired to leave all with her Heavenly Father, assured as she was, that He would do all things well.' For a day or two before her death, she was was not in the full possession of her reason. Her last rational words were a request that I would pray with her.

I cannot but feel that the death of one such praying disciple is a great loss to a community.

*From Rev. James Walker, Union Grove,
Whiteside Co.*

"The Husbandman Waiteth Long."

This closes the third year of my labor on this field, under the patronage of your Society. In reviewing this period, a great change is visible, in many respects. The prairie has been fenced and plowed; trees have been planted; houses and barns have been built; a railroad has been made; population has been pouring in like an ever flowing stream, and there has been an increased activity in all the various departments of worldly enterprise. Would that there were a proportional advance in respect to morals and religion. In these there are evidences of but little progress. True, we have exchanged the dilapidated school house, for a neat and comfortable church; and there has been, on the whole, an increase in the attendance on the stated means of grace, and some addition to the number of communicants; but it has by no means been in proportion to the influx of population.

It appears as if the world never had a stronger hold on the minds of men, either within the church or out of it. The blighting influence of worldliness is visible in the prayer meeting, in the monthly concert, and the more public ministrations of the sanctuary. The preaching of the Gospel has not seemed to produce the desired effect. At the end of three years labor on this field your missionary feels ready to exclaim: "Lord, who hath believed our report?" Should not the Gospel be always aggressive, as well as restraining; and should not fruits of its aggression always appear? Very little of such fruit is manifest on this field. It is true that some have connected themselves with these churches, who give credible evidence of having been born again. But what are these few, among the vast multitude peopling these prairies and groves, who live without hope and without God in the world? I blame myself much for this spiritual barrenness. If the Gospel is properly preached, it is mighty through God to the pulling down of strongholds. But here, no very visible impression is made upon them. The fault is not in the Gospel. It is not in the Great Head of the Church. Must it not be in the feebleness and imperfection of the "earthen vessel?" Perhaps it is the want of faith, prayer or ardor and fidelity in proclaiming the word?

Temperance is on the advance continually in this region, and common schools have increased in real worth two fold, since my coming here.

This is a needy field. Though rich in lands, increasing in population, intersected by a railroad, and bearing all the outward signs of prosperity, yet the missionary churches here are small and poor. Without the fostering care of your Society, they must be left to famish and die. Those who are placed amid these great moral wastes can appreciate to some good degree the exceeding value of your Society, in planting and sustaining the Gospel at the West.

"Be Ye also Patient."

We give this letter nearly in full, because it expresses feelings that are familiar, if we mistake not, to christian ministers throughout the land. Who does not know what it is to labor long without the encouragement of visible fruits? How many of the most faithful servants of Christ, have seen the day when it was hard to persuade themselves that their toil had not been all in vain. How many devoted hearts have been burthened with the sad inquiry—"Am I bearing fruit, as a disciple should?"—"Is my one talent bringing any thing into the treasury of my Lord?"

First comes the seed time, Brethren; then, the harvest; "Ye shall reap, if ye faint not." We cannot expect the "full corn in the ear" to show itself in the month that witnessed the sowing of the seed. It is "through faith and *patience* that we inherit the promises; and we "have need of *patience*, *after* we have done the will of God, that we might receive the promise." "The just shall live by faith." The amount of it all is, that God does bless our fruitful labors even when we cannot see that he does; but we shall see it, if we are not disheartened.

It is not impossible, that to the eyes of a stranger, very rich results may be already visible, from the labors of the missionary whose letter is given above. Indeed it is evident, from his own account, that good elements are vigorously at work in his field. "Temperance is steadily on the advance. Common schools have increased in real value two fold." It might be interesting to inquire—What is the ultimate basis upon which this im-

provement rests? All *ultimate* social foundations are moral, are religious. Who can tell how much his sermons, and his private labors as a pastor, and the general influences of the Sabbath, which owe their existence to the Church, that owes its efficiency to the minister—who can tell how much these things have had to do with the prevalence of such just views in regard to temperance and education? And if he continues there as much longer, and labors as wisely and devoutly for the time to come, as in the days that are gone, who can prophesy what other good results will show themselves?—None can tell; but it is by no means certain, that the fondest of his dreams will not be more than realized. The power that goes with the words of Christ's true disciple, is a divine power; and it will overcome all embarrassments, and conquer all enemies. When "Christian" found that all his weapons were failing him, and that the fiend was getting the advantage of his best endeavors, he took himself to that last and surest resource—"All-prayer;" and Apollyon fled. It is not more natural for darkness to depart when the sun rises, than for wickedness to retire from the presence of the Spirit of the Lord, whose dwelling is in christian souls. Though it may take some time for the mists to disperse, and the sun may have ascended high above the horizon before they are wholly gone, yet, if heaven's light keeps pouring its flood upon them, and is not disheartened, and does not think of giving up the contest, they *must* go. There is no other possible event to a conflict like this. For all those, who are hard pressed in the struggle with worldliness, and the manifest iniquity of the human heart, there is an *infinite* encouragement. They cannot fail. Their works will live when they are dead. Fear not—says a voice divine—"I have overcome the world."

*From Rev. Thomas Lippincott, Chandler-
ville, Cass Co.*

Reminiscences of Sixteen Years Ago.

At the close of the second year of my mission here, and near the close of the

sixteenth of my connection with your Society as a missionary in Illinois, it is with mingled emotions that I proceed to the duty of making another report.

How many changes have I seen, since I first, in 1839, received a commission from your Society. Although then in middle life, I had but just commenced the work of preaching the Gospel. True, I had been, from the force of circumstances, more or less connected with the movements of the Church from my first settlement in Illinois, and was thereby brought into contact with some of the choice spirits whom God had placed in the wide waste field. A little handful were they, in a vast wilderness; but men well fitted for the work of planting the good seed of the word. Memory brings up a little group, with whom it was my privilege to meet and counsel as a Presbytery, in the upper room, used by one of them as a school house, on the very spot now occupied by the spacious edifice erected for that noble institution, Wyman's Academy, in St. Louis. Giddings, Donnell, Lacy, Robinson, with one or two others, formed the Gideon's band, with the lamps and pitchers, sent forth to conquer the army of Midian. They were holy men of God, and went forth bearing precious seed. They are gone; and I am permitted to see some of the sheaves brought in by their successors. It was good to be associated with such earnest, praying, patient laborers, sustained in their sublime effort by simple but unwavering faith in Christ. It is good to remember them. Often has it encouraged and prompted me to continuous effort. It is good to think of them, as among that cloud of witnesses who are now looking down upon the church in her struggles. Oh! shall I be permitted to join them again?

Some, or at least one of these belonged to the first of that long train of missionaries, that have traveled hither and made their home in these western prairies. If nothing had been accomplished by your Society beyond the hallowed influence exerted in the brief life of that holy man, Charles S. Robinson, of St. Charles, Mo., its expenditures had not been in vain.

But it is the present of which I am to write, though the past rises up before me, and takes its place. The present! "What hath God wrought?" I will return to the duty of to-day.

The quarter now closed has not been without interest; more especially the latter part of it. In the earlier portion, we had the privilege of a meeting of the

Morgan Association and Conference. This church is connected with the latter. The whole influence of that meeting was good. Few of our people attended the ordinary discussions, but the preaching, which was of a very spiritual and practical character was listened to with great attention and interest. No marked immediate effects were visible, perhaps, but there has been a coming up of the church, and an increased interest in our meetings ever since. And I ought to say, that this interest has not been diminished, but rather increased, by the fact that our Methodist brethren, who have shared the use of our house ever since I came, and before, have erected a neat and good house of worship, larger than ours, and sufficiently commodious, have dedicated it to God, and commenced occupying it on the Sabbath. We have not indeed separated the congregations, as yet; for we feel no inclination to do so, until it becomes necessary; but meet alternately with each other. I have little doubt, however, that the increasing numbers will require both houses for their accommodation, before long.

Harmony of Denominations.

A series of meetings for prayer and then for preaching, has been going on for the last two weeks with deep and solemn interest; and there have been several hopeful conversions. It was altogether a united effort, and worked charmingly. I think that I never saw two churches so closely connected, and yet entirely independent—where the union was so cordial and so continued. May it be perpetual!

Our communion season, postponed a week, is appointed for the coming Sabbath. Five new members are propounded for admission then, one from another church, one, a recent subject of divine grace, and the other three, persons whose hope is of longer date.

I cannot look over the two years of my connection with this church without gratitude to God. It is a feeble church still—unable to support the Gospel without help; but within these two years, it has increased from twenty one to forty five members; and I have reason to think that in system, energy, and efficiency, it has increased in an equal ratio. Its influence is correspondingly great; especially as in many of its members—I could say, *almost* all—there is an improved degree of spirituality and prayerfulness.

Female Prayer Meetings.

If I were called to assign any particular agency as specially instrumental in these things, my mind would turn at once to the *female prayer meeting*; and the consistent, conscientious course, and devotional spirit of the female members of both the churches, in laboring and praying together. My feeling is, that, if we cannot adopt, or even approve all the measures, or all the instructions of our christian brethren of other names, we may nevertheless do well to unite with them cordially in efforts to save souls. In an intercourse of the third part of a century, I have seen *many* who were brought into the fold under the pressure of invitations to "Come to Christ and be happy," who have lived and died, not only happy, but devoted Christians. I could say much on this subject, but forbear; only adding this word to my brother missionaries:—"Let all your things be done with charity."

Of the future I know nothing. I am in the hands of God.

"Forbearing one another and Forgiving one another."

We commend the above letter to the special attention of all those ministers who find themselves in *unpleasant* contiguity to christian churches of another name. We would respectfully and gently suggest the inquiry, whether a spirit of patience and charity, even on *one* side, might not, within a few years, change the character of these relations entirely. How long would your neighbors—ignorant, and passionate men, we will suppose them to be—but how long would their ill will stand out against your silent endurance of unkindness, and your ever affectionate and generous retaliations!—Three years!—We think not. But suppose it would take three years of somewhat painful toleration, to convince them of your real friendship, and your christian worth; the demonstration once made, to the conviction of their *hearts*, stands forever—unless you yourself change for the worse. Endure, then, this "fight of afflictions" for *three* years or for five years, if need be. This endurance will be really less troublesome to yourself, than the ceaseless grumbling, heart-burning, jealousy, and bickering, which is its alternative. Let the sunshine of your love dispel these unwholesome mists, and rob the very treas-

ure house of storms. The Christian has only to be willing to let his light shine, and God will make it shine.

INDIANA.

From Rev. Ransom Hawley, Bowling Green, Clay Co.

A Rich Harvest.

A protracted meeting was commenced in this place on the first day of December, and lasted until the evening of the twenty fifth. We had preaching twice each day, for about one week; then a meeting in the morning, for prayer, public address, personal conversation, and preaching at night. This course was continued some seventeen days. For the remainder of the time, meetings of various kinds were held every day. They were large and solemn. Religious interest gradually increased, until it became general and powerful. On Friday night, December 8th, nearly fifty persons sought personal conversation, and thirty or forty asked the prayers of Christians. On the next Sabbath, the presence of God was deeply realized. At night the scene was almost overwhelming. Here were the young, and the middle aged—some also between fifty and sixty years old, and one person of three score years and twelve—all in deep distress for their sins; while God's people were counseling them, and praying for them. That is a memorable day. My present impression is, that I have never seen but one like it. We felt, as the patriarch said, "How dreadful is this place; this is none other than the house of God; and this is the gate of heaven." During that week the power and mercy of God were gloriously displayed. Christians have been greatly revived and encouraged; thirty three have been added to our church, three or four to the Methodist church, and some forty five persons, we trust, have been renewed in heart and life. Nine years since, I commenced preaching in Bowling Green, one fourth of my time. Then there were but three members in the church. Subsequently twenty seven more were added; but at the commencement of this meeting, there were only twenty persons in connection with it! The church has been more than *doubled*, and others still are expected soon to be added. What hath God wrought! To him be all the glory.

From the Rev. Jacob Patch, Orland, Steuben Co.

The Pulpit, or the Counter—Which?

We have called upon our young men to enter the ministry; but the stores and railroads will take them as they are, and pay them \$600 per year, while their own ministers, after eight or ten years of hard study, are receiving but \$400; and so, they think they are not called to preach:—neither do we, if they decide it thus!

When one recalls the long and painful training through which one must pass, that he may learn correctly to measure tape; when one remembers the painful discipline required to distinguish bombazine from broadcloth; when one realizes the profound sagacity necessary for the successful sale of a barrel of flour; when one thinks of the perplexities of the multiplication table, and how few there are who learn to cast accounts—what wonder that large salaries are ever ready for clerks and salesmen! But to instruct grown men, and children too, in divine truth; to unfold the mysteries of the Gospel of Christ so that their substance shall be vivid to the mind and heart; to draw out, step by step, the grand outlines of a systematic Biblical Theology—rounding out these lines into palpable and imposing form; to minister to souls diseased, and help them to a cure; to guide the erring; to reprove the vile; to comfort the sad; to lead the penitent into peace; to cheer the desponding; to awaken within the wisest and the best an insatiate longing after a higher wisdom and goodness; to stop all fountains of vice; to promote all influences of social progress; to stir all noblest aspirations; to inspire all holy purposes; to be the servant of God, and the friend of every man—a helper toward every good and every joy, for time and for eternity—this is a small thing, which may be entrusted to almost any man, to undertake; and which, of course, can command but a moderate *pay*! So the world thinks! and should it hold fast to its opinion until the day of final doom, this opinion will remain for ever what it now is, a stupidity, and a madness.

Appointments by the Executive Committee of the American Home Missionary Society in the month of March, 1855.

Not in Commission last year.

Rev. L. Hamilton, to go to California.
 Rev. J. S. Zelig, to go to California.
 Rev. David Blakely, Kokomo, Ia.
 Rev. O. A. Boardman, Monroe, Wis.
 Rev. William Kent, Augusta, Mich.
 Rev. Richard Knight, to go to Kansas.
 Rev. J. O. Campbell, Elbridge, Ill.

Re-appointed.

Rev. Timothy Lyman, Lansing, Ia.
 Rev. Williston Jones, Cedar Rapids, Ia.
 Rev. J. V. A. Woods, Pleasantville and Chariton, Ia.
 Rev. S. H. Ashmun, Waupun, Wis.
 Rev. Josephus Morton, Lyndon, Wis.

Rev. F. G. Sherrill, Oak Creek and Caledonia, Wis.
 Rev. Benjamin Franklin, Lansing, Mich.
 Rev. F. L. Fuller, Gun Plains, Mich.
 Rev. Harvey Grattan, Portland and Lyons, Mich.
 Rev. J. B. Madoulet, St. Joseph, Mo.
 Rev. C. R. Clarke, South Ottawa, Ill.
 Rev. J. V. Downs, Crystal Lake, Ill.
 Rev. E. B. Olmsted, Caledonia and Cairo, Ill.
 Rev. J. N. Powell, Winslow, Ill.
 Rev. Benjamin Welles, Bristol, Ind.
 Rev. Warren Nichols, Roseville, Unity, and vic., O.
 Rev. R. Wilkinson, Pomeroy, O.
 Rev. Giles B. Cleveland, Arkport, N. Y.
 Rev. S. R. Demming, West Belmont, N. Y.
 Rev. S. A. Rawson, Burns, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the following sums, as received into the Treasury during the month of March, 1855, or reported by Auxiliaries and Agencies as expended in their fields during the last missionary year. The sums expended by Auxiliaries and Agencies within their bounds are marked().*

MAINE—

Maine Missionary Society, *11,109 24
 Eastport, Cent. Cong. Ch. Sab. Sch. Miss.
 Soc., to const. Rev. W. T. Dickson, a
 L. M., 50 00

NEW HAMPSHIRE—

New Hampshire Missionary Society, *4,157 57
 Received by B. P. Stone, D. D.,
 Derry, First Ch., to const. Dea.
 James Taylor a L. D., 100 00
 Henniker, Cong. Ch. and Soc.,
 to const. Warren S. Childs
 and John Peters L. M's, 73 37
 Lynn, a Friend, to const. Mrs.
 Sarah Baker of Lynn, and
 Mrs. Fanny Ball of Grand
 Rapids, Ill., L. D's, \$20 00;
 Rev. Erdix Tenney, in full,
 to const. Roger M. Tenney,
 a L. M., \$10 00, 210 00
 Pittsfield, Dea. J. L. Thorn-
 dyke, in full, to const. Miss
 Sarah Thorndyke a L. M., 14 00 397 37
 Dunbarton, on account of legacy of Jona-
 than Ireland, by J. Ireland, 50 00

VERMONT—

Vermont Domestic Missionary Society, *5,853 70
 Glover, legacy of John Boardman, by H.
 Cutter and F. S. French, Ex'rs, 50 00
 Southerland Falls, Wm. Humphrey, 1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, *5,985 00
 Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treas., 3,000 00
 Curtisville, legacy of Miss Electa F. Jones,
 to const. David Curtis a L. M., 100 00
 Easthampton, Williston Seminary to const.
 E. B. Crovell a L. M., by T. A. Lewis, 80 00
 Fitchburgh, on account of legacy of Abel
 Farwell, by Levi Down, Ex'r, 691 31

RHODE ISLAND—

Rhode Island Home Missionary Society, *1,762 38
 Providence, Beneficent Ch. and Soc., by
 Benjamin Dyer, 162 71

CONNECTICUT—

Connecticut Missionary Society, Auxiliary
 to the A. H. M. S., *3,950 51
 A Friend of Missions, 10 00

Bethel, Mrs. Elizabeth Taylor, to const.
 Thomas T. Seelye, M. D., of Cleveland,
 O., a L. M., 30 00
 Bridgeport, Mrs. Rhoda F. Wheeler, \$5;
 Mrs. D. Bunnell, \$5, 10 00
 Kent, Mrs. Bissell, in full, to const. Le-
 mon P. Bissell a L. M., 20 00
 Meriden, Philemon Hoadley, to const.
 Horace P. Hoadley a L. M., by Rev. G.
 Thacher, 30 00
 Middletown, North Cong. Ch., by Evan
 Davies, 34 00
 North Branford, on account of legacy of
 Miss Abigail Linsley, by James F.
 Linsley and Rufus Rogers, Ex'rs, 129 18
 Southington, a Life Member, 5 00
 South Woodstock, E. D. Perry, 3 00
 West Killingsly, two Friends, by Rev. R.
 Whitmore, 2 00
 Willimantic, Cong. Ch. and Soc., in full
 to const. Calvin Robinson a L. M., by
 Rev. S. G. Willard, 11 00

NEW YORK—

Alleghany, First Cong. Ch., by Rev. J. K.
 Warner, 8 50
 Barre Center, Cong. Ch., by Rev. B.
 Fancher, 8 00
 Brooklyn,
 First Presb. Ch., Mon. Con. Coll., by
 H. Redfield, 21 37
 South Presb. Ch., Mon. Con. Coll., by
 J. Milton Smith, \$62 34; Dr. Alfred
 Riggs, \$10, 72 34
 Church of the Pilgrims, by A. G. Al-
 len, \$868 41; S. B. Chittenden, \$250, 1,118 41
 Warren St. Mission Ch., by A. D.
 Wheelock, 4 37
 Brunswick, First Presb. Ch., by Rev. J. S.
 L. Tomb, 6 70
 Buffalo, on account of legacy of Jabez
 Goodell, by H. Shumway, 8,000 00
 Cairo, Presb. Ch., by Rev. S. W. Roe, 13 34
 Canterbury, Rev. Daniel Crane, 5 00
 Central Agency, *4,329 23
 Glenville, Sab. Sch., Dist. No. 10, by Mrs.
 P. R. Toll, 5 00
 Harlem, Presb. Ch., Mon. Con. Coll., by
 E. Ketchum, 4 45
 Hillsdale, Presb. Ch., to const. Rev. J. N.
 McGiffert a L. M., 32 00
 Howell's Depot, Dea. Daniel Mapes, 5 00
 Lansingburgh, Second Presb. Ch., by Rev.
 Edward Taylor, to const. Stephen C.
 Noble a L. M., 40 00

Little Valley, First Cong. Ch., to const. Wm. P. Ayres a L. M., by Rev. O. Burgess,	80 00
Livingstonville, Rev. Wm. Johns,	8 50
Mount Hope, Cong. Ch., by Rev. A. Downs,	10 00
New York City, E. J. Woolsey, \$250 00; Miss B. Copp, to const. Elizabeth M. Waring and Caroline Bill L. Ms., \$60 50; Mrs. W. G. Lambert, L. M., \$30 00; L. Vanderveer, \$0 50,	340 50
Allen St. Presb. Ch., Mon. Con. Coll., by J. P. Prall,	11 07
Brick Ch., David Gould,	20 00
First Ger. Presb. Ch., by Rev. H. Toelke,	25 00
Fourth Avenue Presb. Ch., Ladies, by Mrs. F. A. Conkling,	57 00
Houston St. Presb. Ch., by David Stevens,	14 28
Madison Square Presb. Ch., A. R. Wetmore, \$150 00; G. C. Wetmore, \$5 00,	155 00
Mercer St. Presb. Ch., Mrs. Ann Eliza Bronson, to const. Theodore B. Bronson a L. D., \$200; Mrs. L. Corning, \$50; Thomas Denny, \$20; F. R. Fowler, \$10; L. Jackson, \$2; Mrs. Addison, \$5; Mr. Abbott, \$10; Dr. W. N. Blakeman, \$15,	312 00
North Bergen, on account of legacy of Levi Bissell, by Joseph Staples,	488 27
Northville, Cong. Ch., by Rev. J. O. Wells,	9 54
Ridgebury, Presb. Ch., by Rev. Mr. Arms,	25 00
Rochester, Louis Chapin, to const. Mrs. Rachel Chapin, of Rochester, and Miss Mary W. Chapin, of South Hadley, Mass., L. M's,	200 00
Rose, on account of legacy of Willis G. Wade, by Mrs. Juliet C. Wade,	120 00
Schenectady, Presb. Ch., of which \$10 is from Mrs. Hasbrouck, in part, to const. Frank Hasbrouck a L. M., by Rev. J. T. Backus,	50 00
Shelter Island, Presb. Ch. and Soc., to const. Mrs. Eleanor P. Chester, a L. M., by M. D. Loper,	85 63
Southold, Polly Wells,	1 00
Sweden Center, Presb. Ch., by Rev. W. K. Platt,	29 00
Tompkins, Second Presb. Ch., by Rev. S. J. White,	25 00
Troy, on account of legacy of S. W. Dana, by R. D. Silliman,	60 00
Van Buren, Mrs. Elizabeth Warner,	2 00
Watertown, a Friend,	5 00
Western Agency,	*5,349 71
Western Agency, by W. T. Scott, Treas.,	2,000 00

NEW JERSEY—

East Bloomfield, J. C. Baldwin,	15 00
Newark, South Presb. Ch., of which \$30 is to const. H. J. Poincaré a L. M.,	50 00

PENNSYLVANIA—

Cherry Ridge, Miss M. Darling,	2 00
Philadelphia Home Missionary Society,	*8,155 45
Philadelphia, Clinton St. Ch., John Borland,	25 00
Randolph and Steuben, Cong. Chs., by Rev. T. A. Gale,	81 00

VIRGINIA—

Received by Rev. S. R. Stewart:	
Fairfax Co., Presb. Ch.,	4 25
Winchester Presbytery,	50 00
	54 25

KENTUCKY—

Louisville, on account of legacy of Mrs. Elizabeth M. How, by Rev. Eli B. Smith,	100 00
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OHIO—

Akron, Cong. Ch. and Soc., by G. N. Abbe,	12 86
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Chester, Rev. J. N. Whipple, L. M., in full,	5 00
Coolville and Hockingport, Cong. Chs., by Rev. C. S. Le Duc,	32 66
Defiance, Presb. Ch., by Rev. E. R. Tucker,	15 25
Marietta Agency,	*200 00
Marietta, David Putnam, by Douglas Putnam,	200 00
Monroe and Moscow, Presb. Chs., by Rev. O. H. Newton,	20 08
Tiffin, Henry C. Dunham,	1 00
Western Reserve Agency,	*3,632 44

INDIANA—

Boonville and Ohio Township, Cong. Chs., by Rev. Walter Mitchell,	83 00
Indianapolis, Rev. Caleb Mills, to const. Rev. Thomas S. Milligan, of Gosport, a L. M.,	80 00
Vevay, Presb. Ch., in part, to const. Rev. Hiram Wason a L. M.,	25 00

ILLINOIS—

Alton Presbytery,	*450 00
Chicago, Mrs. T. S. Goodrich, in full to const. Henry H. Goodale a L. M.,	10 00
Crete, Cong. Ch., by Rev. L. C. Gilbert, balance,	10
Crystal Lake, Cong. Ch., by Rev. J. V. Downs,	19 21
Geneseo, First Cong. Ch., by David L. Perry,	20 00
Mendon, Cong. Ch., Mon. Con. Coll., by L. A. Weed,	26 00
Michigan Point, Luth. Ch., by Rev. Ole Andrewsen,	6 00
Moline, Coll., \$5; Mon. Con. Coll., \$17, by Rev. A. B. Hitchcock,	22 00
Nora, Rev. A. D. Laughlin,	8 75
Okaw, Ger. Ch., three Friends, by Rev. Charles Witte,	1 00
Pleasant Prairie and Long Point, Presb. Ch., by Rev. Joseph Wilson,	9 00
Richmond, Cong. Ch., by Rev. C. C. Cadwell,	16 00
South Ottawa, Presb. Ch., by Rev. C. R. Clark,	4 50
Udina, Cong. Ch., by Rev. N. C. Clark,	28 00
Virginia, Presb. Ch., by Rev. J. V. Downs,	15 50
Waltham, Presb. Ch., by Rev. James H. Baldwin,	15 00

MICHIGAN—

Almont, Cong. Ch., by Rev. Charles Kellogg,	7 00
Armada, First Cong. Ch., by Rev. S. A. Benton,	27 50
Boston and Border, Cong. Chs., by Rev. S. Hemenway,	5 18
Byron, Presb. Ch., by Rev. G. M. Boardman,	5 50
Campbell's Corners, Cong. Ch., by Rev. D. L. Eaton,	9 00
Cassopolis, Presb. Ch., by Rev. G. C. Overhiser,	10 00
Concord, Presb. Ch., by L. Keeler,	9 22
Fentonville, First Presb. Ch., by Rev. J. McLaurin,	27 00
Franklin and Springville, Cong. Chs., by Rev. N. Shapley,	19 00
Genesee, Cong. Ch., by Rev. G. Spaulding,	30 00
Hillsdale, Presb. Ch., by Rev. Calvin Clark,	14 05
Munroe, G. W. Buckner,	50
Owosso and New Haven, Cong. Ch., by Rev. O. M. Goodale,	9 81
Pine Run, Dr. H. H. Palmer,	50
Raisin, Cong. Ch., by Rev. Daniel Jones,	8 00
Romeo, First Cong. Ch., by G. H. Holman,	90 00
Springfield, Presb. Ch., by Rev. Seth Hardy,	6 00
Sturgis and Burr Oak, Presb. Chs., \$19; D. H. Fuller's Mission box, \$2 50; W. H. Fuller's do., \$2 50,	24 00

Unadilla, Presb. Ch., by Rev. B. Marvin,
Vienna and Genesee, Cong. Chs., by
Rev. A. B. Pratt,

15 00
8 27

MISSOURI—

Harmon, Ger. Evan. Ch., by Rev. C. Nestell,
Little Osage, Mrs. Nancy B. Dodge.
Salem, Presb. Ch., \$5 50; Rev. W. H. Smith, \$4 50,

18 00
2 00
10 00

WISCONSIN—

Beaver Dam, Presb. Ch., Coll., by Rev. Dexter Clary,
Ceresco, Cong. Ch., by Rev. J. W. Walcott,
Cooksville, Presb. Ch., and Evansville, Second Cong. Ch., by Rev. Francis Lawson,
Genoa, Cong. Ch., by Rev. C. C. Cadwell,
Hartford, Cong. Ch., by Rev. I. C. Holmes,
Hartland and Newburgh, by Rev. G. W. Cottrell,
Milton, First Cong. Ch., by Rev. A. Warren,
Oshkosh, Cong. Ch., by Rev. H. Freeman,
Richmond City and Richland, Presb. Chs., by Rev. W. J. Smith,
Sheboygan, Cong. Ch., by A. H. Edwards,

24 80
16 83
10 50
20 00
25 00
2 50
7 87
23 00
16 71
6 00

IOWA—

Bellevue and Cottonville, Cong. Chs., by Rev. W. L. Coleman,
Brighton, Cong. Ch., by Rev. B. Roberts,
Dubuque, Miss Ursula Stevens, L. M., Cong. Ch., a Member, by Rev. J. Guernsey,
Glasgow, Cong. Ch., by Rev. J. C. Cooper,
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,

17 50
12 00
30 00
5 00
8 00
6 23

OREGON—

Dallas, Coll., by Rev. H. Lyman,
Forest Grove, Cong. Ch., by Rev. Thomas Condon,
Home Missionary,

10 00
30 00
251 75

\$74,837 98

JASPER CORNING, *Treasurer.*

Donations of Clothing, &c.

Huntington, Ct., Sab. Sch., a box of Sabbath school books, by J. Tomlinson, jun.
New York, Young Misses in Miss Starkweather's Seminary, Madison St., a shirt and six gentleman's collars.

Receipts of the Western Agency, at Geneva, N. Y., for the quarter ending March, 1, 1855. W. T. Scott, *Treasurer.*

Addison, Presb. Ch., by Rev. A. H. Parmelee,
Albion, Presb. Ch., Willis P. Collins, \$10; S. I. Wells, \$10; others, \$46 67; Ladies' H. M. S., to const. Mrs. Ezra Coan a L. M., \$40,
Anurora, Presb. Ch., Coll., in part, \$19 58; Sab. Sch., by Miss E. Bogert, \$2,
Bath, Presb. Ch., by Rev. E. Benedict,
Branchport, Presb. Ch., Mon. Con. Coll., by Mr. Booth,
Brockport, Presb. Ch., to const. Henry W. Gardiner a L. M.,
Buffalo, North Presb. Ch., in part, by H. Stillman, \$183 45; Ladies' H. M. S., in part, by Mrs. G. L. Hubbard, \$91 29,
Caneadea, Cong. Ch., by Rev. David Russell,

30 00
106 67
21 58
4 50
4 77
48 51
274 74
5 00

Candor, Presb. Ch., in full to const. Rev. M. C. Gaylord and I. B. Hart, L. M's,
Clyde, Presb. Ch., by Rev. F. E. Cannon,
Dundee, Presb. Ch., by Rev. J. C. Mores,
East Bloomfield, Cong. Ch., Jostah Porter,
East Mendon, Presb. Ch., by Wm. Ailing,
East Palmyra, Presb. Ch., by Rev. M. Porter,
Eden, Presb. Ch., "Family Missionary box," in full to const. John Peck a L. M.,
Gaines, Presb. Ch., \$9; Ladies' H. M. S., \$11; Rev. D. J. B. Hoyt, \$5,
Gosport, Presb. Ch., Sherman Spencer,
Groton, Cong. Ch., by S. DeLano,
Hammondsport, Presb. Ch., in part,
Holley,
Honeoye Falls, Presb. Ch., Mrs. Mary Herrick, quarterly payment, to maintain a missionary,
Ithaca, \$17 94; Presb. Ch., Mon. Con. Coll., by S. B. Halsey,
Junius, Presb. Ch., by Rev. Ezra Jones,
Kennedyville, Presb. Ch.,
Knowlesville, Presb. Ch., in full to const. Rev. Daniel Ames a L. M.,
Lancaster, Ger. Ch., Mrs. Peter Nickert, by Rev. W. Worth, jun.,
Lockport,
Presb. Ch., Wm. Keep, \$10; G. H. Ellcott, \$10; others, \$12,
Cong. Ch., Mon. Con. Coll., by E. Simmons,
Ludlowville, Presb. Ch., by Rev. P. G. Cook,
Lyons, Presb. Ch., Ladies' Miss. Soc., \$32; Coll., \$70 91,
Mead's Creek, Presb. Ch., \$5; a friend in Orange, \$5,
Mecklenburgh, Presb. Ch., by Rev. E. T. Ball,
Mount Morris, Presb. Ch., by N. Seymour,
Northville, Cong. Ch., Mrs. E. Richmond, \$5; Mrs. Ruth Bradley, \$5; Mrs. M. Smith, \$5; others, \$15,
Ogden, Presb. Ch.,
Olean, Presb. Ch., by Rev. S. Cowles,
Ovid, Chester Eastman, \$10; Arad Joy, \$20; others, \$22 25,
Owego, Presb. Ch., Sab. Sch., to const. Osee Hall a L. M., \$30; Mon. Con. Coll., by Rev. Dr. Hay, \$34 58; Coll., 43 80,
Painted Post, by E. G. Keyes,
Palmyra, Presb. Ch., bal., by Joel Foster, \$17 73; Mrs. B. Durfee, \$1,
Penn Yan,
Presb. Ch., in full to const. Mrs. Lucy Ann Jones, Mrs. Julia B. Beach, and Miss Isabella Jones, L. M's, \$20; others, \$40 66,
Cong. Ch., C. C. Sheppard, in full to const. Miss Jane Sheppard a L. M., \$15; Mr. Ford, \$1,
Perry Center, Cong. Ch., \$5, in full to const. Jason Lathrop, L. M., and \$22 in part to const. Mrs. Roxana Kniffin a L. M.,
Pittsford, Daniel Acre,
Prattsburg, Cong. Ch.,
Reed's Corners, Cong. Ch., by Rev. Armon Spencer,
Ripley, First Presb. Ch., by Rev. L. A. Skinner,
Rochester, Presb. Ch., Mrs. Matthias Garritt, L. M., in part,
Sodus,
Springville, Presb. Ch., by B. Cochran,
Trumansburgh, Presb. Ch., \$10 in part to const. Mrs. J. F. Bradley a L. M.,
Tyrone, Presb. Ch., by Rev. Charles Kinmore,
Vienna, Presb. Ch., by Mr. Stephens,
Victor, Presb. Ch., D. H. Osborn, L. M., in part,
Wellsville, Cong. Ch. and Soc., by Rev. N. Hammond,
West Fayette, Presb. Ch., in full to const. Rev. D. C. Tyler a L. M.,
Wheeler, Presb. Ch., O. F. Marshall,
Wolcott, Presb. Ch., by Rev. F. E. Cannon,

19 00
25 45
10 00
50 00
17 00
18 00
10 00
25 00
10 00
8 63
19 00
2 00
25 00
49 94
12 00
75
22 00
12 00
32 00
23 13
12 00
102 91
10 00
5 00
5 00
30 00
21 21
37 50
52 25
108 38
8 00
18 78
60 66
16 00
27 00
5 00
86 70
21 44
55 12
10 00
1 00
6 00
66 00
9 00
48 00
15 00
17 00
25 00
3 00
25 50
\$1,740 07

The Marietta Agency, Ohio, acknowledges the receipt of the following sums.

Harman, Cong. Ch.,	32 20
Marietta, Ch., Coll., \$159 85; Ladies' Sew. Circle, \$24; Mon. Con. Coll., \$27 50; David Putnam, \$50; Rent of pews, \$49 32,	310 67
Thomas Stanley, \$2; P. C. Keyes, \$3; S. P. Dunham, \$5,	10 00
	\$352 87

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1855. BENJAMIN PERKINS, Treasurer.

Acton, Cong. Ch. and Soc.,	8 00
Berkshire and Columbia, Miss. Soc., L. Church, Treas.,	200 00
Boston,	
Mount Vernon Ch. and Soc.,	1,557 51
Park St. Ch. and Soc.,	839 25
Bradford, Young Ladies of Bradford Academy, to const. Miss R. J. Gilman a L. M.,	50 00
Brookline, Mrs. Sarah Crafts, L. M., in full,	10 00
Dedham, Rev. Dr. Burgess' Ch., Coll., \$53; Fem. H. M. S., \$50,	103 00
East and West Bridgewater, Union Ch. and Soc.,	14 72
Fitchburgh, Rev. Mr. Wilcox's Soc., to const. Mrs. Amanda Estabrook, Mrs. Mary S. Haskell, Mrs. Mary I. Wilcox, and Mrs. Elizabeth Hayward, L. M.,	135 00
Gloicester, Evan. Cong. Soc., to const. Rev. J. L. Hatch a L. M.,	33 00
Hopkinton, legacy of Benjamin Pond, to const. Alfred Pond and Daniel F. Pond L. Ms.,	60 00
Lawrence, Lawrence St. Cong. Ch. and Soc., Lincoln, Ladies' Miss. Sew. Circle, \$35; Mrs. Mary Child, \$10,	45 00
Lowell, First Cong. Ch. and Soc., Middleboro', First Ch. and Soc., \$61 80; Mrs. Lydia Dexter, \$15,	76 80
Needham, West Cong. Soc.,	15 00
Newburyport, in part of legacy of the late W. B. Banister, by N. Follansbee and J. H. Boardman, Ex'rs,	1,000 00
Newton, from the estate of Mrs. Rebecca Crehore, by Luther Paul,	50 00
Plympton, Rev. Mr. Livingston's Soc.,	11 10
Stoughton, First Cong. Ch. and Soc.,	20 00
Woburn, Rev. Mr. Edwards' Soc.,	240 00
Worcester, Calvinistic Ch. and Soc., to const. Wm. R. Hooper a L. D., and Dea. Samuel Taylor a L. M.,	302 06
Wrentham, Ladies' Dom. Miss. Soc., to const. Rev. Wm. L. Ropes a L. M.,	80 00
	\$4,988 16

The Connecticut Missionary Society, Auxiliary to the American Home Missionary Society, acknowledges the following sums from Jan. 25 to March 15, 1855. E. W. PARSONS, Treasurer.

East Granby, Ch., and Soc., by Dea. J. Cornish,	27 68
East Stafford, Coll., by Miss P. S. Woodbridge,	11 00
Enfield, Ladies' Sew. Soc., by Mrs. A. Parsons,	11 50
Hartford, Rev. J. Keep,	20 00
North Lyme, Hamburg Soc., in part to const. Rev. E. F. Burr a L. D.,	28 54
West Avon, Ch. and Soc., by W. B. Wright,	50 50
Windsor, Cong. Soc., by Rev. T. A. Leete, to const. Dea. Jasper Morgan and Dea. Roger Phelps, L. Ms.,	62 63
Woodbury, South Ch. and Soc., by N. B. Smith,	100 00
Received from copyright on Psalms and Hymns, by vote of Gen. Assoc.,	887 60
	\$699 45

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Feb. 23, 1855. HENRY PERKINS, Treasurer.

NEW JERSEY—

Alexandria, Presb. Ch., Samuel Eckle, \$10 80; Rev. C. S. Conkling, \$5; others, \$18 60,	83 90
Boonton, Presb. Ch., by John Hill,	50 00
Cedarville, Presb. Ch., by Rev. C. F. Diver,	60 00
East Bloomfield, Presb. Ch., by J. H. Oaks, \$238 14; a friend, \$40,	278 14
Fairton, Presb. Ch., by Rev. D. C. Meeker,	34 00
Long Hill, Alexander McEowen,	5 00
Newark,	
First Presb. Ch., by A. Woodruff, Treas., \$180 61; Ladies' Miss. Soc., by Mrs. Joseph N. Tuttle, Treas., \$80,	260 61
Second Presb. Ch., by C. S. Ward, Treas., \$148 64; Young People's Miss. Soc., \$67 03,	210 72
Orange,	
First Ch., by Rev. Mr. White,	49 19
Second Ch., by M. O. Halsted,	108 75
South Orange, bal., by A. Woodruff,	5 05
Paterson, Second Presb. Ch.,	53 00

PENNSYLVANIA—

Bradford and Smithport, by Rev. Samuel Porter,	12 50
Farmington, by Rev. H. E. Woodcock,	5 00
Harford, Jacob Miller,	5 00
Hartsville, Presb. Ch., bal., by Rev. B. J. Wallace,	2 50
Honesdale, Presb. Ch., by S. D. Ward, Treas.,	860 00
Jeffersonville, Presb. Ch., by Rev. Wm. Fulton,	5 50
Meadville, Presb. Ch., by Rev. R. Craighead,	78 34
Montrose, Presb. Ch., by Rev. Burr Baldwin,	100 00
Philadelphia,	
Logan Square Presb. Ch., Sunday School,	30 00
Central Ch., N. L., Rev. George Duffield, jun., \$20; Mrs. —, \$2,	22 00
Western Presb. Ch., Coll., \$17 03; Thomas Potter, \$20; Mrs. Rev. John Patton, \$15; H. B. M. Birkinbine, \$15; J. S. Cummings, \$10; W. E. Tenbrook, \$10; others, \$20 50,	107 53
Third Presb. Ch., Thomas McKellar, Rev. Jeremiah Miller, \$20; John Constable, \$10,	30 00
Pittsburgh, Third Presb. Ch., R. Edwards, \$50; L. R. Livingston, \$25; W. M. Semple, \$25; R. Breed, \$10,	110 00
Pottsville, Presb. Ch., by Rev. James McCool,	34 00
Reading, Presb. Ch., bal., \$20; Sabbath School, by Hon. Wm. Darling,	120 00
South Creek, by Rev. Joel Jewell,	8 00
Uniondale, Presb. Ch., by Rev. S. Whaley,	2 00
Waterford, by Rev. T. T. Bradford,	4 75
West Chester, Presb. Ch., \$35; James Atwood, \$25, by Rev. W. E. Moore,	60 00
West Nantmeal, Presb. Ch., by Dr. McClure,	36 25
Interest on P. R. R., \$120; C. and A. R. R., \$27,	147 00

DELAWARE—

Milford and Misspillion,	12 50
St. George's, in part,	31 00
Wilmington, Hanover St. Ch., Coll., \$110; M. Kean, \$10; Sabbath School, \$41; Fem. Miss. Soc., \$48 12; Little Hill Soc., \$5 45,	214 57

MARYLAND—

Baltimore, First Cons. Presb. Ch., Sabbath school, by Rev. Mr. Dunning,	30 00
Port Deposit, John Carson,	5 00

\$2,731 80

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

JUNE, 1855.

No. 2.

Twenty Ninth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Ninth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 9th, 1855.

Hon. BENJAMIN F. BUTLER, LL. D., one of the Vice-Presidents, occupied the chair, and the exercises were opened with prayer by Rev. WILLIAM PATTON, D. D., of New York.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An Abstract of the Annual Report of the Executive Committee was presented by Rev. DANIEL P. NOYES, one of the Secretaries.

On motion of Rev. WILLIAM MCLAIN, of Washington, D. C., seconded by Rev. ISAAC WILLEY, of Goffstown, N. H.,

Resolved, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. G. W. HEACOCK, of Buffalo, N. Y., seconded by Rev. JOHN L. TAYLOR, of Andover, Mass.,

VOL. XXVIII.—3

Resolved, That the Gospel of Christ is alone adapted, and alone adequate, to meet the highest wants, and to achieve the highest welfare of man.

On motion of Rev. W. I. BUDINGTON, of Brooklyn, N. Y., seconded by Rev. L. B. ROCKWOOD, of Rocky Hill, Ct.,

Resolved, That we find in the claims of our Home, the special and most effective claims of the American Home Missionary Society.

On motion of Prof. C. B. HADDOCK, D. D., of West Lebanon, N. H., late U. S. Minister to Portugal, seconded by Rev. MILES P. SQUIER, D. D., of Beloit College, Wis.,

Resolved, That we owe it to the Old World, to sustain and extend the Protestant Religion in the New.

The last three of the foregoing resolutions were sustained, by the persons who presented them, in able and eloquent addresses, which were listened to with deep attention by the audience. The services were diversified by appropriate music, in which the assembly united, under the direction of Mr. LUCIUS HART.

The exercises were closed with the benediction, pronounced by Rev. ABSALOM PETERS, D. D., of Williamstown, Mass., after which the Society proceeded to the election of officers for the ensuing year.

JASPER CORNING, Esq., having expressed his desire not to be reelected to the office of Treasurer, it was

Resolved, That the thanks of the Society be presented to Mr. Corning, for the valuable services which he has gratuitously rendered as its Treasurer, during more than half the period of its existence, and for his personal labors, counsels and encouragements in connection with the Executive Board, which have contributed, in an eminent degree, to its prosperity.

The following officers were then chosen:

PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.
 Lyman Beecher, D. D., Boston, Mass.
 Nathan S. S. Beman, D. D., Troy, N. Y.
 Hon. Benjamin F. Butler, LL. D., New York.
 Aristarchus Champion, Esq., Rochester, N. Y.
 John P. Cleaveland, D. D., Northampton, Mass.
 Jasper Corning, Esq., New York.
 Samuel H. Cox, D. D., Owego, N. Y.
 Hon. William Darling, Reading, Pa.
 Jeremiah Day, D. D., LL. D., New Haven, Ct.
 George Duffield, D. D., Detroit, Mich.
 William T. Dwight, D. D., Portland, Me.
 Ralph Emerson, D. D., Newburyport, Mass.
 Samuel Fisher, D. D., Orange, N. J.
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.
 William M. Halsted, Esq., New York.
 Joel Hawes, D. D., Hartford, Ct.
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.
 Heman Humphrey, D. D., Pittsfield, Mass.
 Hon. William Jessup, LL. D., Montrose, Pa.
 Nathan Lord, D. D., President of Dartmouth College, N. H.
 Simeon North, D. D., LL. D., President of Hamilton College, N. Y.
 Eliphalet Nott, D. D., LL. D., President of Union College, N. Y.
 Samuel Osgood, D. D., Springfield, Mass.
 Edwards A. Park, D. D., Theol. Sem., Andover, Mass.

Absalom Peters, D. D., Williamstown, Mass.
 George E. Pierce, D. D., President of Western Reserve College, O.
 Douglas Putnam, Esq., Harmar, O.
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
 Thomas H. Skinner, D. D., New York.
 Richard S. Storrs, D. D., Braintree, Mass.
 Hon. Lewis Strong, Northampton, Mass.
 Benjamin Tappan, D. D., Augusta, Me.
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.
 Rev. John Thomson, Crawfordsville, Ind.
 Mark Tucker, D. D., Wethersfield, Ct.
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.
 S. V. S. Wilder, Esq., New York.
 Charles Walker, D. D., Pittsford, Vt.
 Charles White, D. D., President of Wabash College, Ind.
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.
 William Wisner, D. D., Ithaca, N. Y.

DIRECTORS,

William Adams, D. D., New York.
 William Allen, D. D., Northampton, Mass.
 Leonard Bacon, D. D., New Haven, Ct.
 Zedekiah S. Barstow, D. D., Keene, N. H.
 Alvan Bond, D. D., Norwich, Ct.
 Edward Beecher, D. D., Boston, Mass.
 Rev. Constantine Blodgett, Pawtucket, R. I.
 Horatio N. Brinsmade, D. D., Beloit, Wis.
 Artemas Bullard, D. D., St. Louis, Mo.
 Rev. William Carter, Pittsfield, Ill.
 Aaron L. Chapin, D. D., President of Beloit College, Wis.
 George B. Cheever, D. D., New York.
 Joseph S. Clark, D. D., Boston, Mass.
 Amos M. Collins, Esq., Hartford, Ct.
 William R. De Witt, D. D., Harrisburgh, Pa.
 Ansel D. Eddy, D. D., Newark, N. J.
 Thomas Brainerd, D. D., Philadelphia, Pa.
 Rev. Albert Hale, Springfield, Ill.
 Edwin Hall, D. D., Auburn, N. Y.
 Samuel Hamilton, Esq., Rochester, N. Y.
 Eurosas P. Hastings, Esq., Detroit, Mich.
 Laurens P. Hickok, D. D., Union College, N. Y.
 Mark Hopkins, D. D., President of Williams College, Mass.
 Rev. Ova P. Hoyt, Kalamazoo, Mich.
 Mancius S. Hutton, D. D., New York.
 Rev. Aratus Kent, Galena, Ill.
 William J. King, Esq., Providence R. I.
 Rev. Harvey D. Kitchel, Detroit, Mich.
 Benjamin Labaree, D. D., President of Middlebury College, Vt.
 Joel H. Linsley, D. D., Greenwich, Ct.
 William H. McGuffey, D. D., President of Athens College, O.
 Rev. Samuel Merwin, New Haven, Ct.
 Rev. John J. Miter, Milwaukie, Wis.
 Joseph Montgomery, Esq., Philadelphia, Pa.

Joel Parker, D. D., New York.
 Anson G. Phelps, Esq., New York.
 Swan L. Pomroy, D. D., Boston, Mass.
 Enoch Pond, D. D., Theol. Sem., Bangor, Me.
 John Purnchard, Esq., Salem, Mass.
 David H. Riddle, D. D., Pittsburgh, Pa.
 Henry A. Rowland, D. D., Honesdale, Pa.
 Henry Smith, D. D., Lane Sem., Cincinnati, O.
 Miles P. Squier, D. D., Beloit College, Wis.
 Richard S. Storrs, Jun., D. D., Brooklyn, N. Y.
 Julian M. Sturtevant, D. D., President of Illinois College.
 Jeremiah Sullivan, Esq., Madison, Ind.
 John Tappan Esq., Boston, Mass.
 Rev. Asa Turner, Denmark, Iowa.
 Ambrose White, Esq., Philadelphia, Pa.

TREASURER,

Mr. Christopher R. Robert.

AUDITOR,

Mr. Caleb O. Halsted.

SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.
 Rev. David B. Coe.
 Rev. Daniel P. Noyes.

RECORDING SECRETARY,

Mr. William C. Gilman.

MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 10th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.
 William Patton, D. D.
 Charles Butler, Esq.
 Dr. Alfred C. Post.
 Edwin F. Hatfield, D. D.
 Mr. Simeon B. Chittenden.
 Asa D. Smith, D. D.
 Richard S. Storrs, Jr., D. D.
 Rev. Joseph P. Thompson.

Members Ex-Officio.

Mr. Christopher R. Robert, *Treasurer*.
 Milton Badger, D. D.,
 Rev. David B. Coe, } *Secretaries for*
 Rev. Daniel P. Noyes, } *Correspondence.*
 Mr. William C. Gilman, *Recording Secretary.*

ASSISTANT TREASURER,

Mr. Hezekiah W. Ripley.

Twenty-Ninth Report.

A VOICE from the unseen world addresses us, as we commence the review of another year, saying, "*Work while the day lasts, for the night cometh in which no man can work.*" Rev. LEONARD WOODS, D. D., and Rev. ICHABOD S. SPENCER, D. D.—Vice Presidents of the Society—have, since the last Anniversary, been removed by death. The work of evangelizing our country was dear to their hearts, and to its advancement their counsels, and toils, and benefactions, and prayers were ever given. Dr. Woods was one of the projectors of this Society, and the office which his death has vacated he had held from its formation. He was also one of the founders of the Massachusetts Home Missionary Society, in 1799, and its President the last thirty two years. Both of these venerated men will long be held in grateful remembrance by very many of the missionaries of the Society, into whose hands the

"Theological Works" of the one, and the "Pastor's Sketches" of the other have been placed, by the united liberality of their authors and a few of the friends of missions. May their teachings and their example long stimulate the missionaries of the cross to every good work. HIRAM H. SEELYE, Esq., a Director of the Society, and a highly valued member of its Western Agency, in this State, has been suddenly called from the sphere of his usefulness to his reward on high. And near the close of the year, there has been added to the number of deceased fellow-laborers the name of Rev. MYRON TRACY, who had served the Society with eminent fidelity and acceptance, as its Agent, for twelve years, on the Western Reserve in Ohio.

Nine of the missionaries of the Society have also died during the year—Rev. J. Wellman, in Vermont; Rev. Charles Thompson, in Connecticut; Rev. James

H. Thomas, in New York; *Rev. H. W. Osborne*, in Ohio; *Rev. Alfred Hawes*, in Indiana; *Rev. Edward Ruggles*, *Rev. Ira Smith*, and *Rev. S. R. H. Wylie*, in Illinois; and *Rev. E. C. A. Woods*, in Iowa.

But the Lord liveth, and blessed be his name that we are yet permitted to labor in his vineyard, that he has continued to this Institution his guiding and protecting care, and crowned the labors of his servants, through another year of difficulty and embarrassment, with the tokens of his favor.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table, together with those engaged in superintending the work, and who are mentioned in connection with the respective Auxiliaries and Agencies, is 1,032.

Of these, 852 were in commission at the date of the last Report, and 180 have been since appointed.

- They have been distributed in 27 different States and Territories, as follows: in Maine, 92; New Hampshire, 48; Vermont, 45; Massachusetts, 43; Rhode Island, 7; Connecticut, 43; New York, 146; New Jersey, 11; Pennsylvania, 49; Delaware, 1; Maryland, 1; District of Columbia, 1; Virginia, 7; Georgia, 1; Tennessee, 4; Kentucky, 1; Ohio, 101; Indiana, 35; Illinois, 102; Missouri, 24; Michigan, 77; Wisconsin, 100; Iowa, 63; Minnesota, 10; Kansas, 3; California, 12; Oregon, 5.

This distribution gives to the New England States, 278; the Middle States, 207; the Southern States, 10; the Western States and Territories and the Pacific Coast, 537.

Of the whole number in commission, 528 have been *pastors or stated supplies* of single congregations; 328 have ministered to two or three congregations each, and 176 have extended their labors over still wider fields.

The aggregate of ministerial labor performed, is 815 years.

The number of *congregations and missionary stations* which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,124.

Ten missionaries have been in commission as pastors or stated supplies of churches of *colored people*; and 60 have preached in foreign languages—19 to *Welsh* and 34 to *German* congregations, and 7 to congregations of *Norwegians, Swedes, Swiss, Frenchmen* and *Hollanders*.

The number of *Sabbath school scholars* connected with the missionary churches and stations is not far from 64,800.

The *contributions to benevolent objects*, reported by 609 missionaries, amount to \$27,932 67.

The *additions to the churches*, as nearly as can be ascertained, have been 5,634—viz., 2,948 on profession of their faith, and 2,686 by letters from other churches. *Forty eight missionaries* make mention in their reports of *revivals* of religion in the congregations to which they have ministered; in connection with some of which there have been 50, 60, and 70 hopeful conversions. The number of hopeful conversions, reported by 366 missionaries, is 2,434.

Sixty six churches have been organized, in connection with the labors of the missionaries, during the year; and *forty* have passed from a state of dependence to that of self-support. *Sixty one houses of worship* have been completed; *thirty eight repaired or improved*; and *fifty two* others are in process of erection. *Eighty nine young men*, connected with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

THE TREASURY.

RESOURCES.—The balance in the Treasury, April 1, 1854, was \$14,385 46. The receipts of the succeeding twelve months have been \$180,136 69; making the resources of the year \$194,522 15.

LIABILITIES.—There was due to missionaries, at the close of the last year, \$11,450 88. There has since become due, \$178,755 20; making the total of liabilities \$190,206 08.

PAYMENTS.—Of this sum, \$177,717 34 have been *paid*; leaving \$12,488 74 still due to missionaries for labor performed. Towards canceling these claims, and redeeming the additional pledges on commissions not yet expired—amounting in all to \$96,518 40—there is a *balance* in the Treasury of \$16,804 31; the greater part of it received in payment of legacies near the close of the year.

COMPARISON WITH THE PRECEDING YEAR.

The financial embarrassments and apprehensions of wide-spread disaster in the business affairs of the community, have affected, seriously, collections for benevolent objects during the year. The receipts of this Society, at the opening of the year, warranted the expectation that an advance would be realized, before its close, corresponding with that of the year previous. But in the autumn and winter, there was a material falling off, especially in cities and large towns where the greatest individual subscriptions are obtained, and in receipts which depend upon the collection and payment of legacies;—so that, for several months, remittances could not be forwarded promptly to the missionaries in payment of their dues, new responsibilities could be assumed only with great caution, and plans which had been formed for enlarging the operations of the Society were necessarily suspended. It was not till near the close of the year that essential relief was realized; and consequently a comparison with the preceding year shows a diminished amount of receipts and of labor performed. The *receipts* are less by \$11,072 38; the greater part of the difference, however—\$8,474 40—is in the amount received from the payment of legacies; the regular contributions of the churches and of individuals being only \$2,597 58 less than the year before. The *number of missionaries* is less by 15, and the *years of labor* by 55; the *additions to the churches* are less by 391, and the *number of congregations* and missionary stations supplied by 16. While the aggregate of labor, however, has been less, the diminution has been chiefly in the older States, where the necessity for missionary aid is diminished, year by year, as in our frontier settlements it increases. This transfer of laborers from the East to the West has, this year, while the total in commission

is smaller, actually increased by seven the number in the Western States and Territories and on the Pacific Coast. Add to this, the 40 churches which have reached the condition of self-support, and the 180 laborers who have been brought in to supply, on the missionary list, the places of ministers thus sustained by their people, and the vacancies which have been occasioned by deaths and infirmities and removals; add the progress which has been made in the erection of houses of worship, in canceling church debts, in providing parsonages, in establishing Academies and High Schools, in promoting healthful moral reforms—the progress which has been made in every thing which relates to the external prosperity of the churches and the spiritual enlightenment and sanctification of the communities, in which they shine as lights in the world; as well as the numbers, also, who have been brought to the foot of the cross under the outpourings of the Divine Spirit; and we have special reason to congratulate the friends of missions, and to give thanks to their Great Author and Patron, that such an amount of good has been accomplished, in a year of such discouragement and trial.

The Committee have been steadily pursuing their endeavors, noticed in the last Report, to secure to the missionaries a more adequate compensation for their labors. Many of the churches aided have cheerfully responded to their appeals, and made a liberal increase of the salaries of their ministers, without the necessity of larger appropriations; in other cases, the object has been accomplished by the united action of the churches and the Society. Let vigorous and persevering efforts be made in all the congregations which look to the Society for assistance, to raise for their ministers what would be regarded a fair equivalent for the services of men, of like capacities and attainments, in other professions and employments; and let the sentiment that such a remuneration is but a matter of justice, take possession of the more favored churches—of all who enjoy the benefits of ministerial learning and labor and faithfulness, and contribute for their support in the communities in which they live, and among the destitute, and the Committee believe the means will not be wanting to relieve yet many a care-worn servant of God from embarrassment and privation, and give increased vitality and power to the chief instrumentality of Heaven for the salvation of men.

The pledges of the Society, at the present time, are \$10,289 06 greater than at the date of the last Report. If these pledges are to be redeemed; if the work which has been commenced in our new Territories and on the Pacific Coast is to be prosecuted as its exigencies require; if every well qualified laborer is to be sent into the harvest field, with the assurance that he shall not want; if this work of Home Evangelization, which has been borne upon the hearts of God's people so long and with results so glorious, is to be carried forward another year without faltering; if it is to be extended in any measure as opportunities invite, and the necessities of our fellow countrymen and the hope of the world, and the exceeding great and precious promises of God imperiously demand, there must be a great enlargement of pecuniary resources. The Committee can make no advances without it. But whence shall these resources come? Our only dependence, under God, is upon those who have so generously sustained the Institution hitherto, and who have rejoiced with us in the wonders which Infinite Grace has wrought through its instrumentality—in those who love their country and love the souls of their fellow-men, who devoutly ask,

"Lord, what wilt thou have me to do?"—whose earnest supplication, morning and noon and night, is, *"Thy kingdom come, thy will be done on earth as it is in heaven."*

GENERAL COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the *average* expenditure, each year, for a *year of missionary labor*, obtained by dividing the sum total of the expenditures for the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a *missionary* would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a missionary.
1—1826-27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$ 88
2—1827-28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828-29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829-30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830-31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831-32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832-33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833-34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834-35	88,863.22	83,394.28	719	204	1,050	490	3,800	52,000	170	116
10—1835-36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836-37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837-38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838-39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839-40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840-41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841-42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842-43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843-44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844-45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845-46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846-47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847-48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848-49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849-50	157,160.78	145,456.09	1,032	205	1,675	812	6,682	75,000	179	141
25—1850-51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851-52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852-53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160
28—1853-54	191,209.07	184,025.76	1,047	167	2,140	870	6,025	65,400	212	176
29—1854-55	180,136.69	177,717.34	1,032	180	2,124	815	5,634	64,800	218	171

Remarks.—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

2. The total receipts, for the twenty nine years, is \$2,908,500 40.

3. The total of years of labor is 16,521. These years are reckoned in each Report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years, has been occasioned by the greater number of those who have held full commissions, and the expensiveness of more distant missions—particularly of those

on the Pacific Coast—and the larger appropriations that have become necessary, as the expenses of living have increased, to secure to the missionary a comfortable support.

5. The difference between the annual average expenditure to a missionary and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a Report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 132,339.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in Canada.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087
28—1853-54	292	214	11	530		1,047
29—1854-55	278	207	10	537		1,032

* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors.
Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										Canada	Total.											
	ME.	N. H.	VT.	MASS.	R. I.	CT.	N. Y.	N. J.	P. A.	DEL.	MD.	D. C.	V. A.	N. C.	S. C.	GA.	AL.	MIS.	LA.	AR.	FL.	TX.	TEN.	KY.	O.			IND.	ILL.	MO.	MIC.	WIS.	IA.	MIN.	KAN.	CAL.	OR.	
1-1826-27			1				120	1	7										1		2		2	4	16	3	2	3	4								1	169
2-1827-28	1	2	2				120	1	9				2	3	2	3	1		2		1		2	4	27	9	3	5	5								1	201
3-1828-29	40	2	29	1			117	1	10				3	6	2	1	3		2		2		2	3	43	12	8	6	5								2	309
4-1829-30	47	29	27					1	13				2	3	4	2		3					7	5	64	18	12	6	10								3	392
5-1830-31	54	31	35					2	11				2	3	2		2	1	1		1		5	9	74	23	17	5	12								2	463
6-1831-32	62	40	32	1				2	10				2	2	1		3					1	7	13	74	24	20	12	16								2	509
7-1832-33	66	50	38	55				2	16				2	1		4		1				1	11	13	80	26	23	12	20								3	606
8-1833-34	83	63	42	62				3	20	1			3	2		6							10	9	68	29	24	13	16								6	676
9-1834-35	87	49	42	68				6	22	3			3	2		4							13	7	85	26	29	10	16								9	719
10-1835-36	90	59	53	71				5	20	2			3	1		4		2		1			12	9	80	24	32	12	17								15	755
11-1836-37	107	63	50	74				6	34	1			3	1		1		3		1			12	7	72	31	31	9	29								22	810*
12-1837-38	71	56	52	76				7	29	1			5	1		1		3					7	6	1	56	26	31	12	22							24	684
13-1838-39	70	48	47	80				8	41	1			2	3		1		1					6	7	1	54	25	39	9	24							14	665
14-1839-40	71	55	51	73				12	27	1			3	2		1		1					7	6	1	53	21	42	5	26							12	680
15-1840-41	74	47	50	82				4	35	2			2	2		1		1					8	6	1	66	24	50	6	36							9	690
16-1841-42	73	50	54	83				8	42	1			1	1		1		1					6	1	75	33	65	20	46								10	791
17-1842-43	68	47	53	78				10	47	3			1	2		1		1					6	1	8	91	36	87	21	63							9	848
18-1843-44	75	42	40	64				10	44	2			2	2		1		1					3	6	7	99	46	93	20	65							7	907
19-1844-45	82	45	39	66				10	51				1	1		1		1					6	6	103	51	98	25	67								6	943
20-1845-46	80	45	45	56				6	53	1			4	1		1		1					6	6	8	95	59	92	21	80							971	
21-1846-47	86	44	43	60				7	47	2			3	1		1		1					7	9	102	52	101	21	80								972	
22-1847-48	91	46	45	62				4	45	1			5	1		3		1					6	8	95	59	92	21	80								1,006	
23-1848-49	89	41	50	67				4	49				7	1		1		1					7	7	94	51	110	25	73							2	1,019	
24-1849-50	92	40	58	60				6	47	2			9	1		2		1					6	6	93	59	119	29	80								2	1,032
25-1850-51	91	46	61	61				11	42	1			11	2		1							6	6	93	59	119	29	80								4	1,065
26-1851-52	96	44	60	54				7	45				8	2		1							5	5	6	93	63	117	29	77							3	1,085
27-1852-53	101	46	58	54				9	45	3			7	2		1							6	6	96	58	118	30	80								4	1,087
28-1853-54	93	44	57	46				10	44	2			6	1		1							3	6	110	43	105	28	76								5	1,047
29-1854-55	92	48	45	43				11	49	1			7	2		1							4	1	101	43	102	24	77								6	1,032

* Including the 24 in France and Switzerland.

PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President;
JOHN HOW, Esq., Treasurer; BENJAMIN TAP-
PAN, D. D., Secretary. Office at Portland.

The *receipts* of this Society, for the year ending March 1st, 1855, were \$11,648 48; the *expenditures* for the same period were \$11,109 24. There has also been received into the Treasury of the Parent Society from this State, during the twelve months ending April 1st, 1855, \$356 38. The total contributions for Home Missions from Maine, the present year, amount to \$12,004 86, being less than the last year by \$954 68. The number of *missionaries* under commission has been *ninety two*, one less than last year. Three missionary churches have assumed their own support.

The State of Maine occupies a peculiar position among her sisters of New England. The youngest, and at the same time the largest, with a most extensive sea-coast lined with harbors, and yet but a sparsely settled back country; with a rich soil, but a cold climate, she is blest with that happy combination of natural advantages, so called, and disadvantages, best calculated to secure at last a population numerous, industrious, frugal, enterprising, wealthy, and intelligent. It is by no means impossible, that the very flower of New England's hope will unfold far away beneath the northern star; and that this State, whose youth prolongs itself in so slow a ripening, will, when she reaches her meridian, be the greatest and the noblest of the six. Certainly, we are free to concede to our brethren there, the incitement of this hope; and we rejoice in the enthusiasm which often seems to anticipate so bright a consummation. May it prove a prophetic instinct. Maine has already taken the lead in moral legislation. She was the foremost to storm the citadel of social iniquity; and it is not impossible that we may find her star shining before us on other paths of progress. She has been the first, again, to present to the public a truly valuable report upon the subject of HOME EVANGELIZATION. We look upon the fact, that the missionary spirit has induced her ministers to enter upon the systematic examination of that great subject, as the most encouraging incident of the past year. It shows, that in their missionary operations, they

have an eye, not only for the inhabitants of poor and destitute regions, but for those also who are destitute only because they choose to be. We trust that the investigation which has been commenced will ripen into action, and that the ministers of Maine will find their way to all desolate hearts as well as to desolate parishes.

New Hampshire Missionary Society.

NATHANIEL BOUTON, D. D., President; BEN-
JAMIN P. STONE, D. D., Secretary and Treas-
urer. Office at Concord.

The *receipts* into the Treasury of this Auxiliary, for the year ending March 1st, 1855, amounted to \$6,945 49, including a legacy of \$50. These receipts are less than last year by \$2,170 20; but inasmuch as the legacies of that year amounted to \$2,751 06 more than this year, there has been an increase in the regular contributions of \$530 86. For the year ending April 1st, 1855, the contributions received from this State into the Treasury of the Parent Society, amounted to \$2,200 77, making a total of \$9,146 26. This is \$2,239 88 less than the total of last year. But the legacies, received last year into the two Treasuries, amounted to \$2,788 02 more than the present year; and therefore the total of the regular contributions are \$548 14 greater this year than the last.

"The whole number of *missionaries* employed during the whole, or a part of the year, has been *forty eight*, and the aggregate of their labor is equal to twenty nine and a half years. The number of churches and congregations aided is *fifty*. Only one church has become independent. One church that never before received assistance has been taken under patronage; and four others, that had been independent for ten or fifteen years, have been constrained to become beneficiaries again. It is worthy of notice here, that all the churches now on our list, with the exception of some twelve or fifteen, have been the beneficiaries of the Society for long periods; in other words, they occupy ground that constituted the main portion of our missionary field from the commencement."

It is not to be forgotten, then, that the missionary work in New Hampshire, as well as in other parts of New England, has its unpromising aspect. In its very nature, it is a work that cannot be summarily concluded. "Ye have the poor always with you," our Savior said to his disciples; and this finds a fulfillment

among the missionary churches of our older States.

The secret of this protracted poverty and feebleness, is found in the *emigration* which is flowing in a ceaseless tide from the rough hills of the Granite State toward the rich savannas of the West. But we are not permitted to mourn over this process of depopulation, or to be disheartened at the prospect, thus crowded upon us, of a never-ending labor. We are rather to accept this state of things, as an arrangement providentially made, for wisest ends; and seeing that the West, the center of empire, is to receive an important element of its population from those barren hills where these missionary pastors are feeding their flocks, we are to find, in this drain upon the strength of our feeble churches, a motive for redoubling our exertions, and renewing our hopes. "Where are those," asks the New Hampshire Report, "who have gone out from them? They are found in the villages, and the cities of New England, where they have aided in building up other churches; or, they have scattered themselves over the West, pioneer laborers in the cause of morals and religion!" "The demand upon us this day is not so much for a lamentation over the smallness of the results of our labors, as for a thankful return to the Great Head of the Church that he has enabled us to accomplish so much; and while he still points us in his providence to the starving poor around us, let us rejoice that we are counted worthy to carry unto them the bread and the water of life."

Vermont Domestic Missionary Society.

Hon. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The *receipts* of this Society, for the year ending March 1st, 1855, have been \$6,861 25, or \$376 56 more than for the year before. The *disbursements* have amounted to \$5,853 70. There has also been received into the Treasury of the Parent Society, from this State, \$964 05, being \$320 07 more than the amount of the regular contributions of the year before, and making the entire gain, in contributions, \$696 63. The total *receipts* from the State amount to \$7,825 30. This is less than the total of the year preceding by \$1,693 37, the falling off in legacies more than counterbalancing the gain in contributions. The number of *missionaries* under commission, has been *forty five*.

From the last Annual Report of this Auxiliary, we learn that, "during this, as in preceding years, many of the churches in Vermont have been severely affected by emigration. Not less than ten ministers who had been under commission during some portion of the year, have left the State; and six others have been called from their fields to minister to self-sustaining churches. The scarcity of ministers is our greatest difficulty. Some of the destitute churches maintain public worship, in the absence of a minister, by reading sermons as a substitute for preaching."

"Few of the churches aided report revivals, and those reported are of limited extent. One pastor has been installed. Three new meeting-houses have been completed; two others are in process of erection; one valuable house has been purchased; and one, owned in company, has become the sole property of the Congregational church."

"Not far from *one hundred* towns are now destitute of Congregational preaching; and many of these are without the stated and regular ministrations of any evangelical denomination. In others, are small churches wasting away for want of the sympathy and aid which their enfeebled condition demands, and likely soon to be entirely broken up, unless active measures shall be taken in their behalf. In several towns the church has already become extinct. From some churches, nearly all the members have removed to the West."

Such facts as these are calculated to awaken the feeling, that in Vermont, at least, the cause of Domestic Missions yields precedence to none other. Our first duty is always that of fidelity to our own souls, and to our own homes; and this, not indeed for the sake of ourselves or our friends merely, but for the sake also of our country and the world. If religion should die out here, in these citadels of her strength, if Christianity cannot maintain herself in christian lands, there is no encouragement for sending it to the heathen. The claims of this cause, therefore, upon churches in Vermont, must not be estimated in view of her own destitutions alone, great as they are, but in view of the influence which she is destined to exert upon a much broader sphere, by means of those who shall go forth from her communities. For many years, this State, it is believed, has done more, in proportion to her population and her wealth, than any other, towards establishing

churches and sustaining gospel institutions at the West; if not in money, in what is of greater value, in church members, and christian families, in teachers, and in ministers. Long may this noblest of charities be continued.

Massachusetts Home Missionary Society.

———, President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The *receipts* of this Society for the year ending March 1st, 1855, were \$36,452 28; being greater than the year before by \$2,156 69. Its *expenditures*, within the State, were \$5,985.

There was remitted from its Treasury to the Parent Society, \$31,000. The American Home Missionary Society has also received, in payment of legacies, \$4,553 66; from the Hampshire Missionary Society, \$1,500; and from congregations and individuals, \$3,709 09—in all, \$9,762 75; making a total of \$46,215 03, for the Home Missionary cause, from this State; of which \$40,762 75 has been expended for the benefit of churches beyond her own borders. If to this be added the \$5,985 bestowed upon her own feeble churches, we have \$46,747 75 as the total of all her *expenditures* in the cause of Home Missions, through this Society. Massachusetts has therefore furnished, this year, more than *one fourth* of the whole income of the American Home Missionary Society. *Forty three missionaries* are reported as having been under commission. Five churches have become self-supporting, and four new ones have been taken up by the Society.

Rev. LEONARD WOODS, D. D., for so many years the President of this Auxiliary, uniformly present at its Anniversaries, deeply interested always in whatever related to its prosperity, the revered Theological Teacher of many of its missionaries, the counsellor and patron of all our benevolent and philanthropic enterprises, has, since the last Anniversary, in the fullness of his years, passed away from a life on earth, eminent for its services in the church of God, to its reward on high.

The last Annual Report of this Society states, that for the year then reviewed, the missionaries had under their charge 1,230 families; and these furnished an aggregate attendance of about 4,000 hearers, which would be—allowing, on

an average, five persons to a family—about *two thirds* of the whole population under their pastoral care.

About *three fifths* of the missionaries were pastors. "The remainder," in the words of the Report, "are called 'stated supplies'—a term not found in the vocabulary of the Apostles, nor in that of the Puritans; for the reason, probably, that the relation hereby indicated was not known in these times."

There are places still to be found in Massachusetts which need missionary labor, and will be likely to demand it for a long time to come. But though we may not expect to see her feeble congregations all independent, we do feel at liberty to cherish another hope—that before many years more have passed, the churches within this State will be united in the deliberate determination to set forth before the world an example of a CHRISTIAN COMMONWEALTH. The population of Massachusetts is comparatively stable, and is peculiarly *alert* on all moral questions; her churches are strong and rich, her institutions of every kind are well constituted and full of energy, her wise men have added to their wisdom the benefits of a most valuable experience, and it is difficult to avoid the conclusion, that the *time has come* when her population should be brought beneath the power of the cross, and the christian faith and the christian spirit be made substantially predominant in all the outgoings of their life. This aspiration may well stir the deepest ardor of her youth, to whom the privilege of seeking its realization seems properly to belong. Let it be theirs to grasp this high purpose, and, clinging to it with prophetic enthusiasm, to labor systematically and incessantly for its accomplishment. The purpose itself insures its own triumph.

Rhode Island Home Missionary Society.

THOMAS SHEPARD, D. D., President; GILBERT RICHMOND, Esq., Providence, Treasurer; Rev. CONSTANTINE BLODGETT, Pawtucket, Secretary.

The *receipts* of this Society, for the year ending March 1st, 1855—including \$300 from the Connecticut Missionary Society—were \$1,983 79; and the *expenditures*, for the same period, \$1,762 83. There were also remitted from this State to the Parent Society, \$631 85, making a total raised within the State, of \$2,315 64. If we subtract the \$300 above mentioned, it will leave the net contribution of Rhode

Island, the present year, toward the support of the Gospel beyond her borders, \$381 85. This is an advance upon the preceding year of \$492 04. In the contributions of her churches, there has been a greater improvement. Instead of \$511 60, they have now raised \$1,683 79, being an increase of \$1,172 19—in all, more than three fold.

The number of *missionaries* under commission of this Society, during the year, has been *seven*.

We congratulate the churches of this State upon the beginning which they have thus made. The missionary spirit is evidently gaining strength among them; and the day is already past when a New England Commonwealth will look beyond her own borders for aid in support of her feeble congregations. It is now many years since Rhode Island began to gather harvests of wealth from her running waters. That very roughness of surface which interferes with the work of the husbandman, is the main reliance of the manufacturer; so that what, to a careless eye, might have seemed a remediless misfortune, has already become a source of the greatest pecuniary prosperity. We may expect with confidence, that hereafter this State will continue to be found by the side of the most liberal supporters of the Home Missionary cause; and that her great material growth will minister to her spiritual strength and usefulness.

Connecticut Missionary Society.

Rev. HORACE HOOKER; Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The *receipts* of this Auxiliary for the year ending March 1st, 1855, were \$7,413 97. Its *expenditures*, within the State, were \$3,950 51; \$500 were appropriated—of which only \$300, however, has been called for—to the assistance of the Rhode Island Home Missionary Society; and \$2,000 were remitted to the Treasurer of the Parent Society. There have also been received into the Treasury of the American Home Missionary Society, from this State, \$21,499 25, of which \$5,969 93 were in payment of legacies, and the remainder donations from congregations and individuals. The total raised for Home Missions in Connecticut, is \$28,913 22. Of this sum, \$23,499 25 were received into the Treasury of the Parent Society, and, taken together with the expenditures noticed above, make the outlay this year by Connecticut in the cause of

Home Missions \$27,749 76, or more than 15 per cent. of the entire income of the American Home Missionary Society for the last twelve months.

Forty three missionaries have been under commission. One church has become self-supporting; two others will need no aid after the close of the present financial year, in May; and several others are near the same point, already returning to the Treasury of the Society nearly as much as they take out of it.

The Secretary concludes his statistical report for the year, with the following observations: "In looking over the preceding details, I am gratified in noticing, that a year marked by the high price of most of the necessities of living, has touched so lightly upon the pastoral relation in these churches. By their own self-denial, or by the liberality of their people, the pastors have sustained the burden, three only having been dismissed, while four were installed. Our appropriations have been enlarged but in a single instance, while in several others they have been diminished. The trial in this respect through which the weak churches have passed, has thus far given pleasing evidence of present stability, and hopeful indications of permanence."

"Feeble churches we still have, and such there will be for a long time to come, unless the benevolent, tired of this mode of doing good, shall order them to be disbanded; but 'waste places,' such as disfigured the moral landscape some forty years ago, when our Society was organized, are nowhere to be found among us. Drained and cultivated, the noisome marshes no longer exhale pestilence and death, but clothed with verdure, are distinguishable from the adjoining enclosures, only by their size."

"There has been no diminution here of interest in the cause of Home Missions, or in attachment to the American Home Missionary Society. While the wants are as great, and the measures of that Society as judicious and efficient as now, it will never lack well wishers and patrons in 'the land of steady habits.'"

It is no small thing that this Society is able to make the announcement, NO MORE "WASTE PLACES" IN CONNECTICUT. And yet it must be that, even from Connecticut, as well as from her sister States at the East, many, educated in the bosom of her churches, and whose names are enrolled among the professed disciples of Christ, when once free from influences of tradition and association, forget their vows and renounce their christian principles and habits. At the same time,

numbers of those whose minds are tinged with scepticism, fanaticism, or superstition, seek amid the solitude of the prairies, or the vagueness and disorder of the young villages at the West, that "largest liberty" which cannot exist in a stable, settled, and well ordered community. The emigration of this description constitutes one of the most formidable obstacles which the Home Missionary cause has to encounter at the West. While rejoicing, therefore, over the blessing with which God has rewarded the labors of his servants in the older States, the thought is driven home upon us with solemn force, that a much greater progress is demanded; and that those communities which are most compact, most wealthy, most intelligent, most religious, should earnestly devote themselves to the completion of that christianizing process, in which they have already made so good a beginning. The most precious gift which the East can possibly bestow upon the West, is, the benefit of such an example.

Philadelphia Home Missionary Society.

President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAIR, Secretary. Office in Philadelphia.

The field of this Auxiliary covers the States of Pennsylvania, New Jersey, Maryland, Delaware, and the District of Columbia. Its *receipts* for the year ending March 1st, 1855, were \$9,146 14. Its *expenditures* were \$8,155 45; and \$15 dollars were remitted from its Treasury to that of the Parent Society. There has also been received by the American Home Missionary Society, during the twelve months, ending April 1st, 1855, from New Jersey, \$941 40; from Pennsylvania, \$155 50; and from Maryland, \$21; making, in all, \$1,117 90. The total raised within the bounds of this Auxiliary for Home Missions, is \$10,264 04. Of this, \$1,132 90 was received into the Treasury of the Parent Society, toward the support of churches at the West.

The number of *missionaries* in commission has been 63, viz., 49 in Pennsylvania, 11 in New Jersey, 1 in Delaware, 1 in Maryland, and 1 in the District of Columbia. One church has assumed its own support; five new fields have been entered; four houses of worship have been completed; and two new churches have been organized.

The cause of Home Missions mourns the loss of THOMAS FLEMING, Esq., late President of this Auxiliary, who died in

Philadelphia, on the 16th of March, 1855. He had long been a warm friend of the Society, and a liberal contributor to its funds.

The statistics given above, with others contained in preceding Reports, show that the field of this Auxiliary is one of no common difficulty. Although broad and rich, it has hitherto yielded comparatively limited contributions toward the support of the Gospel in the young States and Territories of the West. The sparseness of the population in some districts, in others, their foreign origin, language, and prejudices, in others still, an inadequate appreciation of christian duty, or an obstinate indifference to all religion, present serious obstacles to the missionary work; but, in the words of the last Report, "it is a work that will, in the progress of years, if diligently prosecuted, yield a rich reward. Many a pastor has now a large and influential congregation, who was entrusted with its oversight when it was a feeble flock." The pioneer farmer has to endure many hardships before he can secure a comfortable home, and settle himself into the easy and regular habits of the older community that he left. The pioneer minister must pass through a similar experience; and this experience again of the private missionary, is often repeated under another form, in that of the Society which sustains him. While, however, compelled to look this fact in the face, we feel that the friends of Home Missions should find in it only additional incitements to renewed and redoubled exertions. The great State, which is the principal field of this Auxiliary is—alike in the number and the industry of its population, its natural resources, its accumulated capital, and its commanding central position,—among the very foremost in power and importance of the States of this Union. The weightiest social and political interests are staked upon the speedy prevalence of evangelical Christianity over the errors and indifference which now prevail to so alarming an extent. But higher than all these, the eternal welfare of myriads unborn is confided to the hands of the living generation. A great work is imposed upon the Philadelphia Home Missionary Society. We trust that a noble future is before it.

Central Agency, New York.

Rev. THEODORE SPENCER, Secretary; J. E. WARNER, Esq., Treasurer. Office at Utica.

The *receipts* of this Agency for the year ending March 1st, 1855, were \$4,885 61,

being a small advance on those of the year preceding. In addition, the sum of \$3,440 53 has been contributed from this field directly to the Treasury of the Society, in New York; making a total for the cause of Home Missions, of \$8,326 14, of which nearly *two fifths* were spared for the benefit of the churches that are farther west. We give the following summary from the Annual Report of the Agency:

"The aspect of the field is, on the whole, more and more encouraging. A growing interest is felt in different subsidiaries to the Gospel, and greater efficiency has been given them. The cause of education is constantly rising in the public estimation. The principles of the temperance reformation are taking deeper root; and especial zeal has been shown to secure the enactment of a law to prohibit the liquor traffic."

"Sunday schools are sustained with unflagging spirit, and continue to be rewarded with happy results. Several houses of worship have been repaired, and debts that had encumbered others have been removed. Considerable accessions have been made to some congregations. Benevolent contributions have been kept up at former rates, notwithstanding the pressure of the times. The Agency have coöperated with the Committee in the effort to raise the salaries of missionaries somewhat in keeping with the enhanced cost of living, and to a certain extent, with gratifying success. Greater caution has been observed in making appropriations, so as to secure the payment by the churches of their equitable portion toward the compensation of their laborers, and to confine the aid extended within the limits defined by the rules of the Society."

"The completion and progress of railways in our field, within the last year, have let in a tide of thrift in which our churches have shared, and the prospect of their extension cheers us with the hope of further prosperity. Avenues will be opened to sections of the State included within our field that have been hitherto an almost unbroken wilderness; and while they will thus contribute to the strength of existing churches, they will collect the materials, and make ready the places for new ones."

"It is our happiness to speak of several revivals of religion, which have resulted in the hopeful conversion of considerable numbers; and to report several young men as having commenced a preparation for the ministry. Thus, while we have much reason for confession and grief, we

have also cause for gratitude and praise; and looking at what has been accomplished, and what is promised, we thank God, and take courage."

Western Agency, New York.

Rev. JOHN A. MURRAY, Secretary; W. T. SCOTT, Esq., Treasurer. Office at Geneva.

The receipts of this Agency for the year ending March 1st, 1855, were \$6,569 20, an advance on those of the preceding year of more than \$500. The *expenditures* were \$5,349 71. The sum of \$3,500 was remitted from its Treasury, and \$6,328 50, without passing through this Treasury, were forwarded directly to the office of the Society in New York; making the total from Western New York, \$14,897 70.

Since our last Annual Report two members of this Agency, Mr. HIRAM H. SEELYE, and Mr. CHARLES A. COOK have deceased. "Devout men carried them to their burial," and mourn their loss.

During the year, *forty three missionaries* have been commissioned to preach in *forty eight churches*. The whole number of missionaries, including those of the previous year whose commissions extended into this, was *fifty one*.

The missionaries have generally been encouraged by evidences of progress. Old debts have been removed, lecture rooms fitted up, parsonages secured, and more commodious houses of worship erected. A few of the churches have given notice that hereafter they will sustain the Gospel without aid; and several report revivals. Many of the missionary churches are exceedingly feeble, and are kept in this condition by the incessant drain of emigration to the West; and yet, instances of the most encouraging success are detailed in the recent Report from this field.

An unusually large number of the churches are vacant, and some of these are among the most important. The want of ministers is seriously felt. A great harvest is perishing for lack of laborers to gather it in; and waste places are becoming more desolate still. As many as fifty ministers—in the opinion of the Secretary—are now needed to supply the vacancies in Western New York, with the missionary stations that ought to be improved.

"But, on the whole," in the words of the Report, "the churches in Western New York are rising in influence and importance. It is not a high estimate that the houses of worship now building,

or dedicated within the year, by our two denominations, will cost \$200,000. This is an earnest of better days."

"The American Home Missionary Society has been an incalculable blessing to Western New York. *Four fifths* of our Presbyterian and Congregational churches look to Home Missions, as the instrumentality that raised them from weakness to comparative strength. It afforded help at a point, where without help they would have sunk. The \$130,000 expended by the Society in aiding these feeble churches have done an amount of good that no words can express. But for this expenditure, the majority of our churches would most probably have no existence. It has been a sure and permanent investment for good. Already Western New York has paid back into the Treasury of the American Home Missionary Society more than double the amount that has been expended, and hundreds of thousands of dollars have been contributed on this field to other causes of benevolence that would never have been contributed, but for the previous Home Missionary expenditure. But, if with this we could spread before you the hundreds of revivals that have blest the labors of the missionaries, the thousands that have been converted and added to the churches, and the scores of faithful ministers converted in these churches and now preaching in our own and foreign lands, Home Missions would be acknowledged a fundamental charity indispensable to the increase of other charities, and to the moral interests of our land and the world."

Western Reserve Agency, Ohio.

Rev. MYRON TRACY, Hudson, Secretary;
T. P. HANDY, Esq., Cleveland, Treasurer.

Forty three missionaries have been sustained on this field during the past year. The number of churches to which they have ministered statedly is *forty eight*; the number of missionaries being less by one, and the number of churches by three, than during the year preceding.

The *amount paid* into the Treasury of the Agency, is \$3,552 22, and the *amount expended* for missionary purposes on the field, \$3,632 44. Various contributions, from churches and individuals, amounting to \$606 94, have been forwarded directly to the Treasury at New York; making the total of *receipts*, from the field covered by this Agency, \$4,159 16. This sum is less by \$1,045 01, than was raised during the previous year. "This fact," says the Secretary,

"I attribute to the general commercial embarrassments of the country, and the almost entire failure of the crops, in this region. When I look at the severity of the pressure upon the entire community, occasioned by these two causes, I am surprised that the collections have been so large, rather than that they have been no larger."

"The same causes," he adds, "which have cut off our income, have greatly increased our wants. Several churches which, a year ago, we hoped would not again apply for aid, are still on our list, and some of them for an increased amount. It has been necessary also to advance the salaries of many of the missionaries, while the ability of the people to sustain them has been diminished."

In other respects, however, the religious condition of this field affords encouragement to the friends of missions. The churches generally are becoming more established in sound doctrine, and suffer less from the assaults of error and fanaticism than in time past; the pastoral relation is gradually becoming more permanent, and more highly prized; and the institutions of the Gospel, as sustained by this Society, are steadily advancing in stability and influence. During the past year, the churches have enjoyed less, perhaps, than the ordinary measure of spiritual prosperity; yet most of them have received some accessions from the ranks of the world.

Rev. MYRON TRACY, who, for the last twelve years, has held the office of Secretary of this Agency, was compelled, in consequence of enfeebled health, to resign his post, in January last. In the prosecution of his work, he has enjoyed, in an eminent degree, the confidence of the community; and the Committee would express their high appreciation of the wisdom and fidelity with which he has fulfilled his trust. Since his official labors commenced, the contributions to the cause of Home Missions from this field, have increased more than four fold. He states that, "during this time, one hundred and twenty five ministers have received from this Agency a portion of their temporal support, while they have ministered the bread of life to one hundred and two feeble churches. Eight of these ministers have fallen asleep, and their graves are with us to this day. Others have passed from our bounds, some of whom also rest from their labors. Only forty three remain on the field, in any department of active service. The amount of funds collected by the Agency,

and expended in this field, during the period of my connection with it, is about \$34,000, and about \$5,000 have been forwarded to the Treasury of the Society, to aid in the same great work in other portions of the land." The churches that have made these gifts, it is to be remembered, were, almost without exception, planted and reared by Home Missionary labor, and are now illustrating by their beneficence the reproductive power of this enterprise.

The Report of the Agency from which the foregoing facts and extracts are taken, was prepared by Mr. Tracy, and forwarded to the Society, early in March. Since that time he has closed his work on earth, and gone to his reward. He died at Hudson, on the 27th of March, at the age of 57 years. He commenced his labors on the Western Reserve in 1827; and since that time, he has borne a prominent part in building up the Kingdom of Christ in this and the adjoining States. By his unremitting labors, his wise counsels, and his deep and unaffected piety, he had secured to himself universal confidence and esteem. His praise is in all the churches. In his death, the cause of Home Missions has lost one of its most valued advocates and friends. In its service he spent the best years of his ministry; and his last communication to its officers, written a few days previous to his death, closes with the following expression of his interest in its objects: "I cannot close without expressing to you the great satisfaction I feel in having been permitted to labor so long in so good a work; and while life shall last, I shall cherish an ardent attachment to the cause which I have been permitted to serve."

Marietta Agency, Ohio.

Rev. THOMAS WICKES, Secretary. J. B. WARD, Esq., Treasurer. Office at Marietta.

Twelve missionaries have been employed within the bounds of this Agency, during the year, and have supplied *fifteen feeble churches*, stately, with the means of grace.

The *outlay* of the Society, for these services, has been \$1,218 52, of which \$852 87 have been paid into the Treasury of the Agency, and \$317 61 forwarded, from individuals and churches on this field, to the Treasury at New York, making the entire *contributions* to the cause from this part of Ohio, \$670 48.

In four or five of the congregations, under the care of the missionaries, the reviving influences of the Spirit have been enjoyed, as the result of which the churches have been greatly encouraged and strengthened. And where no such harvests have been gathered, abundant proof is furnished that the labor of the husbandman has not been in vain in the Lord. The ordinances of God's word have been sustained, and a standard lifted up against the incoming flood of iniquity and error; the good seed has been sown in the hearts of the young, through the agency of Sabbath schools, and the faithful few, scattered among these hills and valleys, nourished in the divine life.

The work of Home Missions on this territory is subject to peculiar difficulties, arising from the geographical position and physical features of the field, and the character of its original occupants. In reference to its religious history and prospects, the Secretary of the Agency speaks as follows: "While we rejoice in the good accomplished, we have reason to lament that we cannot discover signs of greater advancement. At some points, as we look back over a few years, we can see that there has been progress. A great gain has been secured to the cause of Christ. The Gospel has been introduced, obtained a permanent footing, and wrought an entire revolution in the moral aspect of the community. On the other hand, however, we see two or three instances of churches declining, and by their decay giving rise to no little apprehension that they may become extinct. And when we look at the abounding desolations, beyond the circumference of our feeble churches, and the distant prospect of their being brought under the influence of sound evangelical truth, our hearts are pained and saddened. At the present rate of progress, the thorough evangelization of this region is an attainment far in the distant future; and if this be the object which the churches of our land have really set before them, we would they should understand, that the means now in operation are not adequate to the undertaking. An incalculable amount of good is accomplished by present efforts and outlays. The institutions of religion are maintained, and a multitude of souls saved; but the piety, and zeal, and contribution, and prayer, and effort of Christians, have not reached the point which is necessary to effect the complete evangelization of this growing country."

Western Ohio.

Rev. MARCUS HICKS, Columbus, Agent.

The number of *missionaries* who have held commissions from the Society in this portion of the State, the past year, is *forty six*, and the *amount raised* for Home Missions on the same field is \$3,038 16. The contributions of the churches to the Society's funds have been diminished, and their efforts to sustain the means of grace embarrassed, by the causes already alluded to, as having retarded the missionary work on the Western Reserve. Increased burdens have rested upon the feeble churches, a double share of which, it is believed, has been borne by the missionaries themselves. Yet, with an inadequate support, and in the face of manifold discouragements, they have patiently prosecuted their labors, and God has crowned them with a rich reward. The missionary churches, generally, seem to have enjoyed an unusual measure of spiritual prosperity, traceable, in some instances, as it appears, to these pecuniary embarrassments.

"It has been generally felt," says the Agent, "that the drought of the last summer, and the financial pressure of the fall and winter, were a rebuke to the worldliness of the people; and many Christians and churches seem to have wisely improved the discipline of their Heavenly Father. There has been an increased attention to the duties of religion, and rich blessings have fallen upon many of the churches. They have been quickened in holy living, and strengthened by additions from the world. In several congregations seasons of special religious interest were in progress at the close of the year."

Only one church on this field has, during the year, assumed the support of its pastor, but two others, at least, are understood to have made their last application for missionary aid. Two houses of worship have been completed, two others commenced, and others still enlarged and improved. Several destitute districts have been supplied with the means of grace, in which churches have been, or soon will be, organized. Twenty churches, however, are still destitute of the stated ministrations of the Gospel. Some of them are important and promising fields; others, through long neglect, have become nearly extinct; and if they continue unsupplied, will soon be beyond the hope of recovery. They stand as melancholy memorials of past neglect, and

impressive arguments for a more vigorous prosecution of the missionary work.

The whole number of *missionaries* employed in this State the past year, is *one hundred and one*; yet it is evident, from the foregoing statements, that the supply of missionary labor was never more inadequate than at the present time. By the rapid increase of population; by the springing up of new centers of business, along the track of the railroads, and the consequent withdrawal of the people from other churches, thus reducing them to a state of dependence; and by emigration to the new settlements of the remoter West, the fields demanding missionary culture are being rapidly multiplied. A much larger expenditure of missionary labor and funds than is now reported, will be requisite for the coming year. It is to be expected, however, that while this enterprise must be carried forward on this field, for many years, on a much more extended scale than hitherto, its pecuniary claims will be more than met by the contributions of the churches within the State.

Indiana.

Rev. HENRY LITTLE, Madison, Agent.

Thirty five missionaries have been commissioned the past year, to labor in this State, and its churches have *contributed* to the cause of Home Missions, during this period, \$1,134 76.

While the results of missionary labor performed on this field, bear witness to the fidelity of the missionaries, they do not indicate that the churches generally have made as much progress as has been witnessed in some of the other States. Upon some favored spots the rain of heaven has descended, and the husbandman has "come again with rejoicing, bringing his sheaves with him;" but from the field as a whole, the spiritual, like the natural harvest, has been less abundant than in many former years. Yet, in view of the circumstances in which our brethren here are laboring, we must regard it no ordinary triumph, if the churches to which they minister have been able to maintain their ground.

The adverse influences which have operated more powerfully in this, than most of the other Northwestern States, have been frequently alluded to in former Reports; but they should be borne in mind whenever we attempt to gain a correct view of the difficulties and achievements of the missionary enter-

prise. As this State was not easily accessible to emigrants passing westward by the great lakes, most of its early settlers entered it by way of the Ohio river, and came from the States lying on the other side of it. They had not been taught to prize and sustain the institutions of religion, and for several years, scarcely anything was done for the spiritual benefit of this region. The result of this neglect was, the establishment of society upon an irreligious basis; the unrestrained growth of various forms of error; indeed, the entire pre-occupancy of the ground with thorns, which it has cost much subsequent labor to subdue, and which, even yet, are ever springing up to choke the word. In this preparatory work, a vast amount of missionary labor has been expended, with results less striking, perhaps, but not less important than those which have crowned the enterprise in other States.

But the progress made has been slow, and, during the last few years, especially, it has been greatly retarded by the draughts which have been made upon these feeble churches by emigration. "The inhabitants," says the Agent, "are immigrants, and they easily become emigrants. They have no family cave of Machpelah, where they are anxious to deposit their remains. They are susceptible to all the new and dazzling wonders of the West, and are easily set in motion. An immense multitude every year emigrate westward from Indiana. Of those who come in to take their places, but a small proportion are pious, and of these, only a part, of course, are Presbyterians or Congregationalists; so that many a faithful and successful missionary has not, for several years, maintained his ground. He has received many valuable additions, but has sent a still larger number to the West."

This State, as a whole, however, is rapidly advancing in population and influence, and the facts just referred to, so far from being arguments for continued neglect of its religious welfare, should stimulate the friends of missions to a more vigorous prosecution of their work. The present supply of laborers is lamentably inadequate. A missionary speaks in the following terms of the existing disproportion between the religious and the material progress of Indiana: "This State is improving at an unexampled rate, in nearly every thing, except religion; and in this respect improvements are made, but they are by no means commensurate with the material advancements which are rushing

forward in every direction. The work of church extension lags far behind the progress of population; so that we have many vacant churches, and many important fields, white already to the harvest, with none to thrust in the sickle. It is a question of painful interest in all our ecclesiastical meetings, What shall we do for men and means to meet and supply the great and increasing demand for ministerial labors in this important field? We expect much from your Society; but the rate of supply which the churches have enabled you to make us, both as to men and means, falls much below our rapidly increasing wants."

Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois.

In this State the Society has had in commission, since the last Report, *one hundred and two missionaries*, and has received into its Treasury, from the same field, \$3,362 95.

In the early part of the year a large number of missionary fields were visited by the special effusions of the Spirit, the happy fruits of which are seen, not only in large ingatherings of souls to the churches, but in an entire change in their external condition and prospects. Into several congregations, which had long been distracted by divisions, and oppressed by their pecuniary burdens, new life and vigor have been infused, old debts have been canceled, commodious houses of worship have been built, and the whole expense of sustaining gospel ordinances assumed. One case of this sort is referred to by the Agent in the following manner: "For the encouragement of the friends of missions, I will specify an instance where many years of toil have resulted, within a few months, in the erection of a sanctuary, and the installation of the missionary, in one of our young villages, which is destined, at no distant day, to become an important commercial center. The friends of Christ, though few and feeble, have struggled hard against a powerful current of opposition, but now they report themselves a self-sustaining church. Who can estimate the results of that patient effort, by which the leading men of the place have been gathered and cemented together, in an organization which promises, in future years, to mold the character of that community, when it shall have become a city of 30,000 or 50,000 inhab-

itants, and when other churches, as they lift their spires to heaven, shall point to this as the nursery whence they were transplanted, to bear fruit to the praise of Jehovah's grace."

On many fields, where no such material or spiritual changes have been wrought, the labors of the missionaries have been attended with manifold good results. In the cause of Temperance, and especially in the contest to secure the enactment of a Prohibitory Law, they have borne a prominent part. In regions hitherto the strongholds of error and unbelief, the gospel standard has been uplifted and upheld. In other districts, which have been burnt over by the fires of fanaticism, the foundations of evangelical truth have at length been laid, and its ministers have been gladly welcomed. Several posts have been occupied along the new routes of travel and traffic, where, with God's blessing, churches will soon grow up to a condition of independence. Thus, at many points on this wide field, an important work has been done, in clearing and preparing the hard soil, on which rich harvests may be gathered in future years, and perhaps by other hands.

The physical changes which have taken place in this State, during the past year, have greatly increased the labors and responsibilities of this Institution. The Illinois Central Railroad, more than 700 miles in length, and uniting Galena and Chicago on the north, with Cairo on the south, has been completed within a few months. This, in connection with other subsidiary roads, traversing the State in other directions, has wrought an entire revolution in its commercial relations. The vast and fertile interior, hitherto almost valueless, on account of its remoteness from the markets of the East and South, is now brought into easy communication with the cities of the Atlantic and the Gulf of Mexico. The value of the soil, and of all agricultural products has become greatly enhanced; secular enterprise is stimulated; a rapid tide of population is flowing in; and villages are springing up in scores, where the missionary of the cross should be early sent to pre-occupy the soil with the good seed of the kingdom. Already, at many points, the most favorable season has passed by. While the friends of evangelical truth have slept, the enemy has sown tares. A large foreign population has come in, bringing with it the errors and vices of the old world, poisoning society at its fountains, and in some places, threatening to "dispossess the inhabit-

ants of the land, and dwell therein." Shall this region be abandoned to Romanism and Infidelity? Shall the feeble and shepherdless flocks be left to the tender mercies of these ravening wolves; or shall they be gathered and folded and fed by faithful shepherds, by whom they shall be led into the green pastures, and beside the still waters of salvation, and nourished up to everlasting life? This is the question; and it is for the friends of Christ, whose contributions and prayers sustain this Institution to furnish the answer.

Missouri.

Rev. TIMOTHY HILL, St. Louis, Secretary.

The number of *missionaries* who have borne the commission of this Society in Missouri, since the last Report, is *twenty four*; and the *amount received* from the churches of that State is \$256 25.

The history of the missionary work in this field, during the past year, presents little that is of a cheering character. The lives of all the missionaries have indeed been spared, and they have prosecuted their labors with commendable zeal and self-denial. At some of the missionary stations the preaching of the Gospel has been attended by larger numbers than heretofore, and progress has been made towards the support of religious institutions. One of the churches has been favored with a revival of religion of remarkable power and extent. But the general aspect of the field has been such as to try the faith of those who are called to labor there, in word and doctrine. The congregations have been greatly embarrassed in their pecuniary affairs, by the drought of the last summer, and the financial pressure of the winter. Throughout the year, a fierce excitement has prevailed, in consequence of the enactments of the National Legislature, in reference to slavery. The passage of the "Kansas and Nebraska Bill," the consequent opening of these new Territories to the introduction of slavery, and the struggle which followed between the friends and the enemies of this system, for the pre-occupancy of this portion of the national domain, have kept the public mind in a state of agitation and ferment, which has been exceedingly unfavorable to the proper action of religious truth. The worst passions of the people have been aroused, sectional jealousies have been excited, and suspicions have been awa-

kened, against portions of the community, and, in some instances, against the missionaries themselves, weakening their influence and destroying their usefulness. On the western border of the State, this excitement has been wild and turbulent in the extreme. In some cases, the missionaries have been brought into collision with the propagandists of slavery, their character has been assailed, their labors interrupted, and their ministry, for the time, rendered of none effect. In other cases, the people themselves have been scattered; and the shepherd has been left without a flock. The following prediction of a missionary in one of the border counties has since been fulfilled: "The few members who compose my church expect to move over to Kansas Territory in the fall, or early next spring. So likewise will many of those who have been regular members of my congregation. This will break up our church organization, and render it useless for me to continue to labor in my present field. Since the opening of the Kansas Territory for settlement, the people in this county have been excited in reference to slavery and politics, to such an extent, as to grow cold and indifferent on the subject of religion."

It is owing to these causes, mainly, that the number of laborers in this State, sustained by the Society, is less than it was the last year. But, while the Committee are constrained, in justice to themselves and the missionaries, to allude to these difficulties, they were never more deeply impressed than they are at present, with the importance of providing more adequately for the necessities of this great and growing State. She is rapidly advancing in population, and wealth, and resources, and influence; but no corresponding progress is made, if, indeed, *any* progress is made, in supplying the means of her spiritual culture. Where are the men, ready to endure hardness as good soldiers, who will face the obstacles, and grapple with the gigantic forms of error and sin which prevail there, declaring prudently, but fearlessly and faithfully, the whole counsel of God?

Michigan.

Rev. HERBERT A. READ, Pontiac, Agent.

In this State *seventy seven missionaries* have labored, the past year, in connection with this Society, and \$2,387 63

have been *contributed* to the cause of Home Missions.

It was stated in the last Report, that Rev. CALVIN CLARK, who had acted as Agent of the Society, in this State, for eight years, had resigned his post. He continued, however, to render such services to the Society as were compatible with his pastoral duties, until near the close of the year, when Rev. HERBERT A. READ, pastor of the Congregational church in Pontiac, was appointed to this office. Mr. Read, we are happy to state, has accepted the appointment, and entered upon his duties.

Though the Society has been deprived of the active services of an Agent, its operations in this State have been prosperous in a high degree. The Reports of the missionaries, with scarcely an exception, have been of an unusually cheering character, and fully warrant the belief that the churches generally have made greater progress than in any former year. Several sanctuaries have been erected; others have been enlarged or otherwise improved; old debts have been canceled; more liberal subscriptions have been made, and a more generous support secured to the ministry; the waste places have been visited; the scattered sheep gathered into the fold, and supplied with the regular ministrations of the word; Sabbath schools have been organized, and the Word of God extensively circulated; and several of the churches have enjoyed precious seasons of refreshing from the presence of the Lord. If the churches of this State should continue to enjoy the same measure of prosperity which has been granted them the past year, many more of them will soon cease to depend upon the benefactions of this Society.

The northern portion of Michigan, hitherto comparatively secluded and neglected, is now receiving more attention, and is rapidly becoming settled. The valleys of the Saginaw, Shiawassee, Muskegan, and Grand rivers, already contain a large population very inadequately supplied with the means of grace. Along the shores of Lake Huron and Saginaw Bay, in the mining districts on Lake Superior, and at the Sault St. Marie, where a ship canal is already completed, uniting these great inland seas, there are promising fields of labor for which adequate supplies have not yet been found. There are few points in the whole missionary field which present more urgent claims and higher promise.

The late Agent, in presenting his last Report to the Society, speaks as follows of the work already accomplished, and the work yet remaining to be done by this Institution: "What has the American Home Missionary Society done—I might almost say, what has it not done—for Michigan? It has founded, at least, 200 churches of the denominations for which it acts. They look to it as the mother that has brought them forth, and nursed them hitherto. Its missionaries have labored and prayed them into existence, watched over them in their feebleness, sustained them when ready to die, fed them with the sincere milk of the word, and borne them to the mercy seat in fervent supplication. Perhaps no State in the Union, is under greater obligation to this Society, than Michigan."

"But the work is only begun. For what has been accomplished during the last twenty five years, let us give thanksgiving and praise to our redeeming God and Savior. But a far greater work is to be done the next quarter of a century, than has been done the last. The true policy is, to increase the number of laborers, and occupy at once the new and promising openings in various parts of the State, but especially in the northern portion. Multitudes are rushing thither to find a home for themselves and their families. Now is the time to take possession of that goodly land, and set up there the standard of the Cross."

"In taking leave of the Society, with which I have been so long and so happily connected, my bosom heaves with commingled emotions. Twenty years ago, with a commission in my hand, I came to Michigan, then a Territory in its infancy. I have grown up with it, and shared in its prosperity and adversity. Of the ministers laboring in this Territory when I entered it, only one is now at his post. The rest have left the State, or are unable to discharge the functions of the ministry, or have gone to their recompense of reward. For twenty years I have watched the operations of the American Home Missionary Society, and observed the influence it has exerted in all parts of the State. No mortal can estimate the good it has accomplished. It will be known only by the revelations of the judgment day. If there be joy in heaven, among the angels of God, over one sinner that repenteth, with what interest will they regard the planting of 200 christian churches, which shall live, and multiply, and extend their influence, century after cen-

tury, till the consummation of all things! Such results, achieved in this brief period, are truly wonderful. To God be all the glory!"

Wisconsin.

Rev. DEXTER CLARY, Beloit, Agent.

This Society has aided, the past year, in sustaining, in this State, *one hundred missionaries*, which exceeds by *thirteen* the number commissioned in any former year. Of these, six have preached in the Welsh language, two in German, and two in Norwegian. They have ministered regularly to *one hundred and twenty churches*, and about *fifty congregations* where churches have not yet been gathered.

In no previous year have the churches of Wisconsin enjoyed a larger measure of temporal and spiritual prosperity. This State was spared from that providential infliction which, during the last summer, fell so heavily upon most of the Western States. In many instances, the abundant worldly increase which God has granted them, has been liberally bestowed by the people to establish the institutions of religion. Twelve houses of worship have been completed, by missionary churches, and about twenty others were in process of erection at the close of the year. Ten churches have been organized on missionary fields, and five which have hitherto been dependent for the means of sustaining the ministry, have, within the year, ceased to rely upon foreign aid. Out of one hundred and seventy churches in this State, connected with the denominations that sustain this Society, twenty six are now able to support their own ministers.

The Committee are accustomed to encourage the missionaries and churches to institute the pastoral relation, at as early a period as practicable. The backwardness manifested on the part of the people, to assume the responsibilities involved in this relation, is greatly to be deplored. Only twelve of the missionaries in this State are pastors of the churches to which they minister. Three of them have been installed within the last year.

Many of the churches have shown their appreciation of the value of religious privileges, by a hearty coöperation with the Committee in securing to the missionaries a more adequate remuneration for their labors. They are also becoming more systematic and liberal in their contributions to the various objects

of christian benevolence. The *amount contributed* the past year to the funds of this Institution, is \$1,264 41. .

The northern portion of this State, which has hitherto remained an almost unknown wilderness, has been at last invaded by the army of immigration, which is fast subduing its primeval forests and prairies, and transforming them into fruitful fields. The northwestern border of the State, especially, is being rapidly settled, and, for the most part, by a moral, intelligent, and enterprising population. Several missionaries have been sent into this region during the year, and are laboring with much success to prepare, in the wilderness, the way of the Lord; and are laying foundations on which many a material and spiritual temple shall, in future years, be reared to the praise of his great name. Several additional laborers are needed at different points in these new settlements, to give proper form to the social organizations which are soon to emerge from the chaotic elements congregating there. Even in the northern extremity of the State, at the western point of Lake Superior, is a settlement, not yet one year old, but containing five hundred inhabitants, from which an earnest appeal comes for a preacher of the Gospel.

"Twenty missionaries at least," says the Agent, "will be needed this season, to occupy the destitute churches, and the waste places; and notwithstanding the large appropriations already made to Wisconsin, may we not hope for increasing aid? As a Home Missionary field, the State is in its infancy. A score of years has not passed away since it was heathen ground,—a part of the great Foreign Missionary field. Great things have been already done, by the early and extensive influence of Home Missions. A vast amount of good has been achieved, affecting all the interests of society, social, literary, and religious. The entire history of the past gives great encouragement for future efforts."

"The State was never so prosperous as now. Her population receives large accessions from year to year. The newer portions are rapidly filling up. Twenty new counties have been organized since 1850, making the present number fifty; and there is room for many more. New facilities are being furnished for commercial operations. Centers of influence are multiplying, in which are abundant materials for societies and churches, and abundant work for christian ministers. The natural resources of the State are

being developed, and the day is at hand when Wisconsin will exert an important influence, for good or for evil, upon the character and destiny of the country. That influence ought to be salutary, and the spirit and principles of the Gospel of Christ are indispensable to make it so. Under the guidance of these principles, and imbued with this spirit, Home Missionaries should be stationed at all points where settlements are commenced, and cast the salt into the opening fountains."

Iowa.

REV. JULIUS A. REED, Davenport, Agent.

The number of *missionaries* commissioned the past year, to labor in this State, is *sixty three*. This is a larger number, by *seven*, than has ever before been sustained in one year. Five of those missionaries have preached to congregations of Germans, and in the German language. *Seventy two churches*, and *forty one congregations* where churches have not yet been organized, have been steadily supplied with the means of grace through the instrumentality of this Society. The *amount received* into the Treasury, from the churches of this State, since the last Report, is \$637 51.

Among the facts stated as indicating the progress of the missionary work during the year, we would specify the following: Twelve churches have been organized in different portions of this field, and one which has hitherto been dependent upon the Society has undertaken to support its own minister. Several others have made advances in this direction, though their progress has not been as great as was anticipated at the commencement of the year. Eight houses of worship have been completed within the year, and a larger number are still in process of erection. Of the churches which are, or have been, aided by this Society, forty nine are now provided with church edifices. Early in the year the spiritual aspect of this region was unusually gloomy. Political excitement, business speculations, worldliness in its various forms, seemed to have taken full possession of the public mind. The word fell among thorns, and the thorns sprung up and choked it. Since that time commercial disaster has fallen upon the community, the spirit of engrossing worldliness has been rebuked, and, during the winter, God has graciously visited many of the churches with the reviving and converting influ-

ences of his Spirit. The churches are advancing steadily, though slowly, in intelligence, liberality, order and efficiency in the use of all those agencies which God has ordained for the extension of his kingdom and the salvation of men.

The population of Iowa, in June, 1854, was 325,202, showing an increase, since 1850, of 131,286, or an average annual increase of about 33,000. The increase during the last year was much greater than in any year preceding; and as railroads from the East have, within a few months, reached the Mississippi at three points opposite to this State, and will soon be extended into the interior, it is probable that the stream of immigration will augment from year to year. Already, according to the statement of the Agent, there are at least twenty four counties containing a sufficient population to require missionary culture, where no minister, of the denominations sustaining this Society, has yet been stationed. Some of these counties contain several thousand inhabitants. Most of them are poor, and, while struggling with the hardships and trials incident to a residence in a new country, they must depend upon others to provide for their spiritual necessities. To supply the sixteen vacant churches, and, at the same time, provide adequately for the widespread destitutions in the new settlements, a large reinforcement of missionary laborers will be needed the coming year.

Minnesota.

Ten missionaries have been under commission in this Territory, during the past year. Three of them have commenced their labors, in connection with this Society, since the last Report. They had previously held commissions from the A. B. C. F. M. to labor among the Indians. As the white population have come in, and driven out the heathen before them, the region is suddenly changed from a Foreign to a Home Missionary field; and the relations of the missionaries have been transferred accordingly. Another of the missionaries in this Territory, who has been in commission since 1852, is pastor of the same church which was organized twenty years ago, in connection with the mission to the Dakota Indians, but is now composed entirely of white settlers. In all the fields, occupied by the missionaries, churches have been gathered, four of which have installed their ministers as pastors. Three church-

es have been organized during the year covered by this Report,—one of them at Sauk Rapids, which is now the extreme outpost of the Home Missionary field in this direction, being situated on the Mississippi river ninety miles north of the Falls of St. Anthony. One of the churches in this Territory, which was planted through the agency of this Society, has already assumed the support of its minister, and others are making encouraging progress toward the same result.

The settlement of this Territory has been somewhat retarded by delays in securing titles to the land, and by the diversion of the current of emigration to the Pacific coast. But these causes have now ceased to operate; and, during the past year, a large accession has been made to the population. Several flourishing settlements have been formed on the Mississippi, and in the valleys of the St. Croix, and the Minnesota, to which the attention of the Committee has been called, and which they hope soon to occupy. Some of them are destined to become, in a brief period, important centers of influence, and no time should be lost in laying there the foundations of christian institutions. The future character and influence of this infant Territory are soon to be determined, and will be determined, mainly, by the men to whom its early religious training is entrusted. To furnish and sustain such laborers, and in such numbers, that this work shall be well performed, is among the gravest responsibilities devolved upon the patrons of this Institution.

Kansas.

In May last, an Act was passed in both Houses of Congress, defining the boundaries, and providing for the organization of two new Territories, to be called respectively Kansas and Nebraska. The ancient guarantees by which this region had been forever consecrated to freedom were by this act set aside. Thus the question whether this vast domain should be actually surrendered to the blighting influence of negro slavery, was left to the decision of the actual occupants of the soil. This consideration, aided by the natural attachments of the country, soon set in motion a tide of emigration. In Kansas, the principal point of danger, and of attraction, several thousand persons took up their abode in the course of the summer and autumn. To provide for their spiritual necessities and aid them

in planting institutions which should bless the tens of thousands who should follow them, seemed to be the plain duty of this Society. Accordingly, two missionaries were designated to this Territory, and commenced their labors in October last.

One of them is stationed at Lawrence, which is situated near the junction of the Kansas and Wakarusa rivers, and about forty miles from the mouth of the former. It was settled chiefly by emigrants from New England, and was considered the most important post of labor in the Territory. He was cordially welcomed, and was appointed chaplain of the colony for one year. A church of about twenty members was soon organized, a Bible class and Sabbath school opened, prayer meetings established, and all the means of grace were sustained with growing interest through the winter.

Another missionary has been stationed at Juniatta, on the Big Blue river, four miles from its junction with the Kansas, and about one hundred miles from the eastern boundary of the Territory. Several settlements have been formed in this neighborhood, which promise to become important points of missionary labor. A church will soon be organized.

A third laborer, for this field, was commissioned near the close of the year, but his particular destination is not yet determined.

The missionaries who have spent the winter in the field, have endured much privation and encountered many difficulties. Before they could provide comfortable dwellings, they were overtaken by a winter of unparalleled severity; and their families have been much exposed to its rigors. In their journeys for preaching and exploration, they have slept upon the open prairie, or in the shelter of the groves. The inhabitants generally were in similar circumstances, and the time and thought which would otherwise have been given to spiritual interests, have been engrossed in supplying these pressing physical wants. Some, too, it must be added, who bore the christian profession at the East, being freed from all social restraints, openly avow themselves enemies of the truth they once espoused, and oppose the efforts of its ministers. But the chief hindrance to the labors of the missionaries, has been the intense political excitement, attendant upon the two elections which have already taken place. The invasion of the Territory by an army of voters from an adjoining State, to overrule the suffrages of the inhabitants, has created an agitation and

indignation in the public mind, not altogether favorable to the reception of religious truth. But better days are at hand; and the work so auspiciously commenced must be prosecuted with renewed vigor, and on an extended scale.

Tens of thousands of emigrants will make their homes in this Territory during the present year, and the type of its future will soon be set. If it is to be saved from the dangers which impend over it; if its smiling prairies are to be dotted over with the homes of intelligent, industrious, christian freemen; the missionary of the cross must go forth, in the very front rank of emigration, and amid the din of sectional and political strife, his voice must be heard, saying, "Prepare ye the way of the Lord." It will be the aim of the Committee to meet these new responsibilities, as the means placed at their disposal, and the claims of other fields will permit.

California.

Rev. TIMOTHY DWIGHT HUNT, San Francisco, Agent.

In this State, *twelve missionaries* have labored under the direction of the Society, seven of whom have been commissioned since the last Report. Two others are now under appointment, and expect to sail from New York in the month of May.

The churches at Placerville and Grass Valley, which were aided by the Society at the beginning of the year, have since that time assumed the entire support of their ministers. The same is true of the church at Crescent City, where a missionary has been stationed, for the first time, since the commencement of the year. At Columbia, also, which was first occupied by the Society in December last, the whole salary of the missionary was at once pledged by the people. At other places, the congregations assisted, expect, in the course of a few months, to relinquish entirely the aid of the Society. During the year, four churches have been organized, in missionary fields, under encouraging auspices. Five church edifices have been completed, and another purchased,—three of them at points where no missionary had been stationed previous to the year just closed. All the churches have been more or less strengthened by additions to their membership, and the hearts of some of the missionaries have been cheered by witnessing sinners turning unto the Lord. In addi-

tion to the burdens thrown upon these feeble churches, for the maintenance of gospel ordinances, they have contributed liberally for the support of a religious journal, which is regarded as an important auxiliary to the missionary work; for the endowment of a college recently founded under their auspices; and for various other objects of christian benevolence.

In view of the circumstances under which the missionaries have labored, the past year, the progress made is encouraging and even surprising. It has been a year of heavy and manifold calamities. Unsuccessful speculations, desolating fires, the ruinous depreciation of agricultural products, unexpected delays in establishing titles to land, and finally, the great commercial crash of the last winter, have impoverished thousands, embarrassed all departments of business, and greatly hindered the work of establishing the institutions of the Gospel. Yet the success which, in the face of these obstacles, has attended the labors of the missionaries, demands our grateful acknowledgments to him who giveth the increase, and encourages the Committee to a vigorous prosecution of their work.

Hitherto the immediate oversight of the Society's interests, in this State, has been entrusted to a Committee of resident ministers, for whose valuable counsel and aid the Executive Committee acknowledge their great indebtedness. But the field and scale of their operations have increased to such a degree, as to require the attention of an Agent entirely devoted to this work. The Committee have secured for this service, Rev. T. DWIGHT HUNT, for several years pastor of the 1st Congregational church in San Francisco, who has relinquished his pastoral charge in order to enter upon the duties of this office. He commenced his labors, January 15th. Mr. Hunt was the first Protestant minister who raised the gospel standard in California. The high position he has occupied, and his familiar acquaintance with the religious history and condition of the State, eminently qualify him for the service he has undertaken. He has already made extensive tours, exploring new fields, preparing the way for additional laborers, stimulating the assisted churches to increased effort, and enlisting a more general and liberal coöperation in the missionary work. As the result of his labors, the Committee indulge the hope, that they will be enabled to conduct their operations on a more extended scale, and yet with less

expense than heretofore; and that the coming year will witness far more signal triumphs of the truth than have yet been achieved.

Oregon.

No additional laborers have been sent to this Territory since the last Annual Report. Those who were then under commission, *five* in number, have continued their labors during the year, without interruption, and with encouraging success. At Salem, a house of worship has been completed, at an expense of about \$1,000, which has been wholly defrayed by the people. The congregation has greatly increased, and the missionary is cheered by many tokens of good. The church at Oregon City has been favored with a gracious visitation of the Spirit, by which its members have been united and quickened, wanderers recovered, and sinners brought to the knowledge of the truth.

It has been stated in former Reports, that a serious obstacle to the success of missionary labor in Oregon, arises from the operation of the "Land Law," which makes liberal grants of land to actual settlers upon it. The people are thus separated from each other by such distances, that they are with difficulty brought to coöperate in supporting the Gospel. Another evil consists in the frequent removals to which the people are subject. In this way one missionary church has lost, in the course of fifteen months, more than half its members. As the habits of the people become more fixed, and the country becomes more thickly settled, these difficulties will be obviated, and the congregations will be established on a firmer basis.

This Territory is rapidly increasing in population, and there is an urgent demand for a large missionary reinforcement for this field, and for Washington Territory. In the vicinity of Puget's Sound, and in the Umpqua and Rogue river valleys, are important and growing settlements, which should be occupied without delay. The church at Portland has been left vacant by the transfer of its pastor to another field. The Committee have made strenuous efforts to supply this post, but thus far without success. The conditions and claims of this field are thus stated by one of the missionaries:

"Our southern counties are multiplying, and filling up rapidly. In Lane,

Umpqua, Jackson, Coös, and Clatsop counties, we have no minister, and none in all Washington Territory; yet, the people are here, and now is the time to set the house of God in order. There is an evident and great gain in beginning this work early. The current flows rightly, if we give it a right direction. If left to itself, in a short time, it is so turned out of its course, that it cannot be changed without long labors and great sacrifices. We need an established ministry and worship, to give strength and confidence to society in a new country like this. The economy and the necessity of early meeting the wants and calls of our new settlements, is not, even now, fully estimated. We cannot do with less than six new men for Oregon, during the current year."

CONCLUSION.

As we turn, in conclusion, to meditate upon our work, it rises upon us with an ever increasing, and at times, even an oppressive magnitude. The history of the past year is full of monition. Men had fondly hoped that, for civilized nations, the era of barbarous wars had ended. The hope is extinguished. They have waited, with earnest longing, for the day when our own government should be baptized with the christian spirit, and be manifestly actuated in all its policy by christian principles. But the day is not yet! For, as one of the most revered among the ministerial fathers of our churches has said: "Dark clouds are hovering over our own land. An evil, already of most portentous magnitude, is extending its encroachments. Iniquity the most flagrant is framed by law; and the remonstrances of those who fear God are treated with scorn." Those who have placed their reliance upon the good sense and integrity of the people, have been reminded of a truth which cannot be too deeply impressed upon our hearts, that a people who fear not God, will neither respect the rights of their neighbors, nor comprehend their own interests. We have witnessed an act of civil war, an armed invasion made with the deliberate purpose of putting down the right—the revolver and the bowie-knife dictating at the ballot-box. Those whose hearts are susceptible to the truth, discern in such things as these the shadow of a great peril; for while reminded of the principle, that free governments are founded upon popular virtue, they see a proof,

as! of the fact, that multitudes of our own people are yet slaves of passion. The whole earth groans under this bondage, and our own proud and happy nation must lift up its voice of mourning and shame with the rest. Woe is unto us, unless we can carry our Christianity to a higher point than it has yet reached!

Such facts as these are calculated to discourage any well-wisher to his kind who looks only at the things which are seen and temporal; but the Christian finds in them new assurance and resolve. Though he fears, he is not cast down. It is his *occupation*, here, to meet such emergencies. God sends him forth into the world that he may triumph over its iniquity. If our country is in any peril, then, if her wickedness is anywhere great and violent, if the difficulties are formidable, every good man, and every christian Society, will but find in these things fuel for their faith and their resolve. Is an empire founded on a distant ocean, founded in a day, founded in that love of money which is the root of all evil? The news is welcomed with gladness; for we know that this shall ere long become a province of the kingdom of the Lord. There is no discouragement in such a demand upon our labor, but only a *visible* divine decree, bidding us, with all prudence, carefulness, and confidence, prosecute energetically our missionary work. Does the frontier advance faster than we can follow? It is but a motive for pushing our work with redoubled ardor. Do tides of ignorance, superstition, and unbelief sweep from across the Atlantic, and threaten to submerge the feeble communities of the West beneath their bitter wave? It is but an argument for the laying of foundations that can stand the shock. Or, again, do powers of darkness invade the garden which God hath planted westward in our Eden—we find in this but a command to preach the Gospel of Christ which maketh *free*, not only from deeds, but from desires and purposes of evil. Every want and every wrong in our land comes to us with its appeal, and says: Found churches! Preach the truth! Live the *life*, everywhere! Let there be no delay! Let there be no rest; for while you rest, we grow! Necessity for the utmost diligence is therefore laid upon us, but it is a diligence that feels itself pressing on, with immutable certainty, to a glorious achievement.

Nor are signs of success wanting. The influence of the churches which this Society has founded, has been made apparent throughout the West in many ways,

and especially in the triumph of a principle which promises to shut up more extensively the sources of crime and poverty than, perhaps, any law upon any statute book. Never could this have been accomplished, but for the preparative influences of the christian churches; and even with these influences, this great measure would have waited long, and perhaps have failed at last of success, had not the present pastors of these churches, many of them still missionaries of this Society, thrown themselves with ardor and unanimity into its support. This is emphatically a HOME MISSIONARY triumph, and one of profoundest significance. The awakened conscience of the people has *discovered a new crime!* The day will come when they shall hate all iniquities, as they hate this. For, every sin that is mastered by the popular conscience and intelligence, seen so as to be feared, felt so as to be abhorred, execrated so as to be crushed, must prove a stepping-stone to a height whence the possibility of further moral progress shall be recognized, and at last, its necessity realized, and its achievement secured.

We therefore continually take courage. We believe that God will yet make this a CHRISTIAN LAND; that the churches which we are instrumental in founding or in supporting, to-day, will still be flourishing when thrones have fallen, and hierarchies have passed into contempt;

that they will be the *nuclei* round which families will gather, and communities be organized, all finding the secret of their strength and prosperity, in the influences of the house of God—these communities, again, coalescing in larger combinations, and made able to agree and unite upon broad plans of national policy, by the oneness of the Spirit that rules in the churches and in the hearts that have come within their sacred atmosphere. And thus it is our hope and faith, that as long as this continent shall remain the abode of mankind, its great expanse shall be covered with christian homes, homes of the free and of the good, abodes of industry, and of courage, of honor, and piety—nurseries of souls, who, during this childhood of their immortality, shall here be born anew, be cherished and disciplined towards the fullness of the stature of a perfect man in Christ Jesus. We have only to continue the work which is now begun, we have only to seek *first* the kingdom of God, and all these things shall be added unto us. THE LORD REIGNETH: LET THE EARTH REJOICE!

In behalf of the Executive Committee,

MILTON BADGER,
DAVID B. COE,
DANIEL P. NOYES,

Secretaries for Correspondence.

Missionary Intelligence.

OREGON.

From Rev. Horace Lyman, Dallas, Polk Co.

A Revival.

I mentioned in my last report the fact, that in a neighboring community, some miles distant, the Baptists were enjoying a revival. That interest has extended, and, so far as I can judge, is of a higher and better character than at that time. I have been permitted to hear in this community, the exhortations and songs of new-born souls. Some of these were members of our Sabbath school in the summer, and a still larger number usu-

ally attended upon my preaching. The greater part of them seem to have been more particularly awakened, by attending upon the ministry of a good Baptist brother, who has preached frequently in the neighborhood. People of different denominations, with their ministers, have cordially engaged in prayer meetings together; and this has added much to the interest and usefulness of these meetings. And I do hope, that my poor labors in this may not have been "in vain in the Lord." At the prayer meeting last Sabbath evening, though the weather was very stormy, there was a full attendance, and several persons in a broken and feeling manner, expressed their gratitude to God, and their joy for God's mercy in

granting them, as they humbly hoped, his converting grace. And after them arose a young man, a member of my Bible class last summer, and, in apparently great distress of mind, begged the prayers of Christians, that he might become a new man in Christ. I can not but hope that this interest will spread, and will work permanent effects in this community. But, as there is great ignorance among the people of gospel truth, even among the young converts, they will need a great deal of instruction, before we can expect *all* from them which we should have a right to look for from young converts in a community better trained. One mark, however, of the genuineness of their conversion, is the apparent humility which characterizes the converts, and their promptness in ascribing the change they profess to have experienced to the grace of God. I cannot, at present, state the number of those who express a hope, but it is quite large, and, in the judgment of charity, the greater part of them, we have no good reason to doubt, will "run well." Some have already joined the Methodist church, and a still larger number have connected themselves with the Baptists.

CALIFORNIA.

From Rev. Silas S. Harmon, Sonora, Tuolumne Co.

Liberality under Embarrassments.

The sum of \$5,964 14 has been raised by this congregation during the year just ended. It is a large amount for a community like this, one that has suffered from so many and so various calamities. Besides the fires, and the bursting of speculative bubbles, our citizens have recently experienced other and severe losses. Some good men who have done much for us and would have done much more, are now sufferers by having been bondsmen to certain official characters, who became heavy defaulters and have left the country. During the past six months, moreover, two banking houses in this town have failed utterly, and one has suspended operations for the present. The creditors of one of these will not receive twenty cents on the dollar.

These things, with the long-continued drouth, making mining operations in most localities utterly impracticable, have caused a general stagnation of bu-

usiness, and a scarcity of money such as was never before known in this country.

Our church edifice is completed. It is chaste and beautiful, both without and within, and is by far the best church building in all the mines of California. It was dedicated to God, with much heartfelt gratitude, on Sabbath, February 18th. Rev. Dr. Scott preached both morning and evening.

You must have heard of some strange doings here in Sonora. I know they must be appalling to a quiet Eastern community. Had I time, I could write a naked statement of events that have transpired in this community during the last six months, which would make the ears of every one, not accustomed to California life, tingle. But yet, there is improvement here. There is a marked advance in morals, and some, I trust, in religion. You must not give us up as irrecoverable reprobates, though you hear such bad things of us.

In the November number of the Home Missionary, is a letter of mine in which something is said about '*preachers—so called.*' One of the Methodist clergymen of this county, I am not aware that there are any more, and some one, as I have been told, in the California Christian Advocate, have applied the remarks in the paragraph aforementioned to themselves. I wish to say, that I had no allusion to any clergyman of any denomination known to be in the regular ministry. My uniform bearing to such brethren should have been a sufficient guarantee against a construction so unfavorable to themselves and so uncharitable to me.

On Sabbath, February 25th, I had the pleasure of preaching at Columbia, for Rev. Mr. Brodt, and of assisting him in the organization of a Presbyterian church in that place. The names of fifteen members were entered on the lists. It was an occasion of deep and thrilling interest.

From Rev. David McClure, San Francisco.

Voyage.

I hasten to announce to you our safe arrival in San Francisco. To give you a minute account of our voyage, would be tedious and uninteresting; so, to spare your time and patience, I shall endeavor to be brief.

During the first few days out, we encountered a severe gale, which, to those of us who were uninitiated, was a most unwelcome introduction to old Neptune, and added very much to our discomfort during the usual sea-sickness. In eight or ten days, we became accustomed to the external commotion, the *internal* subsiding to the usual condition. Our passage to the equator, which we crossed Dec. 19th, long. 32 deg. 30 min. west, was a long one, owing to very light winds, and a heavily laden ship. We came in sight of Cape Horn, on the morning of Jan. 16th. At 12 o'clock, M., we were south of the Cape, five miles from land. The weather was unusually fine, and having a good breeze, we had a beautiful panoramic view of the islands which skirt the southern extremity of South America. The day after doubling the Horn, a gale sprung up from the S. W.; so that one day later in our making Cape Horn would have given us trouble, besides losing us the view of its snow-capped mountains. Passing through the S. E. trade winds, we crossed the equator again on the 14th of Feb., lon. 109 deg. 25 min. west, and arrived in San Francisco yesterday at 5 o'clock, making 107 days since we left New York.

A kind Providence has watched over us, and throughout the voyage we have had abundant cause to lift up the heart in grateful acknowledgments. Our gentlemanly captain has repeatedly said, he has never had such a pleasant voyage, having such a succession of fine weather. The health of the passengers and crew has been good; indeed, we have all improved greatly. The time has appeared long, still I hope it has not been mispent. With a more healthy body, and a heart, I trust, more consecrated to the work of the ministry, I am ready now to go forth to the discharge of the responsible duties to which I am called, wishing "Not to know anything, save Jesus Christ, and him crucified."

The infidelity and opposition to the Gospel, we met with on ship-board, was a source of much grief to me. The infidelity was, in its type, a mixture of pantheism, rationalism, and spiritualism, based upon the so-called "revelations" of spiritual mediums, of whom the chief is Andrew Jackson Davis. His writings were freely circulated and read; and while God's Revelation was rejected by them, his were held in reverence, and appealed to as the infallible test in matters of spiritual and philosophic inquiry. We did our best to hold up a pure faith,

and urged them to base their hopes of eternal life upon a surer foundation than that derived from the "revelations" of a man whose writings proclaim his head and heart all wrong. Not having access to the crew, a few of us met in the cabin on Sabbath morning, for religious services, and in the afternoon for the study of the Scriptures. The captain, however, gave me permission to circulate tracts and books among the sailors, of which I gladly availed myself.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Annual Report.

The number of those who are interested in the religious condition and prospects of this Territory, is very large; and the present time is a season of the utmost importance for the little christian communities that have begun to gather there. We subjoin a report, recently received from that one of our missionaries who has been longest on the ground, and who occupies the position, at present, most central.

1. The Church is called the **PLYMOUTH CONGREGATIONAL CHURCH OF LAWRENCE, K. T.**

2. During that part of the year, over which my commission extends, I have had but two regular preaching places, one at Lawrence and the other at Topeka, twenty five miles further up the river. The last mentioned place has been a regular preaching station for a little less than three months. I have preached at one other place, but only occasionally.

3. The Church is composed of *fourteen* members, nine male and five female. Besides these, there is an equal number whom we confidently expect, at as early a day as possible, as soon, that is, as they can get their letters from the East. Communication with the East is so much interrupted, from some cause, that letters of all kinds are often detained for more than a month on the passage. Some are waiting for their friends to bring on their letters in the spring.

4. The attendance during the past winter has been very much under the control of the weather. Our house of worship has not been such as to protect us from its inclemency when the cold

was most severe; and we have, therefore, been compelled, at times, to suspend public worship, and meet in smaller circles in private rooms. This has been a serious drawback upon our little Society. When the weather has been at all fitting, there has been an average attendance of about sixty at Lawrence, though it has often been twice as great. At Topeka, we have had an average of twenty in attendance, with a continual increase, and the prospect of a rapid growth in the Spring. Either of these posts must require the full energies of a missionary; and unless thus occupied, there is reason to fear that they will be taken up by those whose object is to destroy the truth as it is in Jesus.

5. As yet, it is not my privilege to report any cases of conversion. The mind of the community has been kept continually in a state of such intense excitement on subjects connected with land claims, the election, and slavery, that there seemed little room for matters not immediately related to these temporal interests. At times, I have almost thought that the church was about to be engulfed in the wild vortex of this excitement. It has proved a severe test of christian character. In the midst of such circumstances, I have been pleased to find so many, not included in the church, who were thoughtful in reference to a future state. Never have I, in the East, preached to congregations more deeply interested, so far as appearances are an indication. I have found also, in my private intercourse with the people, a feeling of inquiry, and a tenderness in reference to the subject of heartfelt religion, that has led me to hope that the truth is having its purifying effect.

6. We have had no additions by profession.

7. The number who have handed in their letters, is fifteen; of this number, one has already left us, to join, as we confidently hope, the "Church triumphant." Mr. Lewis L. Litchfield, after a protracted and painful illness, which he bore with true christian resignation, died two weeks since, rejoicing in God. Though we could ill afford to spare such an active member from our little church, yet we could not find it in our hearts to wish him back again among these scenes of trial. There was that in his death which brought heaven nearer to us than it had ever appeared before. To die, battling for truth and right in Kansas, seemed a short way to the crown; and as we reviewed the scene, we felt new

courage for the conflict before us, wishing only to fall in complete armor.

8. Our Sabbath school numbers thirty two, and the Bible class twenty five. The former includes nearly all the children of a proper age in the vicinity. Some of them have never received any religious instruction, either at home or in the Sabbath school; yet, we find such the most susceptible to religious impressions. Such an influence has already been thrown around these infant minds, that no kind of weather can deter them from being in their places; and never have I been able to talk to an adult audience with greater satisfaction, than to those bright and earnest listeners. We are expecting a large library at the opening of navigation in the Spring, from the S. S. Society at Boston. The Bible class is composed of persons of all ages, from 16 to near 60, mostly professors of religion; yet, some of them are young men enquiring seriously and candidly after divine truth. A few, evidently, have no higher purpose than to cavil at the doctrines of the cross; and these are generally such as, at some former period in their history, have been professors of religion.

9. Only one church has yet been organized, the one at this place. Another will soon be demanded at Topeka, where there are a number of families who sympathize with evangelical truth, and much desire a church and a preacher. I have also received an invitation from persons at Osawattamie, a town at the junction of the Osage and Potawattamie rivers, to come and organize them into a church. There are twelve families there. The place is about fifty miles south of this point.

10. Our contributions have, of course, been small. Most of our members are of the poorer class, and find all they can do to meet current expenses. Most of our prominent men have been absent during the Winter. Some of them have returned to the States for their families, others have been away on business. The responsibility has thus devolved upon the young men of the church; and in many ways have I found them of valuable service.

A Meeting House Wanted.

During most of the Winter, we have not been at all protected in our public worship; but about two weeks since a hall, 20 by 30 feet, was completed, and placed at our disposal. This, though rough in appearance, is so much in ad-

vance of what we had occupied up to that time, that we feel quite satisfied for the present, though it will with difficulty hold as many as sometimes turn out. We hope that something will be done soon, at the East, to aid us in the erection of a church edifice. There can be no doubt that this would aid materially in attracting hither the right kind of persons, and thus we should the more surely and speedily build up a self-sustaining and efficient church.

Radicalism and Ultraism Strong.

The more I became acquainted with the people here, the more am I led to believe that, in many respects, there are few fields of labor more difficult of cultivation than this. All kinds of radical ideas are pretty fully represented here, and I have almost thought, at times, that all this class of persons from the entire Union, are flowing hither, in hope of realizing their wildest schemes. Time after time, have they made their boast that they would crowd orthodoxy out of Kansas. In this, I trust, they will be disappointed; but there is no kind of misrepresentation or misstatement, to which they have not already resorted, to shake, if possible, the confidence of the community in those who adhere to the truth. Their influence with candid men is decreasing. I trust that the emigration will soon bring us an accession of true christian men who will help to stay the flood of iniquity and infidelity that is threatening to overwhelm us. Especially is it important that the churches, who feel any interest in the establishment of the truth in Kansas, should manifest that interest in nobly sustaining those Societies that are to be the instruments, under God, of making this new and beautiful Territory all that our hearts could desire. I do most sincerely hope that the church, north and east, will speedily furnish your Society with the means of sending a large reinforcement to this field at the earliest possible moment. Would that they could see, as we on the ground see, the important issues that are pending, and so soon to be settled. If the advocates of a free Gospel, do not occupy the position, it will not, therefore, be left unoccupied, as is already clearly indicated.

Rev. Mr. Lum, at a later date, writes as follows:

The Election.

All has been excitement in reference to our coming election. This one sub-

ject seemed to assume in most minds more importance than all others. In this district, we were particularly interested, from the fact that we were expecting a large delegation from Missouri, to assist us in choosing a legislature. The excitement pervaded all minds, and could be seen nowhere more clearly than in the lessened number at our religious meetings. Almost every thought was concentrated on the issue just before us; and every effort put forth to meet that issue. If such times of trial lead the church to God as their only resource, they will tend to a rapid christian growth; but if, as was too much the case here, they seek aid from human wisdom alone, they are the most disastrous occurrences that can befall any christian community. Thus, I do not feel that the few weeks past have secured much progress in a right direction.

The election has passed; and passed in such a manner as to render it almost certain that it will be declared void, and another one ordered, which will, in all probability, be more exciting and violent than the last. It has been estimated, from the best information that can be gathered, that there were not less than 5,000 persons, from Missouri and other Southern States, present in the Territory on the day of election, and present, for the sole purpose of *voting*, after which they returned to their homes. The polls in Lawrence were surrounded at an early hour by about *seven hundred* of these visitors, prepared, and able to carry every thing before them; for the legal voters in the district do not amount to four hundred. In other districts near, the proportion of transient voters was even much greater; and there is no kind of abuse or violence which they are not ready to offer to all who come from the North and East. What is to be the result of these things, if they continue, is more than human eye can foresee. One thing, at least, is certain—they check very much the progress of true christianity. Should the emigration of the present season be large, it will do much to control these things; especially, if it be of exactly the right kind.

True Men needed in Kansas.

Oh that the churches at the East, would send us their tried and faithful men, men who could stand firm, trusting in the Lord of hosts, even amid the wildest waves of excitement. Such are the men for Kansas—those whom neither a fear nor a bribe can move from their

steadfastness! There is sterling work to be done, not the least of which is to control the outbreking passions of men, on both sides of the great question that so deeply agitates us. But there are other dangers that await the comers to this new Territory, than those which grow out of the political agitation. Every month's residence here developes this fact more fully. The circumstances into which men are thrown in this wild frontier life, for it can be called nothing else as yet, engenders a recklessness, and freedom from restraint, that too often prove fatal to the principles, as well as the practices of a *home* society; and it is not too much to say, that we have the material, for either the worst, or the best state of society in our country. There are surely enough influences at work, unless counteracted by the Infinite One, through the efforts of his church, to ruin any community.

The first waves of Eastern emigration begin to be felt here, and they bear to us some choice spirits. From present appearances, I think we may hope for a higher style of character, in some respects, than that which came last fall. A greater proportion seem earnest christians; and from the interest with which they enter into our social gatherings for prayer, they encourage the hope that they will be eminently useful here. As families move in, the Sabbath school is rapidly increasing, and the Bible class receives new accessions and awakens a deeper interest.

But the emigration brings with it some disadvantages. We have been compelled to give up our comfortable place of worship, that it may be fitted up as a boarding house, and we are again driven to the thatch house, which will soon also be filled with the coming tide. Would that some liberal hands might be opened to give us a permanent place of worship! Nothing could do more to aid the missionary in his work; for while thus driven from place to place, it is very difficult to secure a permanent audience.

PENNSYLVANIA.

From Rev. Asher Bliss, Corydon, Warren Co.

Another Missionary Review.

We gave, on the 259th page of the last volume, a missionary's review of the general results of christian labors within his

field. That it may be seen that such things are rather the rule than the exception, we add still another summary, which happens to present itself among our correspondence. The influences which center in the local church, find their way throughout the whole community, and touch every interest in it. No good thing but is cherished by their action; no evil, but withers in their presence. If Home Missions had accomplished their appropriate results throughout Pennsylvania, the polls would have spoken with a different voice last October; and the cause of good order, morals, and religion, would have achieved a victory in place of defeat. But the time will come. We must know how to wait as well as labor. Harvesting and sowing belong to different seasons. The Lord bringeth round the seed-time and the harvest.

In taking my leave, for the present, of the Home Missionary Society, as one of its missionaries, permit me to express my grateful acknowledgements to each of the Secretaries and Officers for the kindness, christian sympathy, and prompt attention which I have received at their hands.

It is matter of regret to me, as to you, brethren, that the results of labor in Corydon fall so far short of what every friend of Christ would desire. Yet I hope it may appear, in the judgment at the great day, that the labor here has not been wholly in vain. Although I can report no revival, and no conversions, yet there are some things which indicate progress in the right direction.

1. A church, though small, has been formed, and its ordinances administered.

2. I hope that something has been done to remove the prejudice which exists, more or less, against Calvinists and their doctrines. Several members of a different persuasion have been my constant hearers, have always treated me with kindness, and have made some contributions for my support.

3. There has been a decided advance in the temperance cause.

When we came here, a large proportion, say one half, of the men in town, were in the habit of hanging about the bar-room and taking their drams. Drunkenness was the common, and crying sin. Its usual concomitants were not wanting.

A large and well organized Temperance Society now exists, which holds

weekly meetings, and embraces several members who were once notorious drunkards.

No person is licensed to sell liquor in the town. The bar-keeper has been indicted for violating the license law, and will probably be tried at the next session of the County Court. A large majority of the voters voted for a prohibitory law, at the October election.

4. A desire to cultivate church music is beginning to prevail. They are paying \$2 50 an evening, for a young man to come from a neighboring town to teach a singing school.

5. There has been a decided advance in general improvements.

Dilapidation and decay were strongly marked on nearly all the houses, fences, and outbuildings in the village—the fence around the grave yard was nearly gone, and the ground becoming covered with weeds and bushes; scarcely a single new building had been erected, within a dozen years. Since my coming, seven new houses have been built, and four or five barns; door-yards and gardens have been improved, a new fence, worth \$60, has been erected around the graves of the dead, many grave-stones have been purchased and set, and the wild bushes cut away, to make room for roses and other flowers, planted as tokens of affection to departed relatives.

I am not expecting to abandon the field, but shall still live here, with my family. We shall retain our connection with the church. My sons attend the Sabbath school, singing school and temperance society. The Mother's Magazine, the Well Spring, the Child's Paper, American Messenger, Agricultural papers, the Massachusetts Sabbath School books, and those of the American Union, singing books, etc., have been introduced to some extent. The reading of periodicals is largely on the increase.

NEW YORK.

From Rev. Amos N. Freeman, Siloam Presb. Church, (colored,) Brooklyn.

I have been settled over this church about two years and a half. When I first came, the number of church members was about thirty; and the whole number of worshipers would not, probably, have exceeded sixty. From that

point, we have gone on steadily increasing, until, now, our church numbers sixty six members, and the congregation about one hundred and seventy five. The Sabbath school, which I found with about fifty scholars, now has more than a hundred. Our prayer meetings are attended by some thirty, or thirty five persons. The people seem to be very much united; and, generally, things look quite promising.

Our house of worship, has recently been purchased for us, mainly through the benevolence of our friends in Brooklyn, at a cost of \$4,000. The success of this movement is due, in no small measure, to the efforts of Rev. Dr. Spear, pastor of the South Presbyterian Church in this city.

The house is of convenient size, measuring fifty five feet by thirty; and stands on a lot forty five feet wide, and eighty five deep. The seats are all *free*. The manner in which we raise money to meet our expenses, is, by getting all who will, to pay the sum of twenty five cents, each month. We have besides, what we call our Sinking Fund Society, to which most of the congregation belong—each member paying six cents every month; but as these contrivances do not meet our whole expenditure, we are obliged to make other efforts as occasions require.

My salary is mostly paid by the Home Missionary Society, the balance being made up by my own church, and others in this city.

For the last few weeks, our meetings have been more fully attended than usual. Several among the impenitent have been led to inquire what they must do to be saved; and some four or five have been hopefully converted.

We publish this letter, partly, as an encouragement to other churches of our colored brethren, and, partly, for the valuable *hint* which it contains, in regard to the raising of money among congregations of very limited means. The secret is this: Secure from all the members of your Society, the regular, weekly or monthly, payment of a small sum. Let the amount asked be *small*; let that amount be *actually paid*; let it be paid *regularly*; let it be paid *by all*.

The example of this little church is most encouraging. They are progressing steadily towards self-support; and though this advance is slow, we trust it will continue. Our colored friends labor under sore disa-

bilities, in all our communities. They are shut out from many, we should say, from most of the avenues of profit, and are confined to a few occupations, and those by no means the most remunerative. It is a shame to our American christendom that this is so; but the fact cannot be denied. When, under circumstances so discouraging, a church cheerfully sets itself at work, and with system, with mutual understand-

ing, and christian perseverance, presses steadily onward, and is manifestly growing in grace, as well as in numbers—who would not deem it a privilege to lend them a helping hand? The burthen which oppresses the colored race in these Northern States is very severe. God grant that the day may come when we shall know what freedom is; and, yield to every man his right.

Appointments by the Executive Committee of the American Home Missionary Society, in the month of April, 1855.

Not in Commission last year.

Rev. Harvey Clarke, Oregon.
Rev. David Jones, Dover and Black Earth, Wis.
Rev. Richard Williams, Berlin and Pine River, Wis.
Rev. Henry Bates, Goodrich, Mich.
Rev. George Brown, Alganssee and California, Mich.
Rev. Hiram Elmer, Chelsea, Mich.
Rev. Albert Smith, Du Quoin, Ill.
Rev. E. D. Willis, Lena, Ill.

Re-appointed.

Rev. Thomas Condon, Forest Grove, Or.
Rev. Joseph Lowry, Brush Run and Marengo, Ia.
Rev. J. W. Allen, Sheboygan Falls, Wis.
Rev. Dana Lamb, Springvale, Wis.
Rev. John Reynard, Shullsburg and Monticello, Wis.

Rev. J. W. Baynes, Manchester, Mich.
Rev. D. B. Campbell, Prairieville, Mich.
Rev. William Fuller, Sturgis, Mich.
Rev. J. H. Hard, Cannon and Plainfield, Mich.
Rev. R. E. Salter, Erie and La Salle, Mich.
Rev. E. P. Noel, Troy, Mo.
Rev. T. H. Tatlow, Newark and New Providence, Mo.
Rev. Nahum Gould, Northville, Ill.
Rev. William Herri, Perry, Ill.
Rev. Silas Jessup, East Paw Paw, Ill.
Rev. J. G. Rankin, Carrollton, Ill.
Rev. George G. Sill, Elk Grove, Ill.
Rev. James Walker, Garden Plains and Clyde, Ill.
Rev. Ransom Hawley, Putnamville, Ind.
Rev. John A. Tiffany, Lawrenceport, Livonia and Mitchell, Ind.
Rev. Charles Chapman, Meredith, N. Y.
Rev. J. Gibbs, Bellport, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of April, 1855.

MAINE—

"Erro Malnensis," 10 00

NEW HAMPSHIRE—

Hancock, on account of legacy of Joseph Hill, by Joseph Davis, 185 00
Keene, friends, 5 00

VERMONT—

Granby, a widow, left by a deceased daughter, by Rev. J. Wooster, 2 50
Jericho, Rev. J. W. Pierce and others, \$5; bequest of a young man, \$6, 11 00
Weston, Mrs. John Ritter, by Rev. John Walker, 5 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 4,000 00
Conway, on account of legacy of the late William Avery, \$79 67; Mrs. Beulah B. Avery, \$10, by Maria H. Avery, 59 67

Dalton, Cong. Ch. and Soc., to const. Dea., Alpheus Brown a L. M., 82 00
Granby, Cong. Ch. and Soc., of which \$80 is to const. Rev. Henry Mills a L. M., by Asa Pease, 156 51
Groton, Rev. James Means L. M. in part, Hadley, First Parish, Lad. Sew. Soc., to const. Mrs. Stephen Johnson and Mrs. Mary Prior L. M.'s, by Rev. Edwin Smith, 62 00
Hampshire Miss. Soc., by E. Williams, Treas.,
Goshen, to const. Daniel Williams a L. M., 80 00
Hadley, First Parish Gen. Benev. Soc., 95 00
Norwich First Cong. Ch. and Soc., 15 00
Southampton, 50 00
West Cummington, 9 90
West Hampton, 59 00
Whately, Second Parish, 45 16
Williamsburgh, First Cong. Soc., 84 18
Other sources, 12 81
Lenox, Eldad Post L. M. in full, \$10; bal. of coll, \$1 50, 11 50

Monson, Rev. Alfred Ely, D. D., Life Member,	30 00
Plainfield, Cong. Ch. Sab. Sch., by T. Hamlen,	15 00
Sippican, Cong. Soc. in full to const. Mrs. Lucy C. Ellis a L. M., by W. N. Ellis,	19 00
South Reading, Burrage Yale, to const. Mrs. Jane R. Knight and Mrs. Harriet Brown L. M's.,	60 00
Williamstown, Daniel N. Dewey, to const. Ezekiel R. Colt, of Pittsfield, a L. M.,	80 00
Windsor, Cong. Ch., Mon. Con. Coll., by Rev. T. W. Duncan,	11 00

CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc., by H. Higby,	71 25
Kent, Cong. Ch. and Soc., by Rev. A. Fuller,	24 61
Ledyard, Rev. Timothy Tuttle,	50
Litchfield, a friend,	5 00
Milford, Second Cong. Ch., in part to const. Rev. William C. Scofield a L. D.,	76 33
Naugatuc, J. T.,	5 00
New Canaan, Miss Mary N. St. John, to const. Rev. Frederick W. Williams a L. M.,	30 00
New London, First Cong. Ch. and Soc., by W. C. Crump,	212 58
New Milford, Miss Gratia M. Merwin, to const. Miss Mary E. Murdock a L. M.,	30 00
North Guilford, on account of legacy of Elizur Dudley, by Benjamin Rossiter, Ex'r.,	32 00
Roxbury, Cong. Ch. and Soc., by J. Z. Warner, to const. Armoria Eastman and Eliza Blakeman L. M's.,	60 31
Sharon, Cong. Ch. and Soc., by J. A. Elliott,	52 00
Torrington, Cong. Ch. and Soc., by Rev. S. Fenn,	17 00

NEW YORK—

Adams, Mrs. Lovina Kellogg,	1 50
Amenia, on account of legacy of Philo Reed, by Newton Reed, Ex'r.,	500 00
Astoria, Presb. Ch., a lady, by Rev. Mr. Stead,	10 00
Beekmantown, Presb. Ch., by Rev. Joel Smith,	13 00
Berkshire, J. Y. Leonard, in full to const. Miss Harriet S. Leonard a L. M.,	10 00
First Cong. Ch. and Soc., to const. Dr. J. Talcott Waldo a L. M., by A. P. Belcher,	31 00
Brooklyn, L. Wyant,	5 00
First Presb. Ch., by H. Redfield,	143 13
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	52 52
Catskill, Presb. Ch., by John Lockie,	57 06
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	11 20
Chateaugay, Ladies' Sew. Soc., by Rev. A. M. Miller,	5 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	6 56
Haverstraw, Central Presb. Ch., \$25; Sab. Sch., \$10, by Rev. A. S. Freeman,	35 00
Meredith, Cong. Ch., by Rev. C. Chapman,	18 00
Mexico, T. E. Griffith,	1 50
Milton, C. T. Ordway,	20 00
Montgomery, Presb. Ch., by Rev. Dr. Judd,	35 12
Moriah, Coll., by Rev. C. Ransom,	3 75
New Haven, Job Dowd, of which \$30 is to const. Mrs. Sarah A. Dickinson a L. M.,	50 00
New York City, A. M. Bruen, to const. Alexandriana L. Bruen a L. D., \$100; Rev. Harmon Loomis, \$20; Mrs. E. T. Warren, \$5; a friend, \$2 50,	127 50
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Broadway Tabernacle, \$46; F. B. Nicol, \$2,	48 00
Eastern Cong. Ch., Lewis P. Walker,	1 00
Eleventh Presb. Ch., bal.,	2 00
Mercer St. Ch., Mon. Con. Coll., by	

Roe Lockwood, \$65 22; G. B. De Forest, \$100,	165 22
North Presb. Ch., by A. Phelps,	80 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	11 50
Seventh Presb. Ch., of which \$30 is to const. John Hutchings a L. M., by C. Merrill,	150 00
Union Theo. Sem., Mon. Con. Coll., by C. Harding,	1 86
Welsh Cong. Ch., by Rev. G. Griffiths,	25 00
Orange Co., a friend,	1 00
Sidney Center, Cong. Ch., by Rev. A. Cooper,	25 00
Williamsburgh, First Presb. Ch., by C. F. Tuttle,	50 23

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Morristown, Second Presb. Ch., by Mrs. J. N. S. Woodruff,	6 00
Parsippany, Fem. Evan. Soc., by Mrs. Jane W. Ford,	12 00
Rahway, Thomas Morris,	10 00
Weehawken, a friend,	2 00

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Lancaster, a friend,	5 00
Warren, Presb. Ch., by Rev. John Sallor,	8 00

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New River, H. M. Soc., by Rev. L. C. Brown,	25 00
Winchester Presbytery, by Rev. J. T. Hargrave,	25 00

GEORGIA—

Athens, Luther Clark, by Rev. J. H. Gallagher,	10 00
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OHIO—

Granville, anonymous,	15 00
Greenville, Second Presb. Ch., by Rev. F. Putnam,	24 00
Mount Gilead, Presb. Ch. Coll., \$11 60; Rev. Henry Shedd, \$5,	16 60
New Lexington, Presb. Ch., by Rev. S. W. Rose,	14 00
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	12 00

INDIANA—

Newport, Presb. Ch. Coll., \$4 85; Rev. James Bogg's, \$5 15,	10 00
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ILLINOIS—

Andover, Swedish Luth. Ch., by Rev. L. P. Eshjorn,	4 60
Astoria, First Presb. Ch., by Rev. Joseph Fowler,	5 00
Barrington, Cong. Ch., by Rev. D. S. Dickinson,	4 25
Chandlerville, First Cong. Ch., by Rev. T. Lippincott,	15 60
Farmington, a friend, by Rev. C. E. Blood,	10 00
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Princeton, Cong. Ch., by Rev. E. G. Bradford,	6 00
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St. Paul, by Rev. Charles Witte,	1 00
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MICHIGAN—

Received by Rev. H. A. Read,	
Birmingham, Presb. Ch.,	27 78
Boston, Cong. Ch.,	1 25
Bowne, Cong. Ch.,	1 71
Grandville, Cong. Ch.,	4 00
Greenville, Cong. Ch.,	8 55
Salina, Presb. Ch.,	20 00
Angusta, First Cong. Ch., by Rev. Wil-	68 29
liam Kent,	
Blissfield, Presb. Ch., by Rev. John Mon-	2 14
teith, \$20; a Home Missionary, \$5,	25 00
Cannon and Laphamville, Cong. Ch., by	
Rev. J. H. Hard,	5 50
Cassopolis, Presb. Ch, bal., by Rev. G. C.	
Overliser,	1 00
Grand Rapids, First Cong. Ch., by Rev.	
C. Spooner,	37 00
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Manchester, Presb. Ch., by Rev. J. W.	
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Nankin and Livonia, Cong. Ch's, \$10 64;	
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Hill,	5 00
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Racine, First Cong. Ch., by Rev. M.	
P. Kinney,	9 00
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by Rev. C. W. Camp,	9 50
Taycheedah, Cong. Ch., by Rev. R. Ever-	
dell,	5 00

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Holt a L. M.,	81 00

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Atkinson,	5 00
	\$8,097 01

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New Haven, Ct., Center Ch., Ladies H. M.	
S., by E. North, a barrel,	122 77
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The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1855. BENJAMIN PERKINS, Treasurer.

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vinia N. Dickinson, L. M's.; \$80 from	

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South Cong. Soc.,	23 00
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Greenfield, First Cong. Soc.,	26 75
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\$35 62; Mon. Con. Coll.,	89 39
\$8 76,	
Shelburn, Ladies' Benev. Assoc.,	
\$24 48; Gents. Benev. Assoc.,	
\$31 68,	56 16
196 72	
Hampden Co. H. M. S., S. H. Brewer,	
Treas., of which \$75 is from Ladies' Sew.	
Soc., in South Cong. Soc., Springfield, and	
\$30 from Chester Village, to const. Dea.	
Melville Copeland a L. M.,	749 00
Linebrook, Fem. H. M. S.,	10 00
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W. B. Banister,	400 00
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Princeton, Cong. Ch. and Soc.,	46 08
Quincy, Evan. Cong. Soc., in full to const.	
Mrs. Hannah Porter a L. M., \$14 69; an	
unknown friend, avails of an article of	
jewelry, \$10,	24 69
Seekonk, Cong. Ch. and Soc.,	16 20
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Treas.,	150 43
Stoneham, Ladies' Benev. Soc., to const.	
Mrs. Phebe Howard and Mrs. Sarah	
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roughs, and Moses K. Whipple L. M's.,	150 00
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F. Rand L. M's.,	181 12
Worcester,	
Calvinistic Ch., bal. of coll.,	3 00
Union Ch. and Soc.,	48 00

\$4,808 0 0

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

JULY, 1855.

No. 3.

The Gospel Man's only Hope.

Address of Rev. G. W. HEACOCK, of Buffalo, N. Y., at the Anniversary of the American Home Missionary Society, May 9th, 1855, on moving the Resolution, *That the Gospel of Christ is alone adapted, and alone adequate, to meet the highest wants, and to achieve the highest welfare of man.*

MR. PRESIDENT,—The Resolution which I have read is but the reëffirmation of our faith in the solitary and divine preëminence of the Gospel, as man's highest want and highest blessing. And yet the Gospel is challenged as to its divine character, with the allegation that it lacks too much the vigor, the vitality, and the success which should attend the mission of a divine power. The existence of the multiplied and multiform religious errors of christian lands, of our own land—these are urged in abatement of the claims of the Gospel as a divine power. Why, it is objected, if it be such, has it not long since laid a fixed spell upon these multiform and multiplied incantations of error? There is Infidelism and its irreligion, and almost every other form and progeny of error. Spiritualism and Swedenborgianism, and every strange diabolism which the bewildered brain of man can invent, are springing up all over the land, like rank grass by the water-courses. Surely here is work enough to be done in prayer, patience, and faith. There is the old enemy of Christ—Romanism—with its corruptions and superstitions; and last, not least, Mormonism, planting itself by the city of the Salt Lake, and casting away, backward and eastward, its shadow of shame and reproach upon our American Christianity.

But besides these errors, the Gospel is also challenged, as to its divine ener-

gy, with the continued existence of great social abuses. Why has it not, long before this, triumphantly rebuked these abuses? Why has it not overthrown them?

Now in reply to all this, we answer: It does not prove that a divine power is not operating in the Gospel, because its processes are not abrupt, sudden, and summary—but just the opposite, gradual and slow. For in the great process of nature, where few will deny a divine energy, we notice amid the grandest evolutions, this patient and gradual progress. The great summits of the mountains are not heaved to heaven in a night, but inch by inch, through the lapse of centuries; first with earthquakes and convulsive throes of the mighty central forces, the great granite ribs of nature are broken—then pressed upward and outward, foot by foot, through vast cycles of time, till finally the slow-rising summits pierce the clouds, and rise to the serene atmosphere where mists and storms are never found. Such is God's power and action in the economy of nature; such also is he in the economy of grace in the Gospel. Slowly the summits of a moral elevation are lifted heavenward. But when once uplifted there and past the region of storms, the height is bathed in perpetual sunshine, and a perpetual serenity. The sun no more goes down on that summit, nor does the moon withdraw herself:

“ Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.”

To clear up such a morning of clouds and darkness, of mist and murkiness, as that upon which the Sun of Righteousness arose 1800 years ago, demands time. To dissipate the shadows of such a sky, demands that that sun should be nearing its meridian. The first level beam—the first flash of the coming sun—does not lift and roll up like a curtain the heavy fog bank which covers the low lands. No! for hours after the sun has left the horizon, marching to his meridian, that level strata of fog seems as motionless as if it were a strata of granite. Then the surface begins to undulate slowly—then to roll, and break, and separate, rising in fragments of greater or less density, some huge shadows creeping heavily up the mountain sides; others, lighter and more attenuated forms and shapes, still hovering in the atmosphere, but growing more and more shadowy and unsubstantial, till, finally, they pass away. Such is the process in the moral economy, by which the shadows of error are vanquished; not by a process of mechanical pressure and expulsion, but rather of rarefaction.

And thus it happens, that the social abuses of our day, though they look grim and abhorrent enough in this noon of the nineteenth century, yet, bad as they are even now, their features are, beyond all contradiction, vastly mitigated and softened. Cruel as they are at this hour, no man can deny but that greatly their cruelties and horrors have been abated in all christian lands; and as these abuses have been mitigated, so also have these multiform errors been greatly attenuated. They possess little, almost none of that colossal, granite, gigantic immobility which characterized the vast systems of modern heathendom or ancient paganism—great, huge, colossal forms bestriding the mind of a whole empire, and paralyzing it for centuries. An active-minded Yankee will run through half a dozen of these attenuated forms of error, and if not spoiled in the somewhat dangerous process, will come out at the end, in a few years, a somewhat wiser, if not a better man, from the process.

Again: the deep debasement and imbruted deformity of old errors, cannot be, now-a-days, and among us, repeated. There was a time when the dark,

degraded, bewildered heart of humanity would recoil at the imposition of no religious system, however gross, however full of abominations. But that time has long since passed in nominally christian lands. This has the Gospel accomplished by enlightening the mind, educating and elevating the moral sentiments of men, even where it has not regenerated the heart. You find an illustration of this statement in the history of French infidelity. Beyond all contradiction, that system gathered tremendous strength and vigor from the very abuses and abominations of Romanism. Jean Paul has said of the French Atheists, that, looking upward for the All-Seeing Eye, they beheld nothing but "a bottomless Death's Eye Socket !" Would it not be more true, though less tragic, to say, that instead of the eye of Infinite and Holy Benignity, they saw glaring down upon them the great sensual eye of the Roman basilisk, and they started back from it with the deep recoil of an irrepressible horror. These men knew better than to bow at such a shrine, and call it a divine one. Why it was as if Rome, with her abominations and cruelties, had hauled down the white banner of Christianity with its red symbol of Redemption, and had run up in its place the black flag of a pirate, and overlaid the very cross on that banner with a Death's head and marrow bones. There was a time and there were people, when even such a signal of Deity had been accepted with abasement and terror, when poor imbruted humanity would have sunk tamely and abjectly down, and prostrated itself to worship even at such an altar. But that time was past then and there ; it is here much more than past—it will never return. Such abuses of religion can never, never here be repeated. Rome, in this land, could not for a day enact the unblushing abominations, superstitions, crimes, which she has in other times, and does in other lands. This has the Gospel effected. With all the recriminations, too, with which our modern and most radical reformers challenge the Gospel, no greater, no more fatal calamity could happen to all the reformers of the day, than the loss of this old and much abused Gospel. Why, Sir, the very sensibilities and conscience to which these men make their appeal, have been roused and quickened to vitality and vigor by the influence of the despised Gospel. Without that, the efforts of philanthropy would be laughed to scorn. Where were the moral reforms and reformers of Paganism ? Sir, the very idea was born of Christianity.

The very soil on which these men have planted their whole enginery of reform, is that which has accumulated and gathered around the Rock of Ages. Sweep that away, and with it would go also every hope of reform, whirling away and down the stream of time with the wreck of every other monstrous form and progeny of social wrong or religious error. Could these who plead for reform, while they would uproot and upturn the Gospel, but succeed in thus destroying the foundations, their success would be only his who was hoisted by his own petard.

Then, again, prerogative has fettered and cramped the free and vigorous action of the Gospel. It has been one of the grand devices of Satan to burden the Gospel with human patronage, as if in itself it were not fully equal to the work it had undertaken. And so it has been proposed to strengthen it by human authority and names ; in a word, to lend it a human sanction in some way, as if its divine seal and imprimatur could not be made sufficiently clear ; or, being made so, yet it was not enough. But it must be shored up and strengthened by the addition of the authority of members, names, or classes ! But, sir, the highest prerogatives of the Gospel are in its very self. The Infidelity of the present cries out to the friends of the Gospel, as if it were our loss : "The days

of prerogative are past." Now we echo joyfully back the cry—"The days of prerogative are past!" When you say, "Thank God," we say, "Amen." For what strength has prerogative ever lent to the Gospel? Such strength as the splinter and bandage would lend to the little and healthy limb of a young giant, the strength of compression, repression, and restraint. Thank God, these bands and fetters are snapping and falling off each day, and the Gospel, in itself and for itself, and its own intrinsic worth and weight, and carrying upon itself the broad seal and signature of God, is taking a new, and mightier, and wider hold upon the hearts of men, than it has since the first few centuries of its era. In its influence upon debasing errors, its mitigation of social abuses, its self-emancipation, working out each day more completely from all that binds and fetters it, the Gospel is preparing for itself a wider scope and energy of action. It is not the progress of the age which has conferred this freedom and scope upon the Gospel; but it is the Gospel which has conferred this preparation on the age. The Gospel borrows no progress from any age, but confers upon every age, as it is prepared to receive it, richer and richer elements of benefaction and blessing. If she has not in the past led the nations forward at a more rapid pace of advancement, it was because of their inability to follow the strength of her march. That she is now to lead them forward with more rapid and eager footsteps, seems to be indicated on every hand.

When the Gospel, as a white and newly-descended angel of mercy, stooped with deep pity, even debased and imbruted humanity lay wrecked and weltering. No one then doubted her divinity. The contrast was too strong to admit a moment's hesitation. She was then altogether a divine thing. But now that she has lifted up the world, and blessed it with her sunshine—now, that she has so patiently taken its shames and dishonors upon herself, and so generously put her honors and glories upon it—soiled with conflict, perverted by professed friends, abused by mal-administration, men begin to pretend a doubt as to where both the honors and the shames originally belong, and whether they ought not, at least, to be divided between the two—Christianity taking a moderate share of the honors and a generous portion of the defects, while humanity is to take the lion's share of the honors and as little as possible of the shame. Hence comes the new evangel of the absolute religion, with its twin apostles—one in Old England, the other in New England. Newman and Theodore Parker, whose mission it is not only to discredit the fact of a divine Gospel, but also to deny men's need of such a Gospel. Man needs no such special external divine light. He has a light within him—the absolute light which enlighteneth every man. It is not Christ, indeed; no, but the absolute sentiment of religion. This sentiment, the great apostle of this absolute faith tells, finds its expression equally in the Christian symbols, and in the religious terms of the grim-faced Calmuck, or the human sacrifices of the degraded savage whose hands are besmeared with the blood of his terrible offerings. Now, in the name both of God and humanity, what has man to hope from the unaided help of such a sentiment, which leaves him, by the confession of its own apostles, in the deepest social debasement, and the miserable slave of the most degrading, and bloody, and superstitious terrors? And, besides all this, what has made Mr. Parker and Mr. Newman to differ from the Calmuck and the savage? Is it the possession of this common and absolute sentiment of religion? This cannot be the cause, because it is common to both. We must look elsewhere, then, for the cause which makes them to differ as to their moral states. What is that cause? Had Mr. Parker been born a Calmuck, who doubts but that he would have lived and died a Calmuck, and no other?

No unaided internal force should have elevated him above his fellows and companions in darkness. If he differs from such to-day, to what is that difference more palpably and undeniably due, in the face of the sun, than to that ab-extra force, viz.: the influence of that Gospel which he seeks to discredit? But in order to inaugurate the absolute religion, it is necessary thoroughly to invalidate the special claims of Christianity. Hence the possibility of such a revelation has been denied, and, more than this, a blow has been aimed not only at the moral perfection of the christian system, but, also, at the moral perfection of its great center—Christ himself. But let these men know that humanity will not surrender, without a struggle, its *divine man*. Put out this light and the nations would grope like blind men for the wall. What said your great historian within but a few months past? Did he not hold forth this great fact, a God, incarnate, as the noblest, richest element in all human thought; the mightiest and most benign force in all human history; the richest heritage to man and the nations? And will humanity lightly surrender such a hope? But these opposers of the divine speciality of the Gospel, having stolen some fire from the altars of Christianity, are saying to each other, “come, let us return, burn down both the temple and the altar from which our fire was taken, then the absolute light will shine and our light will appear.” Sir, Christianity will prove to the torch of the incendiary what it has to the fagot of the persecutor—asbestos, incombustible, fire-proof!

What will—what can humanity do without its divine man—suffering for its redemption? So dark are the miseries of life, so fierce its ills, personal and so social, that we need an expression intense and deep of the divine sympathy and love—without this the world would go mad with sorrow and sin. That intense expression of love we find in the cross and in that alone, in the compassionate sufferings of an incarnated God. Now, if these men say we need no such expression either to soothe or sustain us amid the darkness or the trials of life—if they are determined to launch out upon this sea, so often swept by storms and heaved by tempests, in a cast-iron canoe, with a stone paddle—why, if they will, we must, in the names of Parker, and Newman, and the absolute religion, commit them to the perils of the deep. And may God pity them. But as for ourselves, and we hope the vast mass of our fellows, God forbid that we should go in the boat.

But, Sir, not only as contrasted with the absolute religion—but also with the schemes of the socialistic philosophy, had we time to trace the contrast, the Gospel would be seen to be, in the language of our Resolution, “alone adequate and alone adapted to meet man’s highest want, and achieve his highest welfare.”

But, Sir, there is another temper in the public mind opposed to the high claim which we have made for the Gospel as man’s highest blessing. This temper fails vividly to realize, or carelessly ignores man’s highest want. It assumes that great want to be more social than religious. Now, inasmuch as man’s highest relation is his relation to God, as this is superior to all other relations, by just so much is the religious nature in man superior to the social, and its want should be met first of all. It is the grandest necessity—its claim is preëminent, its supply the first and chief aim of the Gospel. Now, I know this saying may provoke the outcry of the mere moral reformer; but I shall yet abide by the conviction and expression. The Gospel, in its bearings and results has a divine side as well as a human side—a side toward God as well as towards man. It blesses as truly, and infinitely more largely by the relations which it creates between man and his God, than by the amenities which it awakens between man and his fellow.

When the Gospel, therefore, is preached as a mere evangel of social or civil immunities and blessings—when it is said “we want no other Gospel than this, if your Gospel be not such away with it”—then we affirm that the highest end of the Gospel is ignored, its highest aim discredited, its noblest, its divine side turned away and hidden. Now, Sir, we admit, indeed, nay we affirm, that Christianity has led on a whole constellation of reforms. We claim them as her fruit and offspring—that without them she would be as a sun bereaved of its attendant planets. Yet, she walks amid that constellation with the princely splendor of a superior star—infinately transcending, in her higher and divine elements, while she does not hide them. There is a want in the heart of humanity which no social blessing can fill—nothing but the direct benison, the direct benediction of the great rich heart of God, falling, too, from the very lips of God upon the human soul, can ever reach or ever satisfy that want. Civil rights and social reforms the Gospel draws after it. Yet all these are but her inferior gifts, scattered by the way-side, not the golden goal to which she is leading the footsteps of humanity. The Gospel is as unique, as superhuman, as divine, as ever; as much other and above all other schemes as ever. It is able to lay as mighty a spell as ever upon the individual heart and upon the hearts of great nations. Against all the charms of a ceaseless diabolism, it is as able to work its mighty counter charms. It is the same mine of superior wealth. The glory of the Redemptive scheme is the same glory that excelleth. The personal experience of Christianity is the same sense of ineffable wealth, the same strong impulse to beneficent action. The great bestowment carries with it to the individual soul the same intrinsic evidence and seal of its divinity. Christ, in one word, is the same great desire of the nations, the same great wealth and want of humanity.

Mr. President, among all the instrumentalities in use for the dissemination of this Gospel none can take the preëminence of that class which it is the object of this Society to employ and send forth, viz., *living men*—a living and loving ministry of the grace of this great Gospel—men whose hearts take on somewhat of that energy of faith, and love, and hope which this Gospel is so well able to inspire. With such messengers, and such a message, under God, the result is as sure as it shall be benign and glorious. Were the Gospel a ministration of terror and wrath you might hope to arrest it. But it is a ministration of divine benignity and blessing. And you cannot arrest it. You could as soon lay asleep the pulses of the infinite heart. It has been well said the symbol of this Gospel is also the Resurrection. It possesses a perennial vigor. Like the undying vitalities of nature, renewing from spring-time to spring-time the life and verdure of the earth; so has the Gospel the exhaustless forces of a moral life, and from age to age, and from the hearts of one generation to another, reproduces at her will the old energy and the old faith. It is this which gives to the hearts of her disciples the sure confidence of triumph. Fill the land with such men and the end is not far off—men who know at once their weakness and their strength—men who can sleep upon the field and rise with each new day’s sun as freshly and as joyfully to the strife as if it were but to-day begun.

Survey of the Missionary Field.

CALIFORNIA.

From Rev. A. A. Baker, Petaluma, Sonoma Co.

Petaluma.

Petaluma, situated at the head of navigation in this direction, and distant from San Francisco about forty miles, in the line of the coast northward, is a village of about 500 inhabitants. Two steamboats ply daily—one in each direction—between this place and San Francisco, passing through San Pablo Bay and taking advantage of the tide, which raises the creek on which this village is located. Between this place and the ocean, a distance of about fifteen miles, the country may not be inappropriately called a nest of sugar loaves, smooth, conical hills of considerable height, jostled together in admirable disorder, between which, narrow and irregular valleys wind into each other with great apparent playfulness. At this season it is exceedingly beautiful, for not only the valleys but the hills are covered with grasses, wild oats, and flowers, even to the very tops. Northward, the country, covered in places with a growth of shrubby oak, stretches out into a gently undulating plain, for many miles, and is almost entirely taken up for agricultural purposes, by actual settlers, with their families. The trade of the region will pass through this village.

I found on the field, preachers of the Baptist, Methodist, and Cumberland Presbyterian denominations. The people in the country are mostly from the Western States, a large proportion from Missouri. Many are very ignorant, and at first, under the influence of prejudice, especially against New Englanders. A good school has been in operation for some time, which, though taught by a son of New England, is regarded far and near, as a model; and other schools are springing up in the vicinity.

There is a Baptist church here, numbering about twenty five members, which makes this its headquarters. There are but few Methodists in the village, but as yet, their chapel is the only place of worship. It was built by the aid of other denominations, and at present is open to the Baptist brother and myself, when not occupied by their

preachers. I found the most desirable hour for gathering a congregation on the Sabbath, already taken up, and I was obliged to take up with the afternoon, when the people were in the habit of walking or riding, or taking recreation in other forms. I have preached regularly once every Sabbath in the village, and frequently in the morning, at a distance of five miles, where congregations vary from sixty to one hundred. Something more than the last number, I should judge, were present last Sabbath. I have organized, and induced the people to sustain, a Sabbath school at that place, which promises well. About fifty attended last Sabbath.

The Work Begun.

I found a Congregational church in this place, which was organized in January, 1854, by Rev. T. D. Hunt, of San Francisco. There were, originally, twelve members; two others were added by letter, in September. I came here, December 4th, immediately after my arrival in the State. The progress, which is said to have been going on before my arrival, has at least continued. I can only speak of what I have observed. The Sabbath is better observed, and, by those who attend church, there is less of riding and walking for recreation. A congregation has been gathered in the afternoon, numbering from seventy five to one hundred; sometimes more. A good choir has been collected and a small instrument purchased for the use of the Congregational church. The Sabbath school which I found in operation, is somewhat invigorated; and the children are learning to sing very prettily, which promises to contribute to the interest. A Bible class has been added, which numbered, last Sabbath, about twenty adults. This is under my care, when I do not go out to preach at the hour of its meeting, and then a member of our church supplies my place. Initiatory steps are being taken for building a church for our use, but we shall have to struggle and practice self-denial, to build even a small house without incurring a debt. The people seem disposed to do all they consistently can do for my support. We are happy in our people, happy in our work, and take cheerfully any self-denial we have yet been called to practice.

A gradual improvement is observable, I think, in the spirituality of the church, but much yet remains to be accomplished. The Lord's Supper has been administered twice. In February, three persons, one of whom was Mrs. Baker, were added by letter. At our last communion, two were received on profession of faith; another expects to unite with us, by profession, in June; and I indulge the hope that still another has recently consecrated herself to God. If time should prove this hope well founded, she will probably unite with us at our next communion.

"No more Bread."

The following extract from a communication from a former missionary of this Society in California, exhibits some of the characteristic features of society in that State, and may furnish useful suggestions to other missionaries. An occasional "invitation to tea," addressed to their wealthier parishioners, under circumstances like those described below, might be productive of great good.

I will tell you how we were taken off your hands. We had made up our minds not to call on your Treasury for another dollar. It was a leap in the dark; only as we felt that God would provide. A month or so after our resolution, Doctor ——— made a passing call. It was time for tea; we invited him to the table, and he sat down with us. Soon my wife saw his glances over the table, and began to feel a little uneasy. The Doctor asked the little girl living with us to bring some more butter. She went out, and came back and reported,—"*no more.*" The Doctor asked for bread. She said there was no more bread. The Doctor took his leave rather abruptly, and returned soon afterwards with a handful of gold coin, saying that was to pay for his bread and butter. The next day he called again with \$50 or \$60, and we have never been short of bread and butter from that day to this.

We have labored, thus far, with many things to oppress and discourage us; but what, this side of heaven, is so beautiful as to see a waste, parched wilderness, blooming and bearing as the fruitful field. Souls have been born to God, we trust, under our labors, and Zion has been built up. Oh, how many times have we felt and mourned that we had so

little influence, and were accomplishing so little! All at once the fire—that fearful scourge of California—came, and devoured our little dwelling. God gave the mother strength, and she saved her little girls while the fire of the burning house fell on her tracks. There we stood and saw the fire. There we stood and realized our houseless and homeless condition; and yet, I cannot say we realized it. Sixteen houses, in almost sixteen minutes, were opened to us; and by the prompt and generous liberality of our people, there stands now on the ruins and ashes of the old, a larger and better house. Our loss is gain, very great gain. Need we say that we love this people. Need we add that we have prayed for this people—that when their dwellings fail they may be received into everlasting habitations?

*From Rev. E. S. Lacy, Crescent City,
Klamath Co.*

A Dark Picture.

The following communication, though written several months ago, (Feb. 12th,) presents a picture which, unhappily, has lost nothing of its truthfulness by the lapse of time. What an argument is here for the vigorous prosecution of the missionary work in California!

I thought I knew something of the depravity of the human heart before I left home, but my views were superficial. In California it stands right out in daylight, throbbing before you. One thing can be said that is good: there is less religious hypocrisy here than at home; every man is above (?) gain or loss in reputation, so, if he is a devil, he acts the devil. He that for years was concealed under "garments of light" at home, now stalks through the community just as he is. Every week I find some new case—one who is stoutly walking down the road of death—who has a certificate of church-membership laid safely away in his trunk—all he will have to offer when he passes the great gate. They are usually the most incorrigible people I meet. A prevailing stubborn sentiment is, that this is not a place for religion. Men come here to get money, not religion; that stands in their way. When they get home, then they will hear preaching and think of eternity.

Most business in our towns is carried

on in such a way that a Christian cannot engage in it and be successful. Every mule train to the interior must have its supply of liquor, and the merchant who will not keep it will hardly have a train before his door. These trains come and go on Sundays, and the man who closes up his store drives away a customer who, every time, would make a bill of from two to five thousand dollars. Though houses of business are nominally closed, the purchaser, refused by the man of religion and principle, will find admittance at the next store, and fill out his bill. These are difficulties with which the christian merchant has to contend, and the temptation is usually greater than he can bear. It is a fair example of almost every department of business.

A Brighter Side.

The people here are adventurers, and poor. Those who have the most money are those who care the least for religion, so you see it was a hard thing to build a church. There is not a religious person here who can call his property good for more than one hundred dollars. You can understand something of my feelings, then, when, on the last Sabbath, February 4th, I stood up and asked God to take the house which we had builded and make it the place of his abode. I think I have never known a happier day. God seemed to fill the house with his presence. There was a solemn awe and stillness over the large congregation as though every man felt that God was near. It was so yesterday; tears were in the eyes of some, and some asked me what they should do to be saved. I hope the darkness which has been upon us for months is lifting. There are several who are earnestly seeking after God.

KANSAS.

From Rev. C. E. Blood, Juniatta.

Making a Beginning.

Yesterday closed the second quarter since my arrival in Kansas Territory. It was at the suggestion of George Park, Esq., editor of the Parkville Luminary, whose press has recently been thrown into the Missouri river, by 300 men in Platt county, on account of his advocacy of free soil principles, and who is an elder of the Parkville Presbyterian church under the care of one of your

missionaries, that I came to this place. He is a man of large property, and a large heart. It has been a favorite idea with him for a number of years, to establish an Agricultural College. He has pitched upon this point for that object, and has selected his ground.

About the first of April, a company of emigrants from the East arrived, who have formed a company to build a city at the mouth of the Blue, to be called Boston. Mr. Park has returned home, but he is expected soon to return with workmen, and to commence building a warehouse, boarding house, &c.; and it is highly probable that, as the Missourians have driven him from Parkville, or, rather, have threatened his life, if he continues there three weeks longer, that he will come here to reside, and that he will establish his paper here. I mention these facts to show the prospects of the place. I will also mention the fact, that emigrants from the East continue to arrive almost daily, and that a large part of the vacant claims have already been taken up. These emigrants are, thus far, of the better class; a majority of them professors of religion, and all appear to be temperate, moral men, a fair specimen of the best New England character.

Three weeks ago I preached the first sermon ever preached in Boston, in a large tent called "the meeting-house tent," to twenty or thirty hearers, all newly arrived from old New England. Since then, a boarding house has been erected, in which I now preach.

Discouragements.

For ten months there has been scarcely rain enough to lay the dust; consequently, the ground is so hard that it cannot be broken; and now, the first of May, when corn ought to be planted, no ground has been broken. "The heart of the people is discouraged." Many have returned, and many more are unsettled, and probably will not settle in the country. Our season is very backward.

Since March we have had, much of the time, exceedingly high winds, filling the air with an annoying, fine dust, penetrating every crevice in the house, blackening every thing as with a fine soot; no trunk or cupboard is so tight as to escape its presence; food and raiment all suffer. No work can be done out of doors on these days of high winds, and woe to the traveler who is obliged to pursue his journey. His hat must be

strongly strapped upon his head, and if he travels against the wind, his eyes are the greatest sufferers. This evil is especially discouraging to our *wives*, who have been accustomed to clean houses, clean clothes, clean furniture, clean dishes, and clean food.

From Rev. Richard Knight, Hampden.

The Journey.

According to arrangement, I left Springfield, Mass., with the Hampden County Colony, for Kansas, on the 3d April. We arrived at St. Louis on the 7th, and immediately left that place, by steamer, for Kansas City, Mo., at which place we arrived on the Thursday following.

We had on board, aside from our own colony, a considerable number of religious persons from various sections of the East; and such was the general influence exercised by so large a body of Christians, that the wicked were held in check, and gambling, drinking, and swearing, if indulged in at all, were indulged in secret.

On our arrival at Kansas City, a meeting of the colony was held, and all possible information obtained respecting the most desirable location for our colony. It was finally resolved to proceed to the banks of the Neosho (Clear Water) river, at a point about 100 miles S.S.W. of Kansas City. We found that the great rush of emigration had hitherto been towards Lawrence, and the various tributaries of the Kansas; and that in that direction the claims were being very fast taken up. Attention was now being directed to this region; and, with the exception of the distance, there can be no doubt that it is the most beautiful part of the whole Territory.

Our colony proceeded at once to the State line, about five miles from Kansas City, and there we pitched our tents. In a fine grove of oak, hickory, and grape vines might be seen about twenty canvas habitations, inhabited by about seventy men and twenty five women and children. Here we encamped four days, waiting for the purchase of teams, farming utensils, and provisions. On the Sabbath we had religious services in a large tent, and in the grove, which seemed to be greatly appreciated, and which were attended by all, except two or three who had become sick. In that grove, on the 15th of April, I consider

my mission as having formally commenced. On Monday our train left the encampment for the Neosho. We proceeded twelve miles, and encamped on Indian creek. My daughter had been sick for some days with dysentery, and now became so feeble that she could not possibly proceed. We had made application to the Baptist mission to receive her for a week or two, but were refused. I made arrangements at Indian creek to stay, with my whole family, and board with an Indian, in his log hut, until my daughter should recover. Here we remained eight days, and were as comfortable as circumstances would admit—living, as we did, in a room without beds, bedding, or furniture, except our boxes, and a few buffalo-ropes, and one mattress, but with plenty of apertures between the logs, through which we could study the state of the weather by night or by day. In four days more we reached our company and were received with great gladness.

First Experiences.

The location chosen is a very beautiful place, consisting of extensive rolling prairies, bounded on three sides by the Neosho river and Wolf and Long creeks, each lined with a rich border of pine timber. All the party are very busily engaged in preparing for themselves log houses. At present we are living in tents; but, as the rainy season is commencing, we are fearful of sickness unless better habitations are soon provided. Already we have encountered one most terrific storm of lightning, thunder and rain, which well-nigh swept away our frail dwellings, and all—men, women, and children—were drenched, and all our bedding and luggage soaked; but I can hear of no damage experienced except to our clothing, books, and articles of food. The climate is so dry and fine that it enables the most delicate to bear what, in more eastern and northern latitudes, would ensure a whole catalogue of sufferings, if not death.

We hold our Sabbath meetings in a beautiful grove; and could an equal proportion of the population of the towns and cities of the East be brought together to the public worship of God, you would require very speedily to quadruple your accommodations. I am full of hope as to the future of this country, especially if its religious institutions are well established and supported.

We have not yet formed a church;

but it is my intention very soon to do so; and we hope, also, to raise a building for the purposes of a school-house and place of worship. We entreat the earnest prayers of our dear friends in the East, that the Lord may sustain us, and give us such strength and wisdom as shall enable all his people here to bear testimony to the truth and saving power of the Gospel of Christ.

MINNESOTA.

*From Rev. Sherman Hall, Sauk Rapids,
Benton Co.*

A Frontier Station.

Mr. Hall has, for more than twenty years, labored as a missionary of the American Board, among the Ojibwa Indians. As the station he occupied has been abandoned, he has recently been commissioned by this Society to labor among the whites at this extreme outpost of the Home Missionary field. Sauk Rapids are ninety miles above the Falls of St. Anthony.

I came here in August last, expecting then to settle about twelve miles below this place, where I thought there was an opening for ministerial labor. On becoming acquainted with my plans, the people here requested me to stay with them, build my house with them, and become their minister. Under the circumstances, I thought Providence seemed to indicate this to be my duty. The place seems to me to be one of some importance. There is a large water power here, afforded by the rapids of the Mississippi. It can be improved at moderate expense, and is considered valuable. The country around, on both sides of the river, is good for agricultural purposes; but little improvement, however, has yet been made. This is the county seat of Benton county; a land office is established here; mills are to be erected the coming season, and it is expected there will be a considerable increase of population, as well as of business and capital, within a few months.

It is desirable that a healthful moral and religious influence should be exerted here at the outset. There are some materials here to begin with. Some of the principal holders of property are desirous to have the institutions of the Gospel established on a firm basis, and will use their influence to keep out rum selling,

and other nuisances. The place will exert an important influence on the country round it. A portion of the inhabitants, however, seem not to prize the blessings of a preached Gospel; they are very indifferent about attending on the ordinances of religion. Nor is it strange that it should be so with those who are not personally interested in religion, and who have long lived where there was seldom or never a religious meeting they could attend. The consequence of such a state of things is, that the Sabbath is dreadfully desecrated, and used as a day of business, hunting, traveling, visiting, and amusement.

On the 28th of February, a Congregational church was organized here, consisting of nine members, four male and five female. These had all been members of churches in other places. The occasion was one of much interest to us all. We hope for additions soon. It is very important to the interests of religion here, that some comfortable room be procured in which to hold public meetings for worship. This is felt by us all, and I am not without hope that it will lead to an effort to build a small church before another year shall pass away.

There must be large communities here at no distant day. What will be the character of society, if the institutions of religion are not planted broad and deep along with the foundations of society? Let us not then despise the day of small things. Whoever shall discharge, faithfully, the duties of the christian minister here, is engaged in a good work; but one attended with much hard labor and discouragement. He must begin at the beginning, and has every thing to do.

*From Rev. Samuel W. Pond, Shakopee,
Scott Co.*

Another Outpost.

This station is on the right bank of the Minnesota river, thirty or forty miles above its mouth. Until recently it has been occupied by the Dakota Indians, among whom Mr. Pond has hitherto labored.

Many of the immigrants to this part of the Territory pay little or no regard to the Sabbath, and seldom or never attend public worship; yet, wherever I have

preached, I have met with sufficient encouragement to make me wish to preach there again. My audiences are everywhere small—so small that an eastern clergyman might think it hardly worth while to preach to them; but these little congregations are rapidly increasing. It is true the beginning is, in most cases, very small indeed. The preacher learns that a few families have arrived in a certain neighborhood, and inquires whether there is a house to be found among them where meetings can be held. Having ascertained that there is, he appoints a meeting there, and when the time arrives he may find ten, fifteen, or twenty, assembled to hear him—some seated on chairs, some on beds, and some on boxes. There may be some among them who will sing a hymn, and there may not. At the close of the meeting he asks if he shall make another appointment there, and they will be pretty sure to tell him to come as often as he can. At the next meeting he will probably find that they have prepared a few rude benches, and perhaps some of them have been practicing, in concert, a few tunes, so as to be able to sing the hymns. Perhaps they will tell him that there is now a better house completed in the neighborhood, and invite him to make his next appointment there; and his next meeting may be held in a well-finished house, with ample room, and furnished with the conveniences and luxuries of civilization—for such dwellings are even now found sprinkled over the wild prairies and wood-lands bordering on the Minnesota. There might be many such little congregations collected within a few miles of Shakopee.

IOWA.

Unexpected Encounter.

One night, just before time to commence service, I was introduced to a Baptist Minister, and, supposing him to be a Missionary Baptist, I invited him to preach. This he declined doing; but consented to close the meeting. My text was from Isaiah, 45th chapter, 22d verse—"Look unto me, and be ye saved all the ends of the earth, for I am God and there is none else." To me it was a solemn and interesting occasion. The congregation had listened with much apparent interest, and I thought, and still think, that a favorable impression was

made. Judge, then, what was my surprise when the minister referred to followed me with a sermon, in which he attacked both me and the doctrine of my discourse. He said that there was no use in preaching up repentance—that it would do no good—that all for whom Christ died would be saved—and all others would be lost, &c., &c. I soon concluded, correctly, that he was an Anti Missionary Baptist, and that I ought not to allow the congregation to be dismissed without some further remarks from me. I accordingly reviewed his discourse, and corrected his errors by an appeal to the Bible, and then closed with a short and pointed exhortation to the congregation. I indulged in no unkind personalities, and in the congregation there appeared to be no undue excitement. My prospects of usefulness in this community, instead of being diminished, have been much augmented since that occurrence.

From Rev. George G. Rice, Council Bluffs, Pottawattamie Co.

An Appeal for Nebraska.

Yesterday I spent in Omaha City, and preached in the Hall of the House of Representatives, having arranged an exchange with the Chaplain. Omaha City has been made the Capital of Nebraska by the Legislature. It is growing very rapidly, and seems destined to be a place of much importance. There are now, in the town, about forty houses, and, probably, from 150 to 200 inhabitants. A desire is expressed there that your Society furnish them a minister. Two eligible lots have been donated for a church edifice, and I hold the deeds for them. Mr. Richardson, former Governor of Michigan, and now a member of the Council of Nebraska, is a member of the Congregational church, and probably would do what he could to aid and sustain the minister you may send them. He intends bringing his family out this spring, and thinks some of the members of his own church, in Michigan, will come. But, whether a church can be formed there at once, or not, they ought to have a minister soon. They need to have a man of decided ability and earnest piety. The congregations that such a minister would have would be attentive and intelligent. No minister of the Calvinistic faith has been designated, so far as I know, for any field in Nebraska.

*From Rev. Albert Manson, Marion,
Linn Co.*

Fields Multiplying.

Our fields of labor here are too large; but what shall we do? The ministers are not to be found to supply the places rising into importance, nor has your Society the funds to sustain them. In this state of things the missionary must still hold up his hands, even though weary, and look after those places nearest to him a little longer; and when churches become organized something more must be done. It will not do to let them alone. They will not be left alone. There are scores of self-constituted preachers already swarming in the new settlements, and peddling out sentiments with just morality enough to make them marketable, but subversive of all the fundamental principles of the Gospel. Your missionaries are received and heard with attention because *they have something to say*; and but for these, and a few others, the West would soon be a place of terror. But with these, and the blessing of God, there is hope. Without boasting, I may say I have been listened to with deep interest by a school-house full of young people, where, a few days before, others had been driven out by the confusion and noise. Only give them the Gospel in its simplicity, and they will give attention. Such places are multiplying around us every year, and when one becomes supplied another rises up to take the attention given to its predecessor. Does any one ask, "are you not tired?" No; we are *fatigued*, but not tired. We know that our physical systems are wearing out, and that we shall soon rest beneath the prairie, but we say, only give us food and raiment—give us more laborers—and we will sow the seed, and both you and ourselves will be at the harvest. Oh that our eastern friends could feel the demands of this field as we see and feel it! Give us, if not your sacrifices, at least *your surplus*. It will be "lending to the Lord."

From Rev. H. W. Cobb, Tipton, Cedar Co.

Fruit Gathered.

I have been permitted not only to labor in hope, but also to see some happy fruits during the last quarter. Nearly two months of this time have I spent in

meetings every night, and, for three weeks, in the day time also.

Some thirty, or thirty-five, are indulging hope in Christ. Among them are several heads of families, and some almost entire families. A brother and his wife, members of this church, who live four miles and a half from town, have laid themselves out for the salvation of their children, and they now rejoice in the hopeful conversion of five of them—all who are old enough to understand their accountability.

In this revival, as in all others I have witnessed at the West, there are brought to view many who were formerly professors of religion at the East, but come to the West not to serve God. The Lord be praised that here, in their new homes, they still hear the voice of God from the living preacher. Let eastern christian parents know that their prayers and alms here meet in mercy on their prodigal children. For the past few weeks I have heard frequent reference made, amid tears of gratitude, to parents' pray-ers.

WISCONSIN.

*From Rev. Cyrus E. Rosenkrans, Colum-
bus, Columbia County.*

Hope on and Pray on.

We have now a very comfortable house of worship, for which we are not very heavily in debt. We have a good melodeon to lead in the songs of Zion. Our desk is very neatly furnished, and we have a clear-toned bell, which can be heard at the distance of from four to six miles on the Sabbath, as it sends forth its peals of warning to those who might otherwise forget that the hour for solemn worship had arrived. Still we are a weak church; and that you may not be deceived as to our pecuniary ability, I can assure you that this church do not enjoy these things as the result of their wealth, or influence; but it is more the result of God's blessing upon the efforts of your missionary, and of the free use which he has made of his own scanty resources, for the sake of establishing gospel institutions among this people. There is but one male member of this church whose means are such as to be above immediate want. True, we have some men of wealth in the place, but they are not the friends

of Zion. Some of them have done a little for us, but they have no sympathy with pure religion. Still we hope on, and pray on.

From Rev. William A. Niles, Watertown, Jefferson County.

The past quarter has not been entirely destitute of interesting events to us as a church. A bell weighing 805 pounds has been purchased and paid for—the ladies raising a little over \$100 of the purchase-money—so that we now have another preacher of righteousness, inviting men to the house of God. With an inviting voice, and in clear tones, it often says to the inhabitants of this wicked city, "Come, for all things are now ready." And I am happy in believing that some, who have resisted other calls, are beginning to heed the voice of the bell calling them to the house of God.

Plan of Benevolence.

The second Monday of January was observed with us as a day of fasting and prayer for the conversion of the world, and the public exercises were interesting and solemn. The subject of systematic benevolence was presented to the people, and each member of the church was urged to adopt some system, and cards were issued, (a specimen of which I send you), with the request that the blanks might be filled, and that, in accordance therewith, the amounts inclosed in an envelope might be paid in at each Monthly Concert. The plan seems to be favorably received, and has already brought forth some excellent fruit.

I have commenced a similar move in the Sabbath school, and this also seems to work well. Time must tell the story.

CONGREGATIONAL CHURCH,
WATERTOWN, WIS.

"The liberal deviseth liberal things; and by liberal things shall he stand."—Isaiah xxxii. 12.

"God loveth a cheerful giver."—2 Cor. ix. 7.

Believing that the Scripture system of benevolence requires every one stately to "lay by him in store as God hath prospered him," I engage, on every Sabbath, or at other stated periods, to set apart such a portion of what God shall give me as my judgment and conscience shall dictate; to be sacredly applied to

charitable objects, according to my sense of their respective claims.

For the year 1855, I propose to give:

To Foreign Missions,	per week.
To Home " "	" "
To the Bible Cause,	" "
To the Tract Cause,	" "
Other Causes,	" "

The amounts to be paid at each Monthly Concert.

From Rev. Edward Brown, Waukau, Winnebago Co.

Fruits of Socialism.

I found, here, a small church, almost extinct for want of the stated ministrations of the word of life. To strengthen the things that remain, was the first requisite; to get the scattered, almost lost church members together, was the next. To meet and repel the errors and isms, of which the name is legion, that have been propagated here, is my constant employment. This village was first commenced mainly by Socialists from the ruins of the old Phalanx of Fourierites at Ceresco, thirteen miles distant, and a strong infidel influence has prevailed for some years. This is now considerably on the wane; but many have been led away from the truth. The direct infidelity inculcated by such men is not the greatest evil they do; but the unsettling of the mind, by throwing it off from the fundamental principles of truth, prepares it for the sophistries of errorists of every grade. A favorite method of propagating error in this region has been to assail the existing evangelical churches, and even the ordinances of God, under the guise of philanthropy. We have, also, the grossest immorality often foisted upon us by pretended scientific lecturers.

The infidelity I find here is of so different a type from that of the old school of infidels, that I can find nothing adapted for general circulation with which to meet it. The old standard works on the Evidences of Christianity, which meet and refute the false reasonings of Bolingbroke, Hume, Voltaire, Paine, &c., do not meet the bold, reckless assertions, false rules of interpretation, and pretended scientific objections of Theodore Parker, and others of the modern "progressive" rationalistic school. I can and have met and endeavored to refute them in the desk, but those who should be

reached are not usually in the house of God. It is truly melancholy to see the hold that these false doctrines are taking upon the minds of the young.

MICHIGAN.

*From Rev. J. A. Ranney, Allegan,
Allegan Co.*

Declaration of Independence.

As this church has long been the child of your charities, you will feel an interest to hear how it is prospering. It has received an impulse that places it beyond the need of your help, and you may reckon it among the many churches, which you have led on through their infancy to a degree of strength sufficient for self-support. In July last, the people here made an effort to raise a salary of \$600 for a minister that Providence sent among them. The effort was successful. It seems that it has not impoverished them in the least, for not only have their contributions to benevolent objects been continued, but greatly augmented. They have purchased a bell, and made many improvements on their house of worship. They have also just shown that they remember, with affectionate regard, your former charities, by making a large contribution to your funds of about \$125. Some of this is given by individuals, who wish to constitute their pastor and his wife, and another friend, life members of your Society.

But the fact which will most cheer your hearts is, that the Lord has been among this people by his converting influences. During the latter part of the winter a series of meetings was commenced, and great interest attended them. We hope about thirty have "passed from death unto life," and will, henceforth, live for God. Half that number have been received into the church, and several others have joined by letter. The congregation have been very harmonious in calling a pastor, and he is now installed. We hope you will hear from Allegan at least once a year, not applying for your aid, as formerly, but sending in their contributions to aid the weak in other places. Great reason have we to rejoice and praise the Great Head of the Church for his gracious care over us, and for the bright hopes he now kindles in our hearts!

*From Rev. Samuel A. Benton, Armada,
Macomb Co.*

"The Wilderness shall Rejoice."

Here, where, within twenty years, the wild wolf howled over the deer, and tore it in pieces within a few yards of the rude log cabin, while the mother's heart stopped beating as she glanced her eye at the tender infant untrifled in the rude cradle, and the trembling house dog, as he crawled to the feet of his mistress and breathed those dismal growls that made the din and the darkness more terrible, the forest has melted away, and the wild beast has gone; in some instances giving place to more ferocious and not more religious men. But these too, like the wild beasts, have their time of retreat before civilization and christian refinement; and though, like the former, they sometimes return to their old haunts, they soon disappear, and seek relief from the burdens of religious restraint, by bearing the burdens of a new settlement.

Now, we have a comfortable meeting-house, and though we are not yet permitted to hear the church-going bell, we are delighted with the sound of the organ, in connection with one of the best choirs of singers in the country, and our congregations are large and interesting, especially when the weather is favorable. All we need is, that the Spirit be poured upon us from on high, to convert this wilderness into a fruitful field. Some mercy drops we have already received. God, I trust, is now with us, in a special manner, in our neighborhood, as he has not been before, since I commenced my labors among this people. After having received so much assistance, counsel, and consolation, from you, I regret to leave you, even in form, though never in affection, gratitude, and devotion. This Church and society will never forget their obligations to the American Home Missionary Society. In the name of the Church and humanity, we thank you; and in the name of the Head of the church, we will pray for your prosperity; and we trust the day is distant when our charities or confidence will need any other channel to benefit our country in sending the Gospel to every part of it!

*From Rev. Charles Temple, Vermontrille,
Eaton Co.*

A Revival.—Its Characteristics.

I informed you, some time ago, that I was holding a series of evening meetings.

They have been continued for six weeks, and the interest is now as great as ever. There are several features of this revival which, it has struck me, "declare the glory of God" in the economy of redemption, and afford abundant encouragement to his children to become co-workers together with him, in causing his will to be done in earth as it is in heaven.

1st. The principal instrumental cause of the revival was, *doctrinal preaching*. I began a series of sermons, last October, on the main doctrines of the christian system, and from the outset there was marked attention, which steadily increased; and when total depravity, and the cross, were reached, the call appeared to me loud for an increase of the means of grace.

2d. I humbly trust that I was one of the first to feel the special breathings of the Spirit, for it actually had begun to work before the meetings commenced. Four or five were deeply anxious, and two had indulged hope, which most of the church knew nothing about it.

3d. The weather has been very favorable for the continuance of the meetings. It was impossible to commence them till the last Monday in February, and every one then expected that the good sleighing would be soon broken up, and the sap from the maple trees would be running, so as to keep people from meeting, and busy them with other matters; but God disposed very differently: a change in the weather rendered the roads impassable for heavy teams, and then a little light snow favored all who wanted to attend meeting. This snow was renewed every day, like the manna in the desert, as necessity required, and the sap, day after day, refused to run, so that these favorable providences were noticed by more than one; and I think it is felt that the Lord regards this work as his, and means to carry it on till all the purposes he designs to accomplish by them shall be attained.

4th. With the exception of three or four days' labor, no aid has been received from abroad. In this respect, this revival is the exact counterpart of the last, and the advantages of the one will heighten those of the other; while it is to be hoped that the incidental disadvantages of each course will exert a mutually counteracting influence.

5. The work is a very still one. With the exception of great stillness, marked attention to preaching, here a bowed head and there a trickling tear, our meetings exhibit nothing extraordinary,

but there is something *felt* in them which cannot else be known.

6th. The revival received its tone on Fast Day: "This kind goeth not out but by prayer and fasting."

From Rev. Edwin T. Branch, Salem, Washtenau Co.

Another Refreshing.

During the past three months, our church and people have been greatly blessed, with a gracious out-pouring of the Spirit of God. The second week in January, we commenced a series of meetings, the result of which has been, that the church has been greatly blessed: many backsliders have been reclaimed, and some thirty individuals trust they have given their hearts to God. The interest still continues, and we feel that we have great reason to bless God for what our eyes have seen, and our ears have heard. Last Sabbath was our communion season; and it was truly a solemn time. Fifteen persons presented themselves for admission to the church on profession of faith, and one was received by letter. Our prayer meetings are very interesting, and we trust that many more will yet accept of the offers of salvation.

MISSOURI.

Persecution.

We deeply regret the necessity of recording the facts which follow, but we are not at liberty to withhold them. The churches have a right to know the trials and embarrassments of their missionary servants, that they may sustain them by their sympathies and prayers. The writers of the following paragraphs have labored successfully in this State, for several years, and are not more open and decided in their hostility to slavery, than the missionaries of this Society generally, nor more so now than hitherto. Their sentiments, always well known and freely expressed, have, however, come in contact with materials, already heated, and the result is, as described below. They have therefore obeyed the instructions of our Lord to his

disciples, Matthew x. 14. In several other recent instances, the same results have followed from similar causes.

Outside of the church, mainly, there has sprung up, causelessly, an excitement on the subject of slavery. An irreligious man falsely threw out the suggestion, that I had been prevented from holding meetings in his neighborhood, because of my abolitionist principles. This, you well know, whether true or false, would spread like wildfire, especially in this community. Other trivial things were magnified, and distorted, until some of our trustees and leading members seemed entirely to forget the rules of christian or even of common courtesy; and the result is, that it would be useless for me to stay longer here, or perhaps in the State. I am therefore ready to enter any other field where there is a prospect of doing good.

The following is from a missionary who has recently left another part of that State :

The state of anarchy in my field had become so extended, and personal security had become so far impaired, that my best friends urged me not to expose myself further, declaring that if it would do any good, they would sacrifice themselves in my defence, but feeling at the same time that any resistance would be useless.

I was very unwilling to leave that country, but the duties which I owed to my wife and children, to the church, and my own life, seemed to urge me not to oppose the counsel of my friends; I therefore withdrew, without unseemly haste, with deliberation, and dignity, still certain, that if I had remained ten days longer, there would have been insult, threats, and perhaps physical violence to myself. It is, in reality, a forcible expulsion from the country, although those would not be exactly the proper words to describe the case fully.

ILLINOIS.

From Rev. Gideon O. Clark, Winchester, Scott Co.

"Neighborhood Efforts."

I have just finished another of those neighborhood efforts, which have been so often crowned with success. It was

put forth at the most distant of the several out-stations, where I have been preaching for nearly a year past. It was an exceedingly difficult field—so much so, as to have been more than once given up in despair. Intemperance, gambling, Sabbath breaking, and other kindred vices, prevailed to an alarming extent; and against this fearful mass of evil there was nothing to make head, but preaching once in two weeks, and a Sabbath school, maintained during the summer months by the faithful exertions of a single man.

To give you some idea of the inconveniences incidental to efforts of this kind, I may mention, that at the time appointed for commencing the meeting, I made my way on foot, by roads rendered impassable for the ordinary modes of travelling by the late snow-storms; and when at last arrived, found the window of the little log school-house blown in, the door blown open, and the snow and cold in cheerless possession of the premises. I was the only attendant upon the *meeting* that night. Two weeks after I was again upon the ground, and, with the assistance of a Methodist local preacher, held a meeting of nine days' continuance. As results, I gather up briefly the following :

1. It tested, in a most gratifying manner, the genuineness of a similar work of grace, reported in the columns of the "Home Missionary," a year ago. The converts in that revival responded nobly to the call made upon them, although they had to go three and four miles, in all kinds of weather; and by their presence, their prayers and exhortations, contributed largely to the interest of the meeting.

2. A rude, ignorant, and vicious population, unused to the decencies of public worship, manifested by their general seriousness and attention, the convincing, subduing, and civilizing influence of the Gospel, especially when the word that is spoken is backed with power from on high.

3. Here again a number of backsliders were reclaimed, and lost sheep of the flock gathered once more into the fold of Christ. And it is truly astonishing to find how many of this class of society there are, scattered up and down this great valley, unknown and uncared for, until some effort of this kind brings them to light. Here is one far gone in the ways of error; there is another, years ago a professor of religion in some eastern church; and still another, whose besetting sin of intemperance had nearly

proved the ruin of soul and body;—all disposed to say, now that they have been recovered, "If the Lord had not cared for us more than we have cared for ourselves, we had been forever undone."

4. Two cases of special interest attested the presence and power of the Holy Spirit. One of these was a man from the old countries—a man of noble mould, and some property; altogether, the most influential man in the place—but, unfortunately, subject to a powerful appetite for strong drink. It was a case of "a stronger than the strong man armed" taking forcible possession of the palace. The other was the case of a man converted from a course of daring profligacy and wickedness. Only the Sabbath before, he had entertained a company of dissolute companions at his house all day long, with cards and other such-like evil practices. He strove against the convictions of the Spirit, and one morning, instead of going to meeting, set off for the house of a notoriously irreligious neighbor. But on the way, he was compelled, three several times, to fall down upon his knees, and cry aloud to God for mercy. Mercy came; and the story he had to tell that neighbor, when he arrived there, was the story of the cross, so different from any thing he had started for.

5. Finally, it is in contemplation to organize a church there, to consist of about ten members.

From Rev. Josiah Wood, Duquoin, Perry Co.

Material and Social Changes.

The importance of the missionary work for the field in which I have labored, is not lessened in my esteem. There are some discouraging facts, just at this time, as to the localities of the existing churches. The changes that will result from our internal improvements, must affect, more or less, the present towns and their prospects, and the churches in them. There will be a remodelling of all the interests of society. A few years, perhaps a single year, just now, will do more to determine the future moral bearing and aspect of society, in this section of our State, than has heretofore been done in the whole history of Home Missions in Southern Illinois.

This opinion has had a controlling influence upon my remaining in this field.

The centers of influence upon society must be along upon the great thoroughfares of the country. The River, the Lakes, and Railroads, will contend for the ascendancy, and each will secure, at length, its appropriate power and influence. Those towns upon the rivers and lakes have, at present, the ascendancy, and their peculiar advantages. But the interior of the State, which is truly the producing part, will have points of interest, which cannot, with safety to the moral wants of the State at large, be overlooked or neglected. Almost every class of influences exert their moulding power upon society. The present is a chaotic state. Whether order will come out of this state of things soon, is only known to him who knows the end from the beginning. Would that I could present a correct moral chart of our condition! It would tell its own story of destitution,—its educational and religious wants. At the present time, there is scarcely a bright spot in the Egypt of Illinois.

From Rev. J. W. McCord, Jonesboro', Union Co.

Appeal for Southern Illinois.

When I consider the rapidly increasing importance of this southern portion of our State, washed on either side by the great rivers of the West, and having the great Central Railroad running north and south, and the Ohio and Mississippi railroad crossing the State east and west, I am impressed with the conviction that this region will not continue to be overlooked by men of capital and enterprise. The truth is, these advantages are being appreciated already, and our rivers, and railroads are being thronged with men looking out for openings for the investment of capital in various enterprises.

And now, I ask, will these men return to the north and east, bearing an evil report of the land—saying:—"They have no Sabbath, no minister, no church, in such and such places?" My thoughts fly hastily from point to point in the field, and my inquiry is what can be done to increase the number and efficiency of our ministers, to supply this destitute field with the Gospel, and the ordinances of God's house. Here are some ten small congregations, from Duquoin, southward, and as many more points, visited occasionally by the mis-

sionaries, where congregations might be organized, and there are only four of us to supply all these places.

It is true, we have quite a number of preachers, such as they are; but it is much to be deplored, that a large majority of them are but nominally such, so that we are constrained to say that much of their preaching is entirely inadequate to the presentation of truth in its proper light. A very large majority of the population of this country are comparatively ignorant of the all-important doctrines of Christianity.

What can be done to supply this want of ministers? Shall the work progress as slowly for the next generation as it has for a generation past? God forbid; for, how then, shall this field be prepared, in any reasonable time, for the rising of the Sun of Righteousness? It appears to me that the plan of the Home Missionary Society is the only plan that promises to lay the foundations of an enlightened Christianity, along with the foundations of civil government, in the dark places of our favored land. If this fact be admitted, is there not here an inviting field for ministers, now crowding the communities in other parts of our land? *Come over and help us!*

OHIO.

*From Rev. Lysander Kelsey, Wheelersburg,
Scioto Co.*

Fireside Preaching.

I went, recently, to Madison township, in this county, to spend two or three

weeks. A week was spent with some one of the elders, in visiting from house to house, for religious conversation and prayer with the members of the church, and preaching at night in the neighborhood visited during the day. This fireside preaching and prayer was blessed to the quickening of God's people, and led them to seek and pray for a work of grace in the church and congregation. Elders can very much aid in this work. Their presence with the minister, in his visitations, carries a greater weight of influence, and prepares their own hearts to seek and receive a blessing.

On the following Sabbath, preaching commenced in the meeting-house, and continued twice a day, through the week and over the second Sabbath, with evident tokens of the favor and presence of the Holy Spirit. Twenty three were received to the church, and on the first Sabbath of the new year, sat down with us at the communion table for the first time. May these few prove faithful, and be but the first fruits of a rich harvest, which shall be gathered into the garner of heaven, to the glory of the great Lord of the harvest!

All who attended the meetings regularly, were more or less blessed, in their own hearts, or in the conversion of some of their families. As when the Saviour passed through a neighborhood on earth, they brought out their sick and blind, and he healed them; so, now, those who do not come out and bring their families and neighbors to the house of God, when the Saviour is present by his Spirit, are left unblessed, and their children and friends are unconverted and unsaved.

Miscellaneous.

Rev. Stephen Peet.

Several months have elapsed since the decease of Mr. Peet, but the eminent services which he has rendered to the cause of Home Missions make it appropriate that some notice of his departure should appear on our pages, although, at the time of his decease, he sustained no relation to this Society. The following, which are the leading facts of his ministerial life, are gathered from an obituary notice published in the columns of the *Daily Wisconsin*:

The relation which this laborious servant of Christ sustained to the Northwest was so important and commanding that his sudden demise deserves more than a passing notice.

Mr. Peet came to Green Bay, as a missionary, in the fall of 1837. He there commenced his labors with the first Presbyterian church that was organized in Wisconsin. During the two years that he remained there, by his wise management and untiring zeal, he was instrumental in securing the erection of the *first church edifice* in the State, at a cost of *three thousand dollars*. This was a noble beginning for a region of country which was then almost an unbroken wilderness from Lake Michigan to the Mississippi.

In the autumn of 1839, he removed to this city, and took charge of the First Presbyterian Church. Here, likewise, by his earnest devotion to his great mission, a new impulse was given to the religious activity of what was then the *small village* of Milwaukee. But his labors were not confined to his own parish. About the time of his removal from Green Bay, he made a missionary tour through most of the lake counties. He explored many of the new settlements, and prepared an elaborate and able report in relation to their localities, their religious wants and prospects. This report was published in the journal of the American Home Missionary Society, and awakened a wide interest among the eastern churches in behalf of the new Territory of Wisconsin. The faithful description which he gave of the natural beauty, fertility, and prospective greatness of the country, first called the attention of many of those enterprising emigrants to Wisconsin, who have done so much to facilitate its great growth and prosperity.

Towards the close of his second year in Milwaukee, he received, from the American Home Missionary Society, the appointment of General Agent for the Territory. This opened a new and wide field before this enterprising pioneer. For this department of christian labor, he possessed rare qualifications. His experience, discretion, and perseverance fitted him, in an uncommon degree, to overcome the many obstacles with which he had to contend in laying the foundation of churches in most of the new settlements from the Lake to the Mississippi.

He was the originator of that Ecclesiastical Union which now exists in Wis-

consin, between the Presbyterians and Congregationalists. From a small beginning, this plan of union has grown and strengthened, till it embraces, *five District Conventions* and a *General Convention*, composed of more than one hundred ministers and more than one hundred and twenty churches.

At an early date in the history of the Territory, his attention was turned to the subject of education. His comprehensive mind took a prophetic view of the rapid growth and moral wants of the future State. Accordingly, the founding of a College became one of his favorite schemes. On this subject he thought, and corresponded, and planned till his judicious labors resulted in the establishment of Beloit College. Soon after its organization, he resigned his agency under the A. H. M. S., and became the General Agent of the College. In this department of labor, he continued his efforts till he had established the institution on a firm foundation.

This great work accomplished for posterity, he resigned his agency, and accepted an invitation to become the pastor of a Congregational church in Batavia, Illinois. In this quiet field of pastoral labor he continued for a short time only. In the spring of 1854, another great enterprise took possession of his active mind. He conceived the idea of founding a Theological Seminary for the Northwest. Under a strong conviction that Providence was pointing him to this new movement *as the last work of his life*, he gave up his charge, and was employed by a few enterprising individuals to prepare the way for carrying out this, his last grand scheme of doing good, by laying foundations for the future. He prosecuted his agency with his usual zeal and success.

The last work which he did, in behalf of the church and posterity, was to issue a call to the Directors to meet and organize under the new Charter and appoint Professors.

He died in Chicago, on the 21st of March, in the 58th year of his age.

His death will be deeply lamented by thousands, and the memory of his self-denying and efficient labors cherished by the churches of Wisconsin in particular. As their numbers shall increase, their influence widen, and their consecrated wealth go forth to enlighten and regenerate the globe, this good man's monument will rise higher and higher, and his posthumous influence live in a thousand sacred and refreshing rills.

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of May, 1855.*

Not in Commission last year.

Rev. James Howell, Sharon, Mich.
Rev. J. Ballard, Brooklyn, Versailles, and Sugar
Creek, Ill.
Rev. J. R. Barnes, Higginsport, O.
Rev. J. O. Egbert, Hoboken, N. J.
Rev. R. S. Armstrong, Pitcairn, N. Y.
Rev. Hiram Harris, Reed's Corners, N. Y.

Re-appointed.

Rev. A. F. White, Oakland, Cal.
Rev. C. S. Le Due, to go to Minnesota.
Rev. Ozro French, Bentonsport, Iowa.
Rev. E. G. Bradford, Princeton, Wis.
Rev. Alpha Warren, Milton, Wis.
Rev. W. J. Smith, Buena Vista, Wis.
Rev. D. L. Eaton, Campbell's Corners and New Can-
daigua, Mich.
Rev. J. V. Barks, Warsaw and vic., Mo.
Rev. W. H. Smith, Calhoun, Mo.
Rev. J. R. Smith, Elizabeth and Plum River, Ill.
Rev. Joseph Wilson, Pleasant Prairie and Long
Point, Ill.
Rev. Elisha Jenney, Mechanicsburgh, Williamsville,
and Rochester, Ill.
Rev. Joseph Gordon, Vandalia, Ill.
Rev. C. Witte, St. Paul, Ill.
Rev. S. Uhlfelder, Marine, Ill.
Rev. Alvah Day, Channahon, Lisbon, and Seward,
Ill.

Rev. Wells Andrews, Washington, Ill.
Rev. G. J. Barrett, Newtown, Barry, and Summer
Hill, Ill.
Rev. T. H. Holmes, Hickory Creek and vic., Ill.
Rev. Josiah Wood, Carbondale and Centralia, Ill.
Rev. J. O. Bonham, Pleasant Ridge, Ind.
Rev. F. E. Sheldon, Zoar, Ind.
Rev. John Hawks, Montezuma, Ind.
Rev. Henry Shedd, Mt. Gilead, O.
Rev. N. C. Coffin, Piqua, O.
Rev. W. F. Millikan, Buggles, O.
Rev. M. Elliott, Rochester, O.
Rev. A. H. Betts, Charleston, O.
Rev. S. W. Rose, New Lexington, O.
Rev. J. S. Walton, Vicinity of Warren, O.
Rev. Azel Downs, Mount Hope, N. Y.
Rev. A. N. Freeman, Brooklyn, N. Y.
Rev. H. N. Gates, Madrid, N. Y.
Rev. P. Montague, Pierrepont, N. Y.
Rev. M. K. Cushman, Massena, N. Y.
Rev. J. A. Canfield, Chaumont, N. Y.
Rev. Edward Cope, Mount Upton, N. Y.
Rev. A. Huntington, Balubridge, N. Y.
Rev. W. B. Tompkins, Columbus, N. Y.
Rev. L. Johnson, Triangle, N. Y.
Rev. C. A. Keeler, Eden, N. Y.
Rev. E. Benedict, Bath, N. Y.
Rev. N. Elmer, Waverly, N. Y.
Rev. Ephraim Taylor, Akron, N. Y.
Rev. Salmon Bennett, Roger's Corners, N. Y.
Rev. C. Youngs, Baiting Hollow, N. Y.

Receipts of the American Home Missionary Society, in the month of May, 1855.

NEW HAMPSHIRE—

Bristol, Lad. Sew. Soc., by Mrs. C. L. Garland,	2 00
Cheshire, Conf. of Churches, by D. Smith, Treas.,	
Marlborough, Cong. Soc.,	18 00
Rindge, a friend,	20 00
Westmoreland, South Soc.,	6 25
Concord, legacy of Abiel Walker, by F. N. Fisk, Ex'r,	500 00
Derry, John Bradley, L. M. in full,	20 00
Franeestown, Ladies' Benev. Soc., by Rev. Lathrop Taylor,	4 00
Lyndeborough, L. M.,	10 00

VERMONT—

Benson, Ladies' Sew. Soc., by Rev. A. Clark,	8 00
Clarendon Springs, Mrs. Polly Ewing,	1 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas.,	5,000 00
Chicopee Falls, Ladies' Benev. Assoc., by Mrs. T. W. Carter,	3 00
Florence, Thomas Pomeroy,	5 00
North Brookfield, First Cong. Ch., by Rev. C. Cushing,	300 00
South Egremont, Ladies' Miss. Benev. Soc., to const. Mrs. Mary A. Brown a L. M., by Mrs. Sophia Goodale,	30 00
Westboro', Lad. Sew. Soc., by M. P. Hardy,	5 00

CONNECTICUT—

H., \$50; R. E., \$10,	60 00
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Birmingham, Cong. Ch., by Henry Sum- mers,	79 25
Chester, Rev. E. G. Swift,	5 00
Danbury, a friend,	5 00
Durham, North Cong. Ch., by J. H. Par- sons,	4 00
East Haddam, Cong. Ch. and Soc., by Rev. Isaac Parsons,	50 00
Goshen, Cong. Ch. and Soc., by Rev. L. Perrin,	182 06
Greensfarms, Cong. Ch. and Soc., by Charles Bentley,	68 00
Guilford, First Cong. Ch. and Soc., Ladies, by Mrs. H. W. Chittenden,	15 00
Killingworth, Cong. Ch. and Soc., to const. Dea. L. N. Nettleton a L. M., by Julius Buell,	36 24
Madison, Josiah Munger,	2 00
Middlebury, Cong. Soc., by R. H. Bron- son,	44 76
Middletown, Fem. H. M. S., by Miss Julia A. Russell,	80 00
Mystic Bridge, Cong. Ch., by E. Denison, Jun.,	18 08
Naugatuck, Cong. Ch. and Soc., by Rev. C. S. Sherman,	128 56
New Hartford, Center Cong. Soc., by Rev. Edwin Hall, Jun.,	33 12
New Haven, West Cons., by A. Town- send, Jun., Treas.,	
Derby, First Cong. Soc., to const. Zephaniah Hallock a L. M.,	52 32
Milford, First Cong. Ch. and Soc.,	244 39
New London, a friend,	296 71
North Canaan, Cong. Ch. and Soc., by Amos Pierce,	100 00
	88 33

Norwalk, First Cong. Ch., Youth's Miss. Assoc., by H. Seymour,	66 00
Norwich, W. H. Moore,	5 00
First Cong. Ch. and Soc., Ladies, \$78; Gent., \$25 52, by Rev. H. P. Arms,	108 52
Portland, Ladies' Benev. Soc., by Martha White,	5 00
Redding, Rev. Jonathan Bartlett,	8 00
Ridgefield, Cong. Ch. and Soc., by Mr. Smith,	68 75
Saybrook, First Cong. Ch., by A. R. Dowd,	65 00
Sharon, Aux. H. M. S., by Charles Sears,	12 25
South Britain, Cong. Ch., of which \$50 is from Cyrus Mitchell, to const. Mrs. H. B. Lawrence a L. M.,	104 50
Stamford, Mrs. Richard Fox,	15 00
Stonington, First Cong. Ch. and Soc., by Rev. N. B. Cook,	24 39
Waterbury, Second Cong. Ch., by Dea. Nelson Hall,	112 67
West Winsted, Second Cong. Ch., by E. Beardsley,	47 00
Wilton, Cong. Soc., by Charles Marvin,	61 00
Winthrop, Mrs. Clarissa Rice,	1 00

NEW YORK—

Amity, Presb. Ch., by Rev. Wm. Timlow,	12 50
Amsterdam, A. L. Chapin, in part to const. Miss Cornelia Hanks a L. M.,	10 00
Baiting Hollow, Cong. Ch., by Rev. C. Young,	12 00
Brooklyn, Mrs. S. E. Austin, to const. Edward Corning, Jun., a L. M.,	30 00
First Presb. Ch., R. E. Graves, \$40; a Lady, \$3; Mon. Con. Coll., by H. Redfield, \$45 59,	88 59
Second Presb. Ch., Lewis Hopkins, \$100; Coll., by B. W. De Lamater, \$249 18,	349 18
Third Presb. Ch., Coll., \$52 88; Mon. Con. Coll., by W. W. Hurlbut, \$50 22,	102 56
Church of the Pilgrims, R. P. Buck, to const. Rufus Buck, of Bucksport, Me., a L. D.,	100 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	43 00
Burke and Belmont, Cong. Chs., by Rev. E. E. Deming,	12 00
Chaumont, Sally McPherson,	1 00
Chazy, Cong. Ch., by Rev. A. D. Brinckerhoff,	50 00
Crown Point, A. Penfield,	15 00
Danby, Cong. Ch., by B. Wadhams,	4 50
Durham, Presb. Ch., by Dr. John Doane,	16 00
Greenport, a Lady, by Rev. H. T. Cheever,	1 00
Gloversville, Cong. Ch., by Rev. H. N. Dunning, S. S. Mills, \$50; D. C. Mills, \$50; I. V. Place, \$50; A. Judson, \$50; Mrs. Charles Mills, \$30; W. Belden, \$15; W. Case, \$10; A. Hosmer, \$25; E. Leonard, \$15; Z. Case, \$10; Rev. H. N. Dunning, \$10; others, \$92,	407 00
Greenville, L. Moore, by Rev. T. F. White,	5 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	4 64
Mechanicsburgh, Presb. Ch., by Rev. P. Barbour,	25 00
New Haven, Job Dowd, in full to const. Mrs. Sarah Morrison a L. M.,	10 00
New York, Isaac Blain, \$20; a friend, in full to const. Martin Green a L. M., \$15; a widow's mite, by A. Merwin, \$1; Miss M. A. Huntington, \$0 50,	86 50
Allen St. Ch., William Ballard,	5 00
Broadway Tabernacle, E. Burchard,	5 00
Fourteenth St. Presb. Ch., W. E. Dodge, \$100; Rev. F. Y. Vail, \$25,	125 00
Mercer St. Ch., W. W. Chester, \$50; J. F. Worth, \$50; Mrs. E. H. Blatchford, \$30; James Wright, \$30,	160 00
West Presb. Ch., Sab. Sch. Assoc., by A. Boynton,	179 75
North Chill, Mrs. Selma Lusk,	50
Perrysburgh, Coll., \$5; Ladies, \$10, by Rev. L. S. Morgan,	15 00

Poughkeepsie, a friend, by Rev. H. G. Ludlow,	10 00
Sennett, Peter Douglass,	75 00
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	6 00
Troy, Liberty St. Presb. Ch., by Rev. J. C. Gibbs,	5 00
Valatie, Presb. Ch., by Rev. H. E. Niles,	30 00

NEW JERSEY—

Morristown, Presb. Ch., Ladies, by Miss A. H. Church,	5 00
Plainfield, Second Presb. Ch., Mon. Con. Coll., by Rev. T. S. Brown,	20 50

PENNSYLVANIA—

Cherry Ridge, Miss M. Darling,	2 00
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DISTRICT OF COLUMBIA—

Washington, a friend,	1 00
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VIRGINIA—

Winchester Presbytery, by Rev. H. A. Smith,	25 00
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ARKANSAS—

Pine Ridge, Choc. Nation, Miss Laura M. Aikin,	10 00
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OHIO—

Received by Rev. Marcus Hicks:	
Cincinnati,	
Second Presb. Ch.,	267 93
Third Presb. Ch.,	45 00
Tabernacle Presb. Ch.,	14 00
College Hill, Presb. Ch.,	16 45
Columbus, Second Presb. Ch., bal.,	27 50
Coshocton, Presb. Ch., to const. Rev. Henry Calhoun, a L. M.,	30 00
Dresden, Presb. Ch.,	18 09
Hanging Rock, R. Hamilton,	30 00
Oxford, Mr. Lewis,	10 00
Portsmouth, Presb. Ch., bal.,	10 00
Walnut Hills, Lane Seminary,	26 25
Rev. C. E. Babb, \$10; a friend, \$20,	30 00
Ashley, Presb. Ch., by Rev. S. Tucker,	525 22
Cambria, Welsh Cong. Ch., by Rev. James Davies,	7 50
Gallipolis, First Presb. Ch., by Rev. Warren Taylor,	8 00
Hartford, Cong. Ch., by Rev. James Harrison,	18 50
Nashville, Tippecanoe, and Yellow Springs, Presb. Chs., by Rev. S. D. Smith,	83 00
Newark, legacy of Mrs. Polly Smith, by Rev. Marcus Hicks,	16 21
Ridge and West Newton, Presb. Chs., by Rev. T. Griffith,	100 00
West Unity, First Presb. Ch., by Rev. A. T. Wood,	6 00
South Williamsfield, coll. by George Robert,	15 00
Yellow Springs, on account of legacy of Adam Kedzie, by James Kedzie and George Kedzie, Ex'rs,	21 00
	100 00

INDIANA—

Received by Rev. Henry Little,	
Allensville,	16 75
Greenwood,	9 00
Hebron,	1 00
Logansport,	44 00
Madison,	188 00
New Albany,	122 25
Sand Creek,	46 75
Seymour,	88
Southport,	3 00
Thorntown and Bethel,	21 21
Vevay,	1 00
	453 84

Boonville, Cong. Ch., by Rev. W. Mitchell,	2 00
Evansville, Old Presb. Ch., by Conrad Baker,	55 10
Highland and New Pisgah, Presb. Cha., by Rev. John Fairchild,	6 49
Lawrenceport and Livonia, Presb. Cha., by Rev. J. A. Tiffany,	6 48
Leavenworth, Galena and Bethel, Presb. Cha., by Rev. B. F. Stuart,	15 00
Putnamville, Rev. Ransom Hawley in part to const. Henry Martin Hawley a L. M.,	28 00
Spencerville, Ann Fletcher,	00

ILLINOIS—

Channahon, Seward, East Lisbon, and Saratoga, Cong. Cha., by Rev. Alvah Day,	38 50
Chatham, Presb. Ch., by Rev. A. M. Dixon,	25 45
Granville, Presb. Ch., by Rev. J. M. Brown,	20 00
La Harpe, Cong. Ch., by Rev. T. H. Johnson,	5 00
Mechanicsburgh, by Rev. J. M. Grout,	13 00
Moline, Dea. Elias Gilbert,	2 00
Nora and Scale's Mound, Cong. Cha., by Rev. A. D. Laughlin,	11 75
Oswego, Cong. Ch., by Rev. I. Van Antwerp,	5 50
Payson, Cong. Ch. and Soc., by David Prime,	20 00
Port Byron, First Cong. Ch., by Rev. William Porter,	11 00
Sheffield, First Cong. Ch., by Rev. A. Lyman,	9 00
Springfield, Second Presb. Ch., by Rev. A. Hale,	100 00

MICHIGAN—

Allegan, Presb. Ch., by Rev. J. A. Ranney, Mon. Con. Coll. \$5; bal. of an. coll., \$3; Sab. Sch., \$2,	
Brandon and Oxford, Presb. Ch., by Rev. A. Govan,	
Received by Rev. Calvin Clark,	
Clinton Cong. Ch., George E. Pomeroy, in full to const. Mrs. George E. Pomeroy a L. M.,	\$20 00
Hillsdale, Presb. Ch.,	10 00
Dexter, Cong. Ch., by D. Warner,	30 00
Fentonville, First Presb. Ch., by Rev. James McLaurin,	38 00
Le Roy, Cong. Ch., by Rev. M. M. Porter,	3 00
Litchfield, Cong. Ch., to const. Dea. William Savage a L. M., by Rev. J. S. Kidder,	10 00
Palmyra, First Presb. Ch., by Rev. J. Cushman,	30 00
Springport and Tompkins, by Rev. Seth Hardy,	12 00
Stoney Creek, Presb. Ch., Ladies' Sew. Soc., by N. Webb,	2 50
Teconsha, Newton and Fredonia, Presb. Cha., by Rev. A. W. Bushnell,	8 00
Watervleit and St. Joseph, Cong. Cha., by Rev. H. W. Osborn,	20 00

MISSOURI—

Line Creek, Ger. Ch., by Rev. C. H. Hekman,	8 00
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WISCONSIN—

Received by Rev. D. Clary,	
Madison Cong. Ch.,	22 92
Racine Cong. Ch.,	102 00
Center, Magnolia and Albany, Cong. Cha., by Rev. James Jameson,	12 25
Jefferson, Cong. Ch., by Rev. S. S. Bicknell,	3 25
Palmyra, Presb. Ch., by Rev. J. S. Emery,	7 27
Shullsburgh, Cong. Ch., and Monticello Presb. Ch., by Rev. John Reynard,	20 00
Spring Prairie and Elkhorn Grove, Cong. Cha., by Rev. J. D. Strong,	11 50

Wauwatosa, Cong. Ch., to const. Rev. Warren Day a L. M., by Rev. Anson Clark,	34 00
Wyozena, Cong. Ch., by Rev. S. E. Miner,	6 00

IOWA—

Crawfordsville and Columbia City, Cong. Cha., by Rev. E. O. Benedict,	6 19
Garnaville and Farmersburgh, Cong. Cha., by Rev. D. B. Davidson,	4 72
Gideon, Presb. Ch., by Rev. J. H. Shields,	4 80
Keosauqua, Cong. Ch., by H. Wheeler,	8 40
Knoxville and Marysville, Cong. Cha., by Rev. C. Burnham,	16 75
Lyons, Cong. Ch., by Rev. J. C. Strong,	10 50
Marion, Cong. Ch., coll. by Rev. A. Manson,	14 00
Sherald's Mound, Ger. Ch., by Rev. A. Frowein,	8 30

CALIFORNIA—

San Francisco, a member of Rev. Mr. Pond's ch., by Rev. T. D. Hunt,	20 00
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CANADA WEST—

St. Catharine's, Miss Martha L. Newcomb, to const. Rev. Robert Robinson a L. M.,	80 00
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HOME MISSIONARY,

70 90

\$12,098 96

Donations of Clothing, &c.

Benson, Vt., Sew. Soc., by Rev. Azariah Hyde, box,	50 00
Bristol, N. H., Lad. Sew. Circle, by C. L. Garland, a barrel,	24 22
Bristol, R. I., Catholic Cong. Ch., Ladies' Sew. Soc., a barrel,	
Francetown, N. H., Ladies' Benev. Soc., by Rev. Lathrop Taylor, a box,	60 50
Guilford, Ct., First Cong. Ch. and Soc. Ladies, by H. W. Chittenden, a box,	104 39
Hollis, N. H., Ladies' Reading and Charitable Society, by Miss Mary Hardy, a box,	63 00
Lancaster, Mass., a box,	50 00
Middletown, Ct., Fem. H. M. S., by Miss Julia A. Russell, a barrel,	188 72
Morristown, N. J., Ladies, by Miss Anna H. Church, a box,	142 00
Philadelphia, Pa., Rev. Mr. Barnes' Ch., Ladies, by G. F. Dale, four boxes,	
Plainfield, Mass., Ladies, by Mrs. Samuel Shaw,	29 12
Portland, Ct., Ladies' Benev. Soc., by Martha White, a box,	72 50
Westboro, Mass., Ladies' Sew. Soc., by Melinda P. Hardy, a box,	

Receipts of the Central Agency at Utica, N. Y., from Dec. 29, 1854, to April 30, 1855. J. E. WARNER, Treasurer.

Augusta, Rev. Mr. Bartholomew,	1 00
Bangor, Cong. Ch., \$5; Rev. A. B. Dilley,	
\$2 50,	7 50
Brasher's Falls,	30 00
Buel, Presb. Ch.,	10 00
Cazenovia, Presb. Ch.,	188 80
Chippewa,	25 00
Cong. Ch., \$15; Rev. S. Young, \$10,	25 00
Clinton, Cong. Ch.,	91 62
Constantia, Presb. Ch., by Rev. F. Hebard,	12 50
Cooperstown, Miss Ruby Williams, to const. Mrs. Mary S. Clark and Mrs. Eliza Priest,	
Life Members,	60 00
Courtland Village, by Rev. H. R. Dunham,	36 75
Coventry,	
First Cong. Ch., of which \$30 is to const. Rev. W. H. Lockwood a L. M.,	48 75
Second Cong. Ch., by G. D. Phillips, of which, \$30 is to const. Amasa J. Hoyt a L. M.,	52 00
DeBuyter,	1 48
East Oswego, Presb. Ch.,	23 00
Eaton, Cong. Ch., Mon. Con. Coll.,	13 00

Exeter, Presb. Ch., by Rev. D. Van Val- kenburgh,	25 00
Floyd, Welsh Cong. Ch.,	10 21
Dalton, Presb. Ch.,	82 09
Gouverneur, Presb. Ch., bal.,	19 53
Greene,	17 00
Hannibal, Cong. Ch.,	18 60
Hartford,	10 00
Presb. Ch., by Rev. G. R. Entler,	15 00
Holland Patent, Presb. Ch.,	88 43
Jamesville, by Rev. R. O. Dunn,	25 00
M'Grawville, Presb. Ch.,	20 00
Madison, Dea. Whitcombe,	1 00
Maine, on account of legacy of D. Cham- berlain,	27 05
Marathon, by Rev. C. Scovell,	10 00
Mexico, Presb. Ch.,	18 00
Mount Vernon, Presb. Ch.,	50 00
New Hartford, Presb. Ch.,	70 00
North Pitcher, Cong. Ch., by Rev. P. Field,	25 00
Norwich, Presb. Ch.,	32 00
Onondaga, Cong. Ch., by Rev. J. H. Pren- tiss,	9 00
Onondaga Valley, Presb. Ch.,	16 70
Pierrepont, Cong. Ch., by Rev. P. Mon- tagne,	9 00
Redfield, by A. Johnson,	13 00
Rensselaer Falls, by Rev. G. Hall,	11 00
Rome, Presb. Ch.,	109 00
Russia and Deerfield, Presb. Chs., by Rev. R. Pratt,	29 75
St. Lawrence Co. Association, by Rev. P. O. Pettibone, Treas.,	184 25
Schaghticoke, Presb. Ch.,	85 00
Sherburne	
Cong. Ch., to const. Rev. A. M'Dougal a L. D.,	101 00
Presb. Ch., by Rev. A. M'Dougal,	11 00
Smyrna, Cong. Ch., by L. W. Elmore, to const. David Elmore a L. M.,	80 00
Springfield, bal.,	5 00
Syracuse, First Presb. Ch.,	250 85
Triangle, by Rev. L. Johnson,	25 00
Utica, Hon. Philip Gridley, to const. Mrs. Susan Gridley a L. M., \$30; Mrs. Susan Gridley, \$5,	85 00
First Presb. Ch., bal.,	15 00
Wampsville, Presb. Ch.,	16 63
Waterloo, Presb. Ch.,	31 00
Waterville, Presb. Ch.,	54 27
Westford Cong. Ch.,	14 00
Whitehall, to const. Rev. L. Gano a L. D.,	116 00
Willett, Cong. Ch., by Rev. A. L. Crandall,	5 50
Williamstown, by Rev. S. P. Gamage,	25 00
Mrs. A. Cleveland, \$25; Mrs. Randall, O., \$23,	25 23
	2,297 43

*The Western Agency, at Geneva, N. Y., acknow-
ledges the receipt of the following sums, from
March 1 to June 1, 1855. W. T. Scott, Treasu-
rer.*

Andover, Cong. Ch., by Rev. James Cooley,	25 00
Arkport, Presb. Ch., by Rev. G. B. Cleve- land,	9 43
Batavia, P. Tracy, \$10; a friend, \$10,	20 00
Bath, Presb. Ch., by Rev. E. Benedict,	22 25
Belfast, Presb. Ch.,	2 00
Bennington, Presb. Ch., by Rev. I. Chiches- ter,	10 00
Black Creek and New Hudson, by Rev. M. W. Strickland,	7 82
Brighton, Cong. Ch., in part,	20 38
Brockport, Presb. Ch., "a family donation," Buffalo,	12 00
First Presb. Ch., S. G. Austin, \$100; La- dies' H. M. S., in part to const. Rev. James Adams, Moses Bristol, M. D., Life Directors, and Rev. Albert Bige- low, Mrs. Susan Little, Mrs. Horace Parmelee, Mrs. Jared Torrence, Mrs. Roselinda Bill, Life Members, by Mrs. Sarah Hardy, Treas., \$340,	440 00
North Presb. Ch., John R. Lee,	100 00
Burns, Presb. Ch., by Rev. S. A. Rawson,	25 00
Byron, Presb. Ch.,	23 84

Canandaigua, First Cong. Ch., by Rev. Dr. Daggett, Ladies' Ontario Fem. Semina- ry, \$32; Miss B. Chapin, \$30; Mrs. H. Howe, \$20; Mrs. M. P. Granger, \$10; Mrs. Greig, \$10; Mrs. A. E. Pierce, \$10; Mrs. S. Chapin, \$10; Miss E. Cha- pin, \$10; a friend, \$10; Mrs. S. Shep- ard, \$5; Miss Pierson, \$5; Mrs. W. S. Hubbell, \$5; Mrs. G. Granger, \$5; Mrs. W. Gorham, \$5; Mrs. J. McKeech- ma, \$5; other ladies, \$68 75,	240 75
Rev. O. E. Daggett, \$20; W. S. Hubbell, \$15; N. T. Clark, \$5; others, \$25 75; Coll., \$31 62,	97 87
Castile, Presb. Ch., by Rev. Mr. Buttolph,	13 00
Cayuga, Presb. Ch., J. F. Terrill,	152 00
Elmira, Presb. Ch., S. Benjamin, \$50; bal. of Coll., \$30,	80 00
Evans Center, Cong. Ch., by Rev. J. Lane,	5 63
Friendship, Cong. Ch., by Rev. A. Kidder,	16 00
Gosport, Presb. Ch., bequest of a dying sis- ter, by Mary A. Spencer,	100 00
Hammondsport, Presb. Ch., by Mr. Max- well,	25 00
Huron, Presb. Ch., by Rev. Mr. Crane,	3 00
Ithaca, Presb. Ch., Mon. Con. Coll., by S. B. Halsey,	32 26
Livonia, Presb. Ch., E. Clark, by Rev. B. G. Riley,	5 00
Newark Valley, Presb. Ch., Ladies' H. M. S., \$24; Coll., \$11 70, to const. Miss Laura Wilson a L. M.,	35 70
Ogden, Presb. Ch., bal., by Rev. W. A. Fox,	7 00
Ossian, Presb. Ch.,	5 00
Ovid, Presb. Ch., John L. Eastman,	10 00
Pittsford, Presb. Ch., in part,	18 95
Red Creek, Presb. Ch., by Rev. H. Kit- tridge,	25 00
Rochester	
First Presb. Ch., Chester Dewey, D.D., to const. Henry Dewey Barnard, of Men- don, a L. M., \$30; E. Ely, \$50; George H. Ely, L. M., \$50; S. P. Ely, in full to const. Mrs. Harriet S. Ely and Hannah Lillie Ely, L. M., \$50; W. A. Reynolds, in full to const. Mrs. Lydia Reynolds a L. M., \$25; Hon. G. Gardner, in full to const. Charles A. Gardiner a L. M., \$25; William Burke, L. M. in full, \$25; R. M. Delzell, \$20; O. M. Benedict, \$10; P. W. Handy, \$6; Hon. A. Sam- son, \$20; M. A. Samson, \$5; others, \$76 83,	392 83
Brick Ch., H. C. Terry, \$50; Edmund Lyon, \$20; E. Scranion, \$10; W. E. Leonard, \$10; E. W. Powers, \$10; Aristarchus, Champion, \$1,000; others, \$132,	1,233 00
Rushford, Cong. Ch.,	3 45
Rushville, bal., to const. Mrs. Julia White- man a L. M.,	30 81
Silver Creek, Presb. Ch.,	15 53
Union Springs, Presb. Ch.,	5 85
Weedsport, Presb. Ch., by I. T. Terrill, to const. Rev. G. W. Warner a L. M.,	48 00
Youngstown, Presb. Ch., by O. Spencer,	10 00
	\$3,327 44

*Receipts of the Presbytery of Alton, Ill., for the
year ending April, 21, 1855.*

Alton,	120 00
Belleville,	42 00
Bethel,	41 93
Brighton,	25 00
Bunker Hill,	35 90
Collinsville,	30 00
Duquoin,	17 80
Hickory Creek,	2 00
Jerseyville,	90 50
Marine,	18 70
Monticello,	20 30
Mulberry Grove, Mrs. Adell,	20 00
Union,	32 05
Upper Alton,	20 00
Vandalia,	22 00

\$593 18

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

AUGUST, 1855.

No. 4.

Home Missions for the Sake of Our Home.

AN address on this topic was delivered at the Anniversary of the American Home Missionary Society, May 9, 1855, by Rev. WILLIAM I. BUDINGTON, of Brooklyn, N. Y.

MR. PRESIDENT: The name of your Society expresses with equal beauty and simplicity your object. The field of your christian labors is your *home*. And as there is no word in the language so beautiful and so honorable to our mother-tongue as this, so there is nothing so precious. You have not chosen that Latin word, domestic, which has to do with our *houses*, but the Anglo-Saxon word, *home*, which has to do with the heart.

“For without hearts there is no home.”

It is not an outward, but an inward thing. It is a moral idea which this word summons before us. It is the world of our affections—the dear, familiar scene upon which our infant eyes first opened, and with which are associated forever our happiest hours. Preëminently fitting, therefore, is this name for your Society; for, as a home is a spiritual thing, it has a natural alliance with religion, which can alone make a home worthy of the immortal spirit. If the homes of America remain such, it will be because the old Teutonic chastity, and respect for woman, still lives in our hearts—because the religion which has covered the heathery hills of Scotland, and the smiling plains of England, with abodes of comfort—nay, and not less the hills of our own New England—it will be because

that same religion shall be domesticated throughout the length and breadth of the land.

1. The very name of your Society, therefore, makes its appeal to our common humanity.

We love our home as men; God made us so; and it is inhuman and brutal to be insensible to the honor and prosperity of the land that gave us birth.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
Whose heart bath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?"

No! It is a universal instinct with our race, and scarcely less dominant than it is universal. On this broad and deep basis rests your Society. It appeals to the principle of patriotism, to the love of home; and to be insensible to that appeal is nothing short of a denial of our common humanity.

2. And not only does it appeal to us as men, but preëminently as *Anglo-Saxon* men.

We are proud of the race to which we belong, of the stock from whence we came. We love to trace our origin back through the island-home of our fathers to the dim forest glades of Germany—we love to connect together in thought the wild woods of America with the forests of middle Europe, traveling over the wide space that separate them, as we travel over the wide space of time that separates our American Anglo-Saxons from their rude fore-fathers amid the frozen shades of Saxony. We prefer to trace up our ancestral lines to them rather than to the classic Greek or imperial Roman. And why? Tacitus tells us that they had no walled towns or cities, but they had homes. The Teuton built his little hut in some opening of the woods, or on a grassy plain, near by a running stream that pleased him. He lived by himself; but we discern in his humble abode a woman, who shows, by her intelligence and the spirit of her eyes, that she is a companion and not a slave, and that her presence makes for her warrior-lord a *home*. Even amidst the gloom of savageism we see the light of a certain nobleness of character; and for that nobleness we love the rude German more than the imbecile Roman and Greek, sunk in luxury and emasculated by vice.

Your Society, therefore, appeals not only to the warm love of home in our human hearts, but to the warmer love of our Anglo-Saxon blood. It is our instinct, as a race, to *love* our home, and our mission to make our home worthy of love. I am no idolater of noble blood, either in families or nations; on the contrary, I believe that every race that have acted an honorable part on the stage of human history, have certain traits which are admirable, and which fit them to contribute to the general good of humanity. On this account we hail with inspiring anticipations the commingling of blood and nationalities on our own soil. The Anglo-Saxon blood underlies, and no doubt will continue to underlie, our national character; but it has received, and is destined for generations to receive, important modifications, the influx of new traits, the heightening or the amelioration of others. All we ask and hope for is, that our original and historic character shall not be inundated and lost, but that the current of our history shall flow on in the direction which our suffering and heroic fathers gave it, and in the channel which we believe the God of Providence has scooped out for it.

3. So that, upon the whole, it is chiefly in our character as Americans that this Society appeals to us.

We have such a home, that if, as men, it were not natural for us to love it, and as Anglo-Saxons, it were not our especial fondness to gather about it our heart's treasures, we could not fail, as Christians, to love the land that gave us birth.

1. Behold, what a magnificent land it is!

I do not mean to present any of those startling numbers with which we are already familiar. They are so vast, that we fail to get any real conceptions from them. We only know, that for extent, for variety of climate, for productiveness, for mineral treasures, and for commercial facilities, no country on the globe rivals ours. What eye is quick enough in detail, and comprehensive enough in extent of outline, to travel intelligently over the map of the Union? From that great State on our northeastern frontier, her interior dark with the living glories of a forest sufficient to build the navies of the world; and her coasts indented with bays and harbors sufficient to float those navies,—from the sea-like lakes strung upon our northern line, and the ever-sounding Niagara in the midst, placed between those inland seas and Old Ocean, like Nature's priest, with her misty columns of incense, ascending morning and evening—an eternal tribute of praise—from the long line of our seaboard, the savannahs of the South, the prairies of the West—to the rising states and cities of the Pacific seaboard—what a boundless extent of country, and how filled with the destinies of mankind! God has even been sowing the sands of the desert with the seeds of a problem, which it will take all our political wisdom and christian forbearance to solve. But what is to be the character of the millions so soon to occupy this broad belt of land, reaching from the Atlantic to the Pacific? I believe, under God, our Home Missions are to be a principal means of answering this question, as the Christian and the philanthropist would have them answered.

2. Let us bear gratefully and solemnly in mind, that our free institutions give a fair and open field. We can ask none fairer or more open. And if the political philosopher could adopt the maxim, that truth has no more to ask than an open field in which to meet error, much more may the Christian adopt the principle; for beside the native, inherent power of truth, we have also the influence of the Holy Spirit. In the name of God, we are ready to meet the issue in the coming struggle. Relying upon the truth, and upon the God of truth, we bid defiance to Romanism and to Infidelity in all its shades. We could have asked no better field in which to contest our supremacy, no other weapons than those we have, and no other prize than what is set before us,—the redemption of this our home for Christ and for Humanity!

3. And here let me say, facts most abundantly show that a free and open field, such as lies before us in this land, is all we need to ask, and is most favorable to Protestant Christianity.

A gentleman whom I delight to rank upon my list of friends, recently made a short tour into the western country, and came back with a heavy heart, in regard to many aspects of the cause of Christ there. The intense worldliness generated by having so much to do, and stimulated by such surprising facilities for amassing wealth, seemed to him to give but little place to religion, and little hold upon the heart. He thought there was no just sense of personal accountability, for the maintenance of religious institutions, and churches were at the West drawing their support from the East, individual members of which were worth, not their thousands, but their hundreds of thousands. I do not doubt the accuracy of my friend's observations, for he is not less distinguished for his acumen, than for his eminent service to the Church. It is the inference, deduc-

ible from these statements, that religion, under a voluntary system of administration, has not kept pace with the wants of the population, that I am disposed to question.

Under the impression that a compilation of such facts would show that religion, at the West, has been relatively losing ground, I made the appeal to the late western returns, fearing the result, but determined, however sad it might be, to make it only an argument for greater efficiency in Home Missions.

And here let me say, that I do not doubt that, in some localities, my friend's worst fears may be realized; and for aught I know, it may have been so within the last five years, or since the census was taken. But the fact which discovered itself to my researches was not less encouraging than it was surprising; and so surprising was it to me, that in my then state of mind, it was some time before I could realize that the figures were exactly the reverse of what I had been led to expect.

Comparing New England with the Northwest States, i. e., the oldest with the youngest, New England has provided 69 per cent. of her population with church accommodations, and the Northwest 60 per cent. The average value of these churches, indeed, is in the one instance \$4,000, and of the other \$1,000; showing, simply, that while New England worships in houses of frame or stone, the Northwest worships in log cabins, or, at best, frame houses. Of the cities, again, comparing the oldest with the youngest, Boston provides church accommodations for 56 per cent. of her citizens, and Chicago for 73 per cent. I do not bring out these facts as affording a basis of self-confidence, or presumption as regards our future, but as evincing, and as it seems to me, evincing beyond our most sanguine expectations, the singularly favorable action of our voluntary system, resting directly upon the conscience of the church, in spreading the institutions of the christian religion.

Let us take our Northwestern States,—that large, new, destitute region,—with all the disadvantages of large importations of Romanist and Infidel masses from Europe, and we are glad to institute the comparison between it and the fairest exemplifications of the workings of a State church. We do not believe that the English church, with all the advantages of her immense wealth, and the devotion of her sons, could by any possibility have supplied an equal amount of population, over such an extent of country, and within so brief a period, with church accommodations for so large a proportion as 69 per cent., and we appeal to what she has done for her colonies, and for our own country when we were in a state of colonial dependence. We do not charge English Christians with a want of love to their churches, or of zeal for our common Christianity. On the contrary, we believe that but for the repression and hindrance of a State church, the members of the Church of England would have planted her institutions wherever Englishmen went, from the North to the South along our sea-board; and instead of the Protestant Episcopal Church of these United States practically dating her existence, or at least the history of her growth and prosperity, from the establishment of our independence, she would have dated from the settlement of Virginia, as Congregationalism does from the settlement of Massachusetts. So that it comes to this, that if we do not succeed in the work to which we pledge ourselves, it will not be because of outward hindrances, but because as men, as Anglo-Saxons, and as Americans, we do not love our home, or loving, are not true to her claims.

4. This allusion to the heroic days when our fathers first settled New England, suggests another thought which should impel us to be faithful to the religious wants of the land. For when we look at the magnitude of our rising nation,

and the ages of fearful activity through which it is to live; when we remember that Rome was not built in a day, and that the building of a house or an empire corresponds in time to its majesty and the age through which it is to last, the two centuries which separate us from our forefathers sink to nothing; we learn that we belong to the same age with them, the age of foundation-laying, and we may emulate their fame as founders, for we share their work. When that long, unwritten, and, as yet, unimagined history shall be filled out by our country; when that long track of time shall lie behind the historian of that distant future, the first two, three, and possibly four centuries will be classified as belonging to the formative period; next will come the era of development, when the seed sown shall grow, the joints and sinews of the nation shall be compacted into the vigor of manhood; and lastly, will come the ages of fruit, the final results which our nation's life has wrought out, the contributions we shall make to the government of God. Shall we have, as did Rome, an age of decline and fall. We hope that the final issues, in which our American history shall result, will be the dawnings of a bright day, the ushering in of a kingdom to which all others are but ministers.

But it is our privilege to be standing among the fountain-heads of this unwritten history. We are in our work, we shall be seen by after ages to be, shaking hands with our Puritan Fathers. As they laid the small foundations along the outer rim of our empire, we are stretching the lines of the main edifice across the continent. As every stone they laid is now pressed by a masonry, which we fondly hope and believe to be the pride of the whole earth, so the courses which we are to lay from the slopes of the Alleghanies to those of the Rocky mountains, and along the milder coasts of the Pacific, will forever underlie a structure, and bear up an empire, to which neither Greece, nor Rome, nor Great Britain can furnish a parallel. If there be, therefore, any spirit of heroism in us,—if any touch of love for those old historic times,—if any reverence for the graves of our ancestors, we shall be true to the claims of our home, and so to the claims of the American Home Missionary Society.

5. But there is one more consideration afforded by the Providence of God.

It seems to me, that this Society never met under circumstances so impressive. The events of the past year have given a significancy to the position of our country which it never had before, and by consequence an importance to Home Missions they never before appeared to possess.

The dubious character of the contest in which England finds herself engaged, nay, the already disastrous results of it, have materially affected the position of England among the nations of Europe, and by so much have jeopardized and impaired the position of Protestantism. If England should retire from her place as the leading power of Europe—if she be compelled to resign the scepter of international influence, we cannot contemplate the succession without pain and misgiving, and pray that the mother may not lose her place until the daughter be prepared to take it. We would not have Russia, the impersonation and standard-bearer of despotism, assume the forfeited primacy of modern civilization. Nor would we have France, now republican and now imperial, now Infidel and now Roman, dominate in the councils of Europe. But England has already lost her *prestige*, she may lose more; and if so, America becomes the leading representative of Protestantism.

As Christians, we take no pleasure in this prospect. We do not wish to go forth single-handed, but with her, *hand in hand*, in the maintenance of the free evangelical faith. If we have felt hardly and spoken hardly of Britain, it has been in the days of her pride and power, when refusing to treat us as brethren,

and failing to make us vassals, she ruptured the tie between us. If, as individuals, we have grown bitter towards them, it has been because of a real or feigned contempt for our country and our institutions, because of their sturdy ignorance of our statistics, and their careless inability to comprehend our Constitutions, State and National, while they are at pains to acquaint themselves with the petty concerns of some little German Principality.

But in the days of her adversity, we shall forget those causes of alienation, and cherish the memory of our common origin, language, and religion. We shall remember that at the root our interests are the same,—that, in reality, we are, as compared with all other nations, but one people. We shall sharply discriminate between the English government and the English people. And if the history of the siege of Sebastopol shall continue to be a history of the valor of the British soldiers, and of the incompetency of British nobles,—if Sebastopol fall not, it will be a fall of the aristocracy, and we devoutly hope the emancipation of the English Commonalty. But if the time has come for the development of the internal weakness of the British Constitution, if her glory has culminated, we trust, not alone as Americans but as men, for the sake of humanity, that our country will still be the Home of Freedom, of Intelligence, of Religion, and of Power.

Incidents of Missionary Experience.

IOWA.

From Rev. David Blakely, Leoni, Butler Co.

Revival.

During this quarter, our hearts have been made glad by the outpouring of God's Spirit at this place. I preached, during the winter, wholly to the impenitent, with direct reference to their salvation. There seemed to be a steady increase of attention and interest. We held an extra prayer meeting during the week, and the interest was so great as to demand another the next evening, which being held, one was led to cry for mercy, who, in the morning, told me he had no time to attend to his soul's salvation. After holding prayer meetings for four evenings, I commenced preaching every evening. The work went steadily forward. The whole community seemed aroused. The Devil's ministers, in the form of skeptics, were no less active than Christians. Many who had scarcely said a word upon the subject of infidelity since I came here, were now

exceedingly zealous in making known their infidel opinions. But, in spite of all obstacles, the Spirit of the Lord so strove with the impenitent, that, oftentimes, when attempting to converse with them about their souls, their only answer was sobs and tears. We continued the meeting about three weeks. Twelve were hopefully converted, and several who had for some time been away from their Father's house, returned. Our little church of five has now increased to twelve, and others will probably unite soon.

From Rev. James M. Phillips, Cedar Falls, Black Hawk Co.

Temperance and Religion.

At Cedar Falls a great change has taken place on the temperance question. A few months since, drinking and carousing by night and day were not only countenanced, but practiced by some of the wealthiest and most influential men in the village. I soon became convinced

that the Gospel would never find its way to the conscience and the heart, until the spirit of Alcohol was exorcised. We anticipated much opposition, but in this were most happily disappointed. Scarcely had the first earnest, vigorous blow been struck, when the enemy surrendered at discretion, and came over to the temperance ranks. We have now several efficient temperance organizations in our village, and as little of rowdyism as most of our neighbors, even in this order-loving valley.

My congregations have increased from a mere handful to a crowded house, and not unfrequently individuals are forced to leave for want of seats. I have just organized a church of six members, and seven or eight more will unite soon.

From Rev. Timothy Lyman, Lansing, Allamakee Co.

House of Worship Completed.

We have dedicated our new house of worship, and are now permitted to meet in it from Sabbath to Sabbath. It was dedicated the first Sabbath of May. It was a season of great interest for this new place. This neat and commodious building can be plainly seen from the river. It is the only church edifice on the west bank of the Mississippi river above Dubuque. I cannot express to you how much we prize such a tabernacle of the Lord among us, after having met in such incommodious and uninviting rooms. What will our Eastern friends say, when I tell them that I have actually preached in a room where I have been disturbed with sweeping, rumbling of chairs, loud talking, &c., over head, where a family were staying. Yes, I have, while standing up to pray and preach the Gospel, heard, from the room over head, the blessed name of God blasphemed by the oath of the profane swearer. But now, in the pleasant, retired house of God, we shall be subject to no such annoyances.

Our house is 40 by 28 feet, and cost over \$1,000, besides the lot, worth \$150. We owe many thanks to our Eastern friends for the "church-building fund," of which our church is a monument. This was a great inducement for men to subscribe. It is remarkable that all the money subscribed in this place, except the \$40 that the writer subscribed, is from men having no connection with any church. May the Lord reward their

liberality, by converting them, and giving them the true riches! The attendance has much increased since we entered the house, which we hope it will continue to do.

Discouragements.

One great matter of discouragement with us, is the number of backsliders in our midst. There are nine or ten persons in this community who have belonged to Presbyterian or Congregational churches elsewhere, but are not known as professors, except by hearsay—persons of good abilities, who might do much here for Christ.

The migratory character of the population on the frontier, constitutes a serious hindrance to the missionary work. The local attachments of the people having been once overcome, by their removal from their eastern homes, they are easily unsettled again and again, until, at length, they come to have no permanent abode. Here is a beautiful village, not yet four years old, and possessing peculiar local advantages, where the feeble church is almost destroyed by emigration. Others will take the places of those who have withdrawn, and the church will doubtless revive and prosper; but, meanwhile, how is the missionary's faith tried, and his work delayed!

From Rev. John D. Strong, Springfield, Keokuk Co.

Pioneering.

The work to which the writer of the following communication is devoted, forms a prominent feature of the operations of the American Home Missionary Society. During the last year 176 of its missionaries occupied fields comprising more than three congregations, and were employed, to a considerable extent, in exploring new fields, gathering churches in destitute settlements, and supplying them with the means of grace. In the prosecution of the work of Church Extension, in this form, the Society is restricted only by the want of laborers and funds.

I am not able to report any great favorable changes in this county during the last year; yet there have been some changes for the better. I have had appointments regularly at four different points, and at other points occasionally. At one of these points there was a church organized when I came, which has been somewhat increased in numbers, and is, I trust, in various ways preparing to be useful. At all the other places where I have preached, things seem to be assuming a more favorable aspect, and the way is now, probably, prepared for the organization of one, two, or more small churches. Thus far I have had the ear of nearly all classes and denominations of people, in nearly all parts of the county, and I have applications to preach at places which I can but rarely, if ever, visit on the Sabbath. Sunday schools are about going into operation in many places—some of them for the first time.

Spiritual Desolations.

But I am sure it is impossible for me to convey to your minds an idea of the utter absence of what you are accustomed to regard as gospel institutions. I was, lately, at a meeting of the Presbytery, in one of our river towns, and God's people are there sighing and crying over their desolations; but I felt as one who had come up on a pilgrimage to the Temple after a long sojourn in the wilderness.

And when is this wilderness to bloom? Or is there a deeper desolation brooding over our beloved land? Can it be that the bright anticipations of the Church are to go out in a night of darkness and trial such as before hath not been? My position leads me to fear it. Not that loathsome wickedness is rife here; there is not the drunkenness, and debauchery, and the low groveling vices that pollute our large sea-board cities. The people are too enterprising and ambitious for that; but there is a manifest absence of the Gospel and its attendant institutions in their power to prevent, restrain, and control. The mass of the people are hopelessly ignorant, yet controlled by ten thousand prejudices and errors. Above all, there is an ever-during *revival* of worldliness; the lust of gain has swallowed up every other passion, and is bearing the whole population onward and downward like the fearful rolling of the Mississippi spring-flood when swollen by the turbid torrents of its thousand tributaries. The Christian, and espe-

cially the minister, cannot live and labor here, and maintain his position, without being specially and constantly qualified for the work by being endued with power from on high.

*From Rev. Charles Burnham, Knoxville,
Marion Co.*

Destitutions in Southern Iowa.

That you may know more fully the wants and destitutions of the Des Moines River Association, I subjoin a few facts. This Association includes a territory of 16,756 square miles, now more or less settled. This is more than twice the area of Massachusetts. The territory of present ministerial effort comprises eleven counties, or 5,956 square miles. Territory unprovided for embraces twenty one counties, containing 10,800 square miles, and had, by the last State Census, a population of nearly 40,000. Now it may safely be put at 50,000. These twenty one counties lie between the Des Moines and Missouri rivers. A very large portion of the coal field of the State is within this territory. Two railroads will, at no distant day, pass through these counties. The railroad from Keokuk, running west through the southern tiers of counties, is under contract 38 miles, and the remainder is now being located. The railroad from Burlington, passing through the second tier of counties, is now under contract 70 miles, to Ottumwa, Wapello county. But a very few weeks will elapse, after these roads are located to the Missouri river, before all the lands along their line will be purchased.

The emigration for the present year bids fair to equal, if not surpass that of the past year. How are these teeming thousands to be supplied with the bread of life? Who will come into this field? Here will be found a plenty of hard work; toils and trials, cares and perplexities, will attend you; but coming with the zeal of Paul, and leaning upon the arm of the Great Captain of your salvation, you will find your "bread sure, and your water will not fail," and great, exceeding great, will be your reward in heaven.

WISCONSIN.

From Rev. Charles W. Munroe, Fort Howard, Brown Co.

Opposition from Romanism.

Roman Catholic influence is very powerful here. Of late, open and bold attacks have been made by the members of that communion through the public prints, and in other ways, upon venerable and customary usages in our schools. They demand that the Bible be banished from the district schools; that no religious instruction be imparted—raising, of course, the hue and cry of *sectarianism*! Your missionary received a side blow in one of these attacks, for having, at the request of a teacher, anxious to govern some forty or fifty unruly boys in the way unapproved by Solomon, talked to them about *self-government*. Not a word was said to which either Catholic or Protestant could reasonably, on the score of religious bias, object. But objection was raised by one signing himself, at the end of a newspaper tirade against sectarianism, a “Catholic,”—who expressed much indignation that “preachers” were admitted into the school-room, and permitted to address the scholars. O, shade of Stephen Girard! didst thou hover delightedly over the pen of this irate Italian, as it traced his spiteful and envenomed words?

We have to meet not only this, but Infidelity, Universalism, Atheism, Intemperance with its train of vices, irreligion, and worldliness generally. Besides—which is worse than all, and saddest of all—there is scarcely to be found an earnest, active, devoted follower of Christ. Shall we not have your prayers, brethren, that minister and people may speedily receive a new baptism of the Holy Ghost—a new spirit of consecration to the Master's service; so that even this barren waste may, at no distant time, become one of the Lord's gardens?

From Rev. Charles R. French, Barton, Washington Co.

Death of Mrs. French.

In the providence of God, during the last quarter, your missionary has been called to pass through such scenes of trial and affliction as never before. Last

autumn, the disease with which Mrs. French had been afflicted for four or five years had progressed so far as that she was scarcely able to leave her room. Her health and strength continued gradually to fail during the winter. At times, she endured extreme pain and suffering, but without murmuring, and with a courage and composure which I have never before seen manifested. For weeks together, she was unable to lie upon her bed: but sat in her chair often with both hands extended, gasping for breath. In this most pitiable and heart-rending condition, she at last expired. When repeatedly asked if she felt prepared and willing to die, she expressed her assent with the spirit of resignation to the divine will. In great mercy, the Lord continued to her the use of her mental faculties till within a few moments of her death. When she saw her dissolution approaching, and Death had begun his fearful work, having given directions in regard to her funeral, in full view of the mournful reality, she said to the writer: “*Be calm*,”—and she was no more! Her end was peaceful.

To speak particularly of her character and usefulness, perhaps, is not becoming in your missionary. Suffice it to say, those best acquainted with her can appreciate best his loss, and the loss to the community and the cause of Home Missions. To the latter, the last seven years of her life were devoted with great earnestness, perseverance, zeal and fidelity. In it were expended her money, time, strength, health, and life. She now rests from her labors.

From Rev. Calvin Warner, Elk Grove, Lafayette Co.

Install your Minister!

My heart has been encouraged, during the last quarter, by the manifestations of the divine favor to this people. There has not been, as in some other communities, a great shaking among the dry bones, yet the gentle dew of heaven has distilled upon us. As the result, six have united with the church, and others will yet come. A larger number have also united with the Methodist church. It is a cheering fact that, notwithstanding the many and peculiar obstacles we have to encounter in this community, the Gospel is steadily and perceptibly gaining ground. It is obvious to our enemies, and conceded by them. The

wisdom of that policy which is pursued by the Society, to maintain a *permanent ministry*, is more readily acknowledged than formerly. It is seen and felt, that a church and minister happily united in the pastoral relation, can exert a much greater and better influence than those who adopt the system of frequent changes. The conviction is continually strengthened, both in the mind of your missionary and the church to which he ministers, that this is the best arrangement for us, and for all churches and ministers.

Feeble churches make a great mistake in regarding their pecuniary inability a good reason for not calling a pastor. They can as easily sustain a pastor from year to year, as they can a stated supply; and they will be much more likely to succeed, and gain strength under the labors of one who identifies his interest with them, than under the ministry of one whose mind must be more or less occupied, each year, with the question of his stay or removal. I can but admire the wisdom of God's providence, that has kept me here at my post, when circumstances, and inclination, often would have led me to other and more inviting fields. His presence has been with us, and his blessing attended the feeble efforts put forth. To his name be all the glory!

From Rev. Sherlock Bristol, Dartford, Marquette Co.

A Harvest Gathered.

From the commencement of my labors here, two and a half years ago, there has been manifest a growing respect for the Gospel and its institutions. From time to time I have reported to you the grounds of a conviction I felt, that God had in store mercies for this people. About six months since, I began somewhat to despond. Hope deferred, made my heart sick. A word of encouragement in the *Home Missionary*, appended to an extract from my report, encouraged me to hope on. At one of my stations (Bluffton), where most of our members reside, the adversary seemed specially at work to forestall the work of God.

Neighborhood quarrels became numerous and violent; every man's hand seemed against his brother; and scandalous sins were committed by members of churches; the tongue of slander was everywhere busy; the youth were corrupted; and mountain difficulties towered up before us. I met the brethren to talk over the subject, and the general feeling seemed to be, that the present generation of Christians must die off, or move away, before any great work could be expected. But some were of opinion that God could ride over them all in the Chariot of Salvation; or, as one expressed it, "*We can climb over them all unto God.*" We believed God could so show men their sins, that they would have something else to do than find fault with *others*. And so he did. We commenced a series of evening meetings. The weather was very unfavorable: a spirit of conviction fell upon the people, and they came in spite of floods of water, darkness, and storms, and filled the school house almost to suffocation. The Spirit of the Lord brooded over every house for miles around, and almost every heart felt the awful presence of God. Some were in despair, and Pilgrim's burden was on almost every back.

The meetings continued about two weeks, and the result has been, that twenty family altars have been erected, some forty impenitent persons have been hopefully converted, and about twenty backslidden professors restored to their first love. There is scarcely a house in the vicinity but has been visited with salvation. And still the work goes on. Converts are growing, and Christians are praying for confirming grace. There is an earnest cry going up that God will show his power to keep these converts growing in grace.

In this village (Dartford) we have also seen the salvation of God. Some twelve or fifteen family altars have been erected, and from forty to sixty persons express the hope that they have been recovered from grievous backsliding, or else have been born again. One of the converts has decided to devote his life to the ministry. Two others are seriously considering the claims of the same work on them.

*From Rev. Edward Brown, Waukau,
Winnebago Co.*

"Breaking Up."

I can see that, on the field I occupy, two, if not three, flourishing churches can be built up; but it must be the work of years of patient and hard labor—enough to wear out one missionary, at the best. But to suppose that this field will be self-supporting, with installed ministers and commodious houses of worship, in less than ten years, at the least, is preposterous. Now, shall I leave the field, and look out a more promising one, because this "will not pay" for the time, labor and outlay,—must we go with the healing medicine of the Gospel only to "the whole," and not to "the sick?" Or must the work of evangelization, in the hard, unpromising fields, be left to the Foreign Missionary Society, and be done in foreign lands, or among savage tribes alone? Are we to have no "army of invasion" in our land? Have we only men enough and supplies enough "to man our forts and garrisons?" Better, then, turn our laymen of talents into preachers, and send them forth.

I have been accustomed to look at things at the West, as a Western man, brought up and educated, and having lived beyond middle age in the West, and I had designed to devote my life to "building up the waste places."

A young man who comes from an Eastern Seminary, and finds a flourishing church, with a new meeting house, and all things ready to his hand—who can now enter in and reap the harvest sown by the former missionary in self-denying labor and earnest prayer, amid cares and opposition that have caused his faith to falter, and have thickened the gray hair upon the brow of middle age, and bowed the strong man to the earth, is apt to overlook the past, and feel that what had been wanted before, was "an efficient ministry—men of sound heads and sterling piety;" while the worn-out pioneer, who watered the crop with his tears, poured out in secret, has moved on to break up another fallow-field, or, disabled, seeks in the wilderness a home for his family.

From a Missionary in Wauworth Co.

Physical and Moral Inability.

The Congregational Society here have no place of public worship but the Court

House, and that but every alternate Sabbath. The Universalists occupy it the other; and the Society is too weak and irresolute to build. Had a vigorous effort been made three or four years ago, for the erection of a suitable house, the church and society would now have occupied the most prominent position in this community. But that favorable time was permitted to pass away unimproved, and their numbers, strength, and courage have been every year diminishing. Nominally, there are seven male members of the church; two of them are pecuniarily unable to do anything, and are too far away to have much influence. One of the remaining five resides four or five miles in the country, and is a man of small means. Three of the other four are mechanics, occupied constantly in their business during the six days and nights of the week, are without capital, and can very rarely find time to attend any religious meeting except on the Sabbath. The other member is a business man, a land-holder, and is worth probably, from \$12,000 to \$15,000, two or three times as much as all the rest together, and yet he is the last man to take the lead in any moral enterprise. To obtain his contributions and co-operation, requires much patience and indomitable perseverance. It is the prevailing opinion in the community, that the principal obstacle in the way of erecting a meeting-house and building up the Congregational Church and Society in this place, lies in that direction. This place must, for two or three years to come, rapidly improve, and ought to have a Congregational Church sustained here; and yet I do not see how it can be without a house of worship at our control. I am unwilling to abandon the ground, and cannot but hope something yet will be done.

MICHIGAN.

Hope for the Catholics.

The Catholics here are largely Canadian French, ignorant and unenterprising. It is a proverb with us, that the religion of the proprietor is known by the appearance of his farm. Dilapidated buildings and fences, fields overgrown with weeds, speak plainly of the condition of the mind of the occupants—the hand of power upon them. They are

ignorant in religion and ignorant in every thing; and as intelligence increases, superstition yields. Three years and a half ago, when the providence of God brought me into this field, drunkenness, horse-racing, and kindred vices were the regular business of the Sabbath. It is different now: the influence of Protestant example has had its effects. Then it was impossible to talk to a Catholic on any subject; now they will ask questions upon the subject of the Protestant religion. Then, no one dared oppose the priest; now some, at least, will contradict him, and charge him with being the cause of their ignorance and poverty.

I could relate many anecdotes upon this subject. Let one suffice. A colporteur left a Bible at a French Catholic's house. The man read. The priest heard of it, and made efforts to get it removed. Finally, he visited the family, found the man and the Bible. After some conversation, the priest ordered the man to burn the book. The man refused. The priest threatened; the man still refused; said the book was his property, and he was going to keep it. The priest then said he would burn it; and moved toward the stand upon which it lay. The man remonstrated; the priest hurled his anathemas, and tried to throw the book into the fire. The man caught up his gun, and told him that if he burned his book he would shoot him.

It is much less difficult to approach them in a private way than formerly; and occasionally one finds his way into the sanctuary of God. We are making efforts to distribute the Bible among them, and with some success. Within two miles, there are two Sabbath schools which a number of Catholic children attend, and, upon the whole, the prospect is rather encouraging.

From Rev. David M. Cooper, Saginaw City, Saginaw Co.

The Morning Cometh!

It gives me unspeakable satisfaction, while the religious press teems with accounts of revivals, to say to you that we have not been left altogether without the influences of the Holy Spirit. The result, when named, may seem to you small, compared with the abundant fruits of the Spirit's work in other places; but we, who have watched this feeble vine from the beginning, and who know the powerful obstacles that exist to the progress of the Gospel, feel that *much* has been accomplished under the circum-

stances, far more than either our zeal or prayerfulness merited.

Early in March last there was a solemnity visible in the congregation. Pastoral visitation was immediately commenced, and there was preaching in the church, and social meetings for prayer at private houses, on alternate evenings, for three successive weeks. At no time, save on the Sabbath days, was the attendance upon the preaching of the word large. Perhaps the world would hardly have employed the term "revival" in its usual acceptation, to designate the effort. Nothing, indeed, but an exceedingly powerful work of grace will break up that lamentable apathy to religious concerns that pervades this whole region. For this we still labor, and pray, and hope, regarding our measure of success, thus far, as only drops that precede the bountiful shower—the earnest of a fuller, richer blessing yet in store. Much stress was laid, in our public ministrations, upon the importance of God's people continuing instant in supplication for the blessing of God to rest upon the *ordinary means of grace*, and it was earnestly enjoined upon them so to live and labor, that the Holy Spirit might *abide* among us and dispense his rich gifts. We feel warranted, therefore, in looking for and hoping for greater things than these.

The fruits of our labor consist in six or seven conversions (at least, we hope they will prove such), in the recovery of some who had wandered, and in a revived state of feeling in the church.

Indeed, the church has taken an entirely new stand. Its light now shines clearly. After observing a day of fasting and prayer, they came around the Lord's table, and solemnly and formally entered into a new covenant; made a re-consecration of themselves to God, and ordered their testimony against promiscuous dancing, card-playing, and the use of intoxicating liquors, to be recorded in the church record.

Ever since the close of our special effort, we have had two prayer-meetings a week, instead of one, as heretofore, and both are well attended. A female Bible-class has also been formed, and a young ladies' prayer-meeting established, which is still continued with marked interest. We have every reason to expect that these additional means of grace will assume a *permanent* character. In addition to all this, we have a Bible exercise in the church every Sabbath evening. I need not say that I feel cheered and encouraged, as I contrast the present state of things with that existing four years, or even six months ago.

*From Rev. Elkannah Whitney, Paw Paw,
Van Buren Co.*

Hindrances and Encouragements.

The adage "Just as the twig is bent the tree's inclined" is as truthful in its application to the early growth of villages, as of the young mind. The first strong influences that are brought to bear upon the minds of any community when first settled, go far toward determining what the character of that people will be for years to come. This village furnishes a striking illustration of this truth. The first settlers here were men who cared but little for God or man.

No christian churches were established here, as I learn, until after the place had been settled several years, and when churches were organized they were made up of materials not altogether harmonious, which at first greatly hindered their efficiency. We have a population of over 1,000 in the village, nearly all from New York and New England, and yet less than one-third of them regularly attend church anywhere. A very large proportion of those who do attend are females.

How much some faithful christian pioneer might have accomplished, with the blessing of God, toward giving a different cast to the character of the people, may be judged in part by comparing our village with a New England village.

There has been quite a large increase of business and of inhabitants in our village and vicinity the past year, and several more families are anxious to settle here as soon as dwelling houses can be obtained.

But the increase of wealth and of population will only hurry the people more rapidly to ruin, unless the influences of the Gospel are interposed. If it were not for the aid that your missionary receives from the American Home Missionary Society he could not remain here. The little church have done nobly in contributing what they have, to support the Gospel, and some of them have subscribed beyond their means. We have some external indications that are encouraging. Our congregation has increased one third since last December. Our Sabbath school has nearly doubled, and we have had an accession to our church of ten members. One of our merchants, not a professor of religion, has proposed to give \$200 toward erecting a new house of worship.

The Maine Law which has recently

taken effect in this State works admirably. It has put a stop to the liquor traffic in this place. Before it became a law it was very manifest that intemperance was increasing.

*From Rev. John Monteith, Blissfield,
Lenawee Co.*

Review of Ten Years.

It is ten years to day since my stated labors commenced in this missionary field. My mind is much occupied in the reflections which this occasion naturally excites. I came here, I trust, by divine guidance; not to find ease or reap emolument, but to supply destitutions—to gather in the lost sheep of the house of Israel. Now, I see but little that I have done, yet I cannot but exclaim, "what hath God wrought!" The little church I found here, of 40 members, became a hundred, and "has become two bands." This fact of their division, let it be remembered, is somewhat peculiar. The expedient was adopted, not because they were too numerous and needed to swarm, nor because they were at variance and were seeking peace. The division was spontaneous, and under the pressure of necessity, on account of their separate localities.

During the past year, owing to pecuniary embarrassments and the failure of crops, they seemed to find less leisure for assembling themselves together, than for a few years past. The consequent decay of piety has been visible. But there is still a very general interest in attending upon public worship and the other means of grace. For a few weeks past it has been a trying season both for pastor and people, in view of the approaching painful separation.

The prospect looks dreary and discouraging, yet the experience of the past inspires with hope. This people have been brought through great trials and have been manifestly improving. Your Society, under God, has been their stay and their hope, and without that instrumentality, this promising region must have been an entire moral desolation. They may for a while longer need the same fostering care, but will soon, I trust, become independent and will liberally contribute to the relief of other destitutions.

In a week or two I go hence, not seeking a place of repose for myself, but a resting-place for my beloved companion

and fellow-laborer who is nearly worn out in the field of labor. I hope to find full employment where my lot is to be cast. "I commit my way unto the Lord."

ILLINOIS.

"Timber Hookers."

Almost all the men are "timber hookers," as they are termed at the West, i.e., plunderers of the canal lands, and the lands of non-residents. The members of our church are of course among those who keep themselves pure from this sin. The canal lands were granted by Congress to aid in the construction of the Illinois and Michigan Canal. Now, whatever ingenious arguments may be devised to excuse taking timber from the lands of non-residents, it must be clear to every one who is not blinded by selfishness, that plundering the canal lands is no better than stealing money collected and deposited in the State Treasury. Our people are as honest in their dealings with one another, as they are generally in the Eastern States. Some who fall into this sin I would not hesitate to trust with any amount of money. But such is the effect of the countenance given by almost the whole community, that men coming among us with an unblemished character for honesty fall directly into this common practice. Of course they were never well rooted and grounded in christian or even moral principles. Like trees in a dense forest, they were able to stand in thickly settled and well regulated Eastern communities, but liable to fall if left alone to the sweep of temptation. But you have heard enough of the wanderings of Eastern professors and Eastern men at the West. The effect of these practices upon the hearts and consciences of those engaged in them is sad indeed. Think of the disastrous consequences to the rising generation—to boys who are set to watch the approach of the Canal Agent, while their fathers fell the trees! After what I have said you will not expect a very encouraging account of religion among us. It is indeed at a low ebb.

From Rev. James Walker, Garden Plain, Whiteside Co.

"In Weariness and Painfulness."

Never for the same length of time have I suffered so great a draught upon my

physical energies. It has been a winter of unparalleled snows, storms, wind and cold. Those only who have been laboring at several points, have had to contend most fiercely with the elements. One snow storm commenced here on Saturday evening and continued with violence for the space of about thirty hours. I was filling an appointment fifteen miles from home. Monday morning came, and brought a clear sky, a freezing atmosphere, and almost impassable roads. How to get home was the question. One of my good people, on horseback, piloted me the first mile; then another took his team and went before, while I followed in my buggy. We had proceeded not more than half a mile when his team was fast in a snow drift. We had to return and wait with patience a better state of roads. It took me nearly the whole week to get home, and it was a week of severe physical toil.

But the falling and driving snows have presented no greater obstacles in bearing the Gospel over this field than the melting snows. The deep soft snow-drift, the deep mud, and swollen streams of water must be met and overcome. But shall the herald of salvation give up, especially when he is certain a goodly group of precious souls are waiting to hear the message of salvation? Once I forded a stream of considerable width, while the water was pouring over my buggy, once my horse became entangled in a deep miry slough and yet bears the marks of the event, and once I myself was immersed in a roaring stream, and, for want of time, was compelled to preach in a wet suit.

These are some of the perils and difficulties of the past quarter, but I suppose they are nothing more than many others have met who are thus laboring on sparsely settled fields; and what are these compared with what the Apostle Paul endured? "Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day have I been in the deep."

From Rev. Joseph Gordon, Vandalia, Fayette Co.

Railroads and Romanism.

With regard to the prospects of this field, I can say but very little calculated to encourage. There are many evil and opposing influences to contend with—many more than there were six years ago. It is true, we can boast the

longest railroad in the world, at the present time, running through our midst; and have our ears greeted with the snort of the iron horse, from day to day, rolling down upon us the products of the North, and dragging in his train the luxuries of the sunny South. But, alas, all these facilities for good are more than counter-balanced by the evils that have been rushing upon us in their train. The first, and most to be lamented of these evils, is a spirit of worldly-mindedness in the church. Another is that of the "Man of Sin," who has been pouring his representatives in among us by scores, bringing with them drunkenness, profanity, Sabbath-breaking, midnight reveling, licentiousness, and every abomination. I may be permitted here to say, that in the midst of all this turmoil and wickedness your missionaries are not very popular. They have to stem the tide of popular opinion, "cry aloud and spare not;" while others manifest a disposition to make the truth bend to circumstances. Still we feel that truth is mighty, and must and will prevail.

INDIANA.

*From Rev. Franklin E. Sheldon, Patriot,
Switzerland Co.*

Revival.

We commenced a series of meetings on the 16th of last month, at one of my out-stations, and continued it sixteen days. I could get no help, and was obliged to labor all alone; yet I was not alone, for the Master of the feast was present.

When I commenced the meetings, there was not a single soul to pray or sing, in fact there never had been any preaching in the place until I went there last summer; but now the voice of praise goes up from many a household.

The result was, that some 40 or 50 came out on the Lord's side. We have received some 30 into the church, and 10 more will come in soon. A number of heads of families have professed Christ. Infidels who have long opposed religion, gave up all, are now clothed, and in their right mind, asking to be taught of Christ. We shall form a church immediately, and I trust before many months we shall have a church

edifice erected to the living God. Your missionary is very much encouraged by what the Lord has done for him and for his people.

OHIO.

*From Rev. S. P. Hildreth, Dresden,
Muskingum Co.*

A Commission Returned.

I was highly gratified a few weeks ago on receiving this Commission, in answer to the application of my church, pledging one hundred dollars towards my support, during the coming year; but it is with far more pleasure that I now replace it to your hands. Yesterday, my church was visited by the Agent of the Society. Owing to the almost unexampled depression of business, in this section of the State—some of our best citizens having scarcely been able to clear expenses during the past year—I feared that but a slender contribution could be obtained for the Society. The hearts of my people, however, were warm, for the Lord has just visited us with a season of refreshing from on high, in which fifteen or twenty were awakened and ten or twelve hopefully converted. The Agent, in presenting the cause of Home Missions, alluded to the number of churches in our own Synod, wholly without the ministrations of the Gospel, which say to him from year to year, "can you not send to us a missionary?" He sketched a scene, in the far West, when an aged mother in Israel, whose descendants were settled all about her, after hearing him preach, said to him, "This is the first sermon which I have heard for twelve years. I shall not live twelve years more, and therefore I never expect to hear another. When you go back, can you not send us a minister?" "Eleven years have elapsed since I was there," said the Agent, "last year a minister was sent there, but whether the aged woman lived to hear the second sermon, I do not know." "And now," continued he, "I know the times are hard, I know your difficulties, but can you not relieve the Home Missionary Society from the support of your own minister, and let the same funds send the Gospel to one of those poor churches which have no minister?" Papers were circulated,

and the amount was so nearly subscribed, that the Trustees pledged themselves for the sum promised in your commission. Henceforth, I trust, we are to be a self-supporting church.

Are there not many assisted churches that might and should go and do likewise? We commend this example to the notice of both Agents and Missionaries.

From Rev. Levi L. Fay, Lower Lawrence, Washington Co.

Death of Mrs. Fay.

My faithful companion, has gone to her rest. She died on the 8th of last October, at the age of 88 years. Her disease was the Bronchitis. This was the result of a cold which she caught, four years ago, while we were visiting some of our people three miles distant from home. She closed her useful labors in the missionary field, calmly and cheerfully exclaiming, as her spirit was about to depart, "*Jesus is ever precious.*"

It is now twelve years since she left New England for the West, to reside in my present field of labor. I shall not now describe the affliction and sorrow that has filled our hearts at her loss. In all the relations of life she was eminently useful, and much beloved by all. When I remember the counsels and encouragements of such a wife, and the prayers and instructions of such a mother, for her children, and for the people of our charge, I can not but view her removal from the station she occupied as one of the dark mysteries of God's providence, although I feel that he will do all things well. "It is the Lord, let him do what seemeth him good."

From Another Missionary.

The Unbeliever Dying.

In the early part of April, I was brought to stand by the bed-side of an aged man who was thought to be dying. I prayed with him, and declared to him, as I was able, the truth of the Gospel. Knowing that another minister, living in the next house, had called on him, I omitted to go again until summoned by a special messenger. At this interview,

on being introduced to one of his sons who had come to see him, I recognized in the sick man a person whom I had known in a neighboring village as an avowed and boastful unbeliever, but whom I had not seen for years. When I told him that I remembered him, he roused himself, and looking at me said, "Yes, yes, I met you on the road this side of—, and you gave me a little book, and we had some talk." I assented to the circumstances, which had, till then, passed from my memory, and resumed the statement of Bible truth, concerning the compassion of God, and what the Lord Jesus Christ had done for sinners. He then with much excitement of manner said: "You ministers preach about hell, and damnation, and judgment, but when you come to talk with a fellow, it is all love and mercy and forgiveness, it is all about Christ; you don't show any of that stuff about hell in your talk." He went on, exposing what he thought either the cowardice or duplicity of ministers, with such earnestness that I could hardly find opportunity to speak. At last I stopped him, and insisted on being heard, and told him that God is just, as well as merciful; that he is willing all people should know of the severity of his justice; that he destroyed the world with a flood, and rained fire and brimstone on Sodom and Gomorrah; and that the God who has done that will not shrink from fulfilling any of his threatenings; and that every wicked man is afraid that God will do as the Bible says he will; and that he has declared that he will certainly punish with everlasting destruction every person who does not love the Lord Jesus and submit to him.

He attended to this quietly and seemed taken by surprise, and to have nothing to say, though I paused often. I sought to bring to his thought the evil of man's nature, God's abhorrence of sin, and his severity against it, with his readiness to forgive, and also to grant repentance, and his invitation to pray and to believe and hope in Christ. When I had finished, he seemed to desire that prayer should be offered, though before, he had expressed perfect indifference, and so I prayed with him, and went away. I saw him once more, but it was when he was in a paroxysm of disease and incapable of attending to anything, and his daughter told me that he had forbidden her to talk with him any more about religion. I learned that, at a subsequent time, he asked to have

prayer, but it was late at night, and the relations did not choose to send for any one. The next morning I called, and found that he had died during the night.

This case illustrated the power of a habit of unbelief. When he tried to grasp the realities of the truth, this habit would resume its control, and he would say: "It is as a man thinks, they that believe enjoy their belief, and they that don't believe fare about as well, for no person can be sure of any thing."

*From Rev. James E. Vance, Rockville,
Adams Co.*

A Revival.

Since my last quarterly report, we have been blessed with a precious season of religious interest. With the assistance of Rev. Mr. Chester, of Ironton, O., we had preaching once every day, and sometimes twice a day, for about a fortnight. Frequently more than thirty persons came forward to be prayed for, at the close of the sermon, and quite a number attended the inquiry meetings. From the commencement, the meetings were characterized by deep solemnity, subdued emotion, and silent but fixed attention. The assemblies were noiseless, in dispersing, as a funeral march. Every one seemed impressed with a sense of the presence of the Spirit, and the awful majesty of God in his Temple. As the result, twenty-six united with the church—seven receiving baptism. Fifteen of the number are heads of families, and will bring seventeen children as lambs into the fold of Christ; nearly all of these will receive baptism at our next communion. Eight family altars have been erected, and others re-established. Several from these new ranks have been added to our Sabbath school; some of the parents coming with all their children. Our prayer-meetings are now fully attended, twice in the week, and our congregations are larger and more attentive. Thus has God honored his truth, vindicated his cause, rebuked the unbelief of his people, inspired their faith and zeal, and strengthened them for greater usefulness.

*From Rev. N. T. Fay, Montgomery Cross
Roads, Wood Co.*

The Missionary must be Taught of God.

The experience of another quarter in the Home Missionary service deepens my conviction of the value and greatness of the work. But while I feel that the work is greater and its value more precious than my pen is able to describe, I have a still deeper conviction that the Home Missionary needs to be taught of God. He needs to go every day into the school of Christ. If these foundations of Zion upon which the glorious building is to arise, are not to moulder and give way, they must be laid by workmen that need not to be ashamed—they must be fashioned according to the pattern given in the mount. There must be no strange fire brought to the furnace; there must be no untempered mortar laid on these costly stones; there must be no immoderate zeal or premature haste, in putting forth unconsecrated hands to steady the ark of the Lord. To the laborer in these waste places there can be no thought more cheering than the promise contained in his commission—"Lo I am with you alway." Yet, as he labors on amid weakness and unworthiness, his suppressed feelings often find expression in the emphatic language of loneliness and affliction. "Oh that I knew where I might find him, that I might come even to his seat!"

Peculiar Wants.

Many a missionary works on without helpers. There is no beaten track. If he goes at all, he walks by faith. Ezekiel's vision is before him. His reason is liable to take the place of his faith, as it presses home to his mind the doubtful inquiry: How can these dry bones be made to live? There are in his congregation no just and devout men who are "waiting for the consolation of Israel," no mothers who "serve God with fasting and prayer," and no children of the covenant, who have been trained up in the "nurture and admonition of the Lord." False notions have taken the place of truth. Old habits are to be broken up, and new views and feelings must be wrought in souls with whom religion is not so much a living power, as a dead letter. Moreover, there are before him worldlings, and scoffers, and errorists of every grade, emboldened in sin because there is no restraint. No outward circumstances seem to hallow the place of

worship. He meets the people in some log-house, where the marks of filth on the floor gives him full proof that the devotees of tobacco as well as of strong drink frequent it.

Peculiar Difficulties.

In going to and from the place of worship, although his record tells him it is the Sabbath of the Lord, a hallowed day of rest, the scene before him is still profane. He hears the report of the hunter's rifle, or he sees the workmen in the field, the morning worshippers are abroad for pleasure, on afternoon and evening visits to old associates, and the children neglected in the streets. Then as he passes through villages, he cannot fail to witness oaths, and swaggering, and drunkenness, and fighting, among the swarms of human beings that frequent the grog-shops. His spirit is stirred within him; he mourns, he prays, he preaches, he attacks Satan in his strongholds, he denounces sin, and reasons of righteousness and a judgment to come. Some are indifferent, others are angry and try to excite prejudice, and raise a storm of wrath against him. He commences a Sunday school; but there are few or no pious teachers who love the truth, or care for the soul. He organizes a temperance society; but the tide of drunkenness passes on. By and by the scene is changed; meetings are thronged; the spirit of God moves on the hearts of the people; the voice of prayer and praise soothes the laborer in his work; he rejoices to gather in the sheaves of the harvest, and waits in hope for precious results. But he finds that a revival of religion in the waste places is one thing, and a revival in the garden of the Lord, quite another thing. They bear a likeness to each other, for the tendency of each is upward, towards God. The people look to the cross, and get a glimpse of Jesus Christ, the anointed Saviour. It is only a partial view. He does not stand before them, a perfect model of character; for they have never studied the word so as to learn Christ, and among his professed followers there are none who have attained to the stature of perfect men in his image.

The Home Missionary does not find himself surrounded by disciples zealous and studious to follow their Lord. A revival in his church does not often beget them. They will be found here at some future time. God will raise them up to the glory of his name when the laborer has gone to his rest. He must be con-

tent to scatter the seeds of truth broadcast over the whole field; and all that he can now do is to prepare the way of the Lord. Behold, but a little time after a revival, and, what backslidings, what strange unscriptural exhibitions of a professed christian character does he see! How unlike Christ! The laborer's heart sinks within him as he exclaims, have not I given a better exhibition of that dear Saviour whom I preach, and strive to imitate? He begins again, patiently reviews, and renews all his work. Thus year after year he toils. Will not the church attentively consider his case, and by prayers and contributions speed on the work.

VIRGINIA.

From Rev. John T. Hargrave, Middleburg, Loudon Co.

The Two Deaths—A Contrast.

I must mention a scene of much interest. There was a family, in connection with the Southern Methodist church, but with few church privileges, whom I was in the habit of visiting. The young wife and mother was taken sick, in a rapid decline. She desired me to baptize her child, some eight or ten months old; and that brought out the fact, that her husband, although a communicant, had not been baptized. With tears in his eyes, he asked that he might receive the ordinance then; and kneeling by the bed of his dying wife, he was baptized. The parents then united in giving their babe to God, in the same ordinance. By request, I also administered the Lord's Supper to a little company of disciples, with that soul so near to glory. I do not think we shall ever forget that "upper room." A few days after, the infant fell asleep, and when dressed for interment, and brought to the dying mother, she smiled, and said—"I have not a tear to shed, Jesus has taken it, it is far better off." In peace, her mind was stayed on God. She often said, "Oh! how peaceful and happy I am. I cannot tell you what I enjoy, resting in the arms of Jesus. I hardly know what I should do, if I had to choose to live or to die. I think I would say 'Thy will be done.' 'Oh! who would live alway; I ask not to stay,'" she exclaimed, as I closed singing that most beautiful verse—

"Then, when life's tollsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day."

Then peacefully, a few days after, she passed away, and joined her little lamb in glory. How lovely, how triumphant is grace!

But, Oh, the contrast! A few days after, I was called to attend the funeral of a young man. On the Thursday preceding his burial, he was in town with three companions, drinking the liquid poison. He said, on that day—"I wish God may kill me if I drink another drop," and in less than half an hour he was drinking again, and on Saturday night he died of delirium tremens, and was buried on Monday.

*From Rev. Thomas D. Hudson, Dublin,
Pulaski Co.*

Politics and Religion.

Are we not permitted to hope that the time may come when the spirit of politics shall not be so hostile to religion as we frequently find it now; when the powers of this world shall be so far subdued beneath the prevalence of christian motives and christian methods, that men may engage in political pursuits without so greatly endangering the integrity of their own souls and the prosperity of the Church? Undoubtedly, a political excitement must always, while it lasts, be unfavorable to the rise and to the progress of even the most healthful religious excitement; but why need it leave such dregs behind it? Can we not have good men for our political leaders; and when we do, will not our canvassings and elections bring out expressions of noble principles and religious aspirations, which will leave a healing and an elevating influence upon the popular heart, an influence harmonizing, in its profoundest and its ultimate workings, with the spirit of the Gospel? Surely this is possible. When shall it be real?

Though saddened by the reflection, that the apparent progress of the cause of Christ, in the field in which I labor, is not great, I am yet encouraged by the hope that some good has been done. My audiences have been larger than ever before: occasionally so many have been present that the house could not hold

them. We have suffered from the sad effects of political excitement during the spring. Party feeling ran so high, and became so bitter, that I was fearful it would result in alienations, not only among members of the congregation, but also between members of the church, which it would be difficult to reconcile. For a while there was great danger of it; but the danger, I think, is now past. Still, however, the effects of this excitement are to be felt and to be deplored. There have been no additions to the Church. Probably there is not as much interest felt in religious things as there was some time ago, and this is undoubtedly owing in part to the intense excitement occasioned by the elections.

Preaching to Slaves.

I have been preaching statedly to the colored people. They turn out well, and are attentive. It is a difficult matter to prepare and preach discourses that will both interest and instruct them. They are fond of excitement; they must have their feelings wrought upon, and be made "happy" to a degree bordering on tumultuousness, and hence the great difficulty of instructing them from the pulpit. There are not many of them in connection with the Presbyterian Church, in this county or in Wythe: but numbers of them belong to the Methodist Church.

PENNSYLVANIA.

*From Rev. Thomas A. Gale, Guy's Mills,
Crawford Co.*

The Aged Deacon.

This people are not a little indebted to an aged brother, a deacon in the church, for his labors among them. For several years his domestic affairs have been so arranged, as to release him from worldly cares. He spends his time chiefly in going from house to house, first in one neighborhood, then in another, reading the Scriptures, conversing with individuals in a family, and closing the interview with prayer. Especially is he interested in the spiritual welfare of the youth. Though far advanced in years, his zeal abates not.

Happy the Christian, who thus brings forth fruit in old age; who, at a period of life when others are telling the story

of their infirmities, is telling of the sufferings of the Saviour; and when others are repining and retiring, is laboring to ameliorate what is bad, and improve what is good! One such aged member, like Caleb in Israel, with bodily strength adequate to the work, rich in experience, and valiant in the holy war, is invaluable to a church.

*From Rev. J. G. Sabin, Potterville,
Bradford Co.*

Bearing Fruit.

We are led to indulge hopes in behalf of some eight or ten in our community, while others are still under exercise of mind. In this time of interest, there has been no increase of the ordinary means of grace; but God has appeared to answer the prayers of his children, and to set home upon the hearts of the impenitent the administration of divine truth. Some of our young men had for a little time indulged themselves in card-playing, but it came to the ears of the public, and there was such an uprising of sentiment against it that we think they have wholly desisted; indeed some of them have been evidently wrought upon by the Holy Spirit; and one or two thought they had met with a saving change of heart.

We think that by thus lifting up a standard, as a community, against sin in all its forms, we are saved from the many crimes and vices so prevalent in many other places. Much care is taken to discountenance the vicious from settling here, and to encourage the honest, intelligent, and religious citizen.

NEW YORK.

From Rev. Philander Barbour, Mechanicville, Saratoga Co.

Pleasant Time at a Dedication.

The old Congregational Church of Stillwater, which was organized more than a hundred years ago in Canaan, Conn., and over ninety years since colonized, with their pastor, in Stillwater, having changed their form of government, and taken the name of the Presbyterian Church of Stillwater and Mechanicville,

and having extended their field of occupation into this village, are now worshipping in their own new, neat, and commodious meeting-house, with a good and respectable congregation.

Our house is built of brick, 38 feet by 60, on the ground, with a tower having two decks suitable to support a bell weighing 7 or 8 cwt. It is finished inside with an orchestra, and without a gallery; the woodwork painted to imitate black walnut, and the walls papered. The aisles are carpeted, the desks and orchestra furnished with lamps, while a small chandelier hangs in the center. In the orchestra stands a small organ to sustain the choir, and in the balustrade of the orchestra a clock, to admonish the minister, I suppose, not to make too free use of time which does not belong to him.

The cost of the edifice, with the lot, fixtures, and furniture, amounts to nearly \$3,500. The organ, clock, carpets, stove, paper, chairs, and over \$100 in money, were presents. The price of these are included, however, in the estimated cost.

On the day of dedication, a public statement of the condition of our finances, showed an indebtedness of only \$400, unprovided for. It was proposed to meet this debt by opening a subscription on the spot, the last fifty dollars having been pledged outside of the congregation, on condition that the whole sum should be raised. The result was, that before the dedication prayer was made, the debt was covered by responsible pledges. When this result was finally reached and announced, be assured there were many eyes in which you might have seen the tear of gratitude glistening, and many grateful hearts relieved of long cherished misgivings and anxiety.

The closing services were cheerful and animating. The choir performed their part with spirit, and the old organ caught the fire of the occasion, and spoke in tones worthy of its earlier days. The congregation greeted each other at the close, with smiling astonishment at what had been accomplished in one short year, and that, too, a year of almost unparalleled pecuniary distress.

The prospect now is, that the size of the congregation will be permanently increased by one fourth, or even a third of its present number, and the call upon your Society for help diminished, at least one half. I hope a year or two will place us in a self-sustaining position, which I greatly wish we were able to take at once.

*From Rev. Joseph P. Lestrade, Hunter,
Greene Co.*

Reinvigoration.

Previous to entering upon my labors in this church, both the church and society had been for some time in a very unpleasant and distracted state. But in making choice of their present Pastor, they have been most happily united. A more punctual and general attendance on the means of grace has been secured; the Sabbath school has been re-suscitated and enlarged, and new teachers have been added; a large Bible class has been formed which meets in the interval of church services on the Sabbath and is conducted by one of the Elders; our prayer meetings, of which we have two in the week, have been well attended and at times deeply solemn and interesting. Since I first came into the place, I have never called upon a single member to pray; and yet in the course of one evening we have, frequently, from six to eight prayers, besides exhortations. We have been happy to find some who are awakened and anxiously inquiring the way to Zion.

At our last communion season, we received four souls into the church, on profession of their faith in Jesus. We can but hope, that this is the precursor of approaching mercies. Surely a blessing, a rich blessing must be in store for us. Oh that we were ready to receive it!

*From Rev. Enos H. Rice, Lower Aqu-
bogue, Suffolk Co.*

The Pillars Falling.

Amid our prosperity, we have to mourn the loss of one of the main pillars in our Zion, by death—Judge Woodhull, an old man of more than one hundred years. He retained his faculties down to the last, and contracted to pay one hundred dollars, towards the new fence around our old church cemetery, about one week before his last sickness. He was the oldest ruling elder in the church, and no man had more influence on this end of the Island. We have other members bending under the weight of years, who, doubtless, will soon follow. Providence in many ways is admonishing us to be faithful to the rising generation.

VERMONT.

*From Rev. Abel Patten, Pittsfield,
Rutland Co.*

Weakened by Emigration.

This church is yet feeble, It is made and kept so more by constant drafts for the Western portion of our country, than from any other cause. We are losing some of our best men every year; but we are consoled by the hope, that such are not lost to the great cause of our common Christianity. Our best wishes and prayers follow them into their new homes in the West. From many of them we hear, that they still adorn their christian profession.

This church is in the midst of a wide destitution of the preaching of the word, by men of our own religious faith. It seems that much missionary labor must be performed in this region, before these "old wastes" can be, in any measure repaired. But though these feeble churches, with their scattered ministry do often despond, yet they are not in utter despair. If the Lord will smile upon us, we shall live and prosper.

*From Rev. Charles Duren, Washington
Co.*

A Waste.

I have labored in six towns, in all of which there have been Congregational churches; three of which only may be said to be now extant. I have preached in two towns where there used to be churches, but in one of which there is resident only one Congregational family, and in the other not one. In these two towns, however, the most efficient, and indeed nearly all, the church members formerly belonged to Congregational churches, or were educated by Congregational parents. In the progress of my missionary labors, the congregations increased, and appearances were more hopeful; but perhaps not such as will encourage the Missionary Society, without larger resources, to sustain stated missionary labor. The churches in these towns have been broken up by removals, division of sentiment, and long inaction.

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of June, 1855.*

Not in Commission last year.

Rev. P. B. Chamberlain, to go to Oregon.
Rev. Ninian S. Dickey, Columbus, Ind.
Rev. E. A. Beach, Alexandria, O.

Re-appointed.

Rev. O. Dickinson, Salem, Oregon.
Rev. Charles Burnham, Knoxville and Palmyra, Iowa.
Rev. G. B. Hitchcock, Lewis, Iowa.
Rev. E. D. Holt, Montrose, Iowa.
Rev. A. Manson, Marion, Iowa.
Rev. J. D. Strong, Steady Run, Iowa.
Rev. C. C. Cadwell, Richmond, Ill., and Genoa, Wis.
Rev. Francis Lawson, Evansville and Cooksville, Wis.
Rev. Hiram Marsh, Neenah, Wis.
Rev. George Barnum, Medina, Mich.
Rev. Sylvester Cochrane, Nankin, Mich.
Rev. David M. Cooper, Saginaw, Mich.
Rev. Samuel Hemenway, Boston and Lowell, Mich.
Rev. James McLaurin, Fentonville, Mich.

Rev. William Platt, Utica, Mich.
Rev. Henry Root, Portland and Sebewa, Mich.
Rev. E. F. Waldo, Dowagiac, Mich.
Rev. C. H. Heckmann, Line Creek, Weston, and Westport, Mo.
Rev. A. G. Taylor, Red Hill, Walnut Grove, and Crisp Prairie, Mo.
Rev. Ole Andrewsen, Norwegian Evan. Luth. Ch., Mission Point, Ill.
Rev. S. W. Phelps, Lee Center, Ill.
Rev. W. R. Stevens, Thorntown and Bethel, Boone Co., Ind.
Rev. B. F. Stuart, Bethel and Greenville, Floyd Co., Ind.
Rev. Hiram Wason, Vevay, Ind.
Rev. Evan Evans, Radnor, O.
Rev. James Harrison, Hartford, O.
Rev. A. D. Brinkerhoff, Chazy, N. Y.
Rev. Jonathan C. Gibbs, (Colored Presb. Ch.,) Troy, N. Y.
Rev. John L. Lichtenstein, (German,) Buffalo, N. Y.
Rev. D. D. T. McLaughlin, Somers, N. Y.

Receipts of the American Home Missionary Society, in the month of June, 1855.

MAINE—

Saco, a friend, 2 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone, D. D.,
Brookline, John C. Shedd, 10 00
Chichester, Cong. Ch., 10 00
Hollis, Cong. Ch., 50 00
Nashua, Pearl St., John C.
Blunt, L. M., in full, 20 00 90 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 1,000 00
Cummington, W. H. Guilford, by Rev. T.
J. Clark, 10 00
Franklin, North Dist. Ladies' Benev.
Soc., by Samuel Hunt, 23 00
Hampshire Miss. Soc., by E. Williams,
Treas.,
Hadley, first Parish, Gen. Be-
nev. Soc., 85 00
Hatfield, Caleb Dickinson, 100 00
Northampton, First Parish,
Gen. Benev. Soc., \$228 50;
Ladies, \$63 15, 291 65
Plainville, (Hadley,) to const.
David S. Cowles a L. M., 30 00
South Hadley Falls, Mon. Con.
Coll., 21 00
West Hampton, 14 00
Other sources, 8 35 500 00
Lenox, Lad. Sew. Soc., by Miss Lucy N.
Raymond, 8 00
North Brookfield, First Cong. Ch. and
Soc., by C. Cushing, 7 00
Norton, Cong. Ch. and Soc., to const.
Rev. Franklin Holmes a L. D., \$100;
Wheaton, Fem. Sem., to const. Miss
Caroline P. Cutler a L. M., \$36, 136 00
Richmond, Mrs. H. B. Stevens, 1 00
Southampton, legacy of the late Theodore
Parsons, by Isaac Parsons, Ex'r., 50 00

Westboro, legacy of Daniel H. Fobes, to
const. Daniel H. Fobes a L. M., by B.
Perkins, 100 00

RHODE ISLAND—

Tiverton, Mrs. Nancy Reed, L. M., 30 00

CONNECTICUT—

Bethlehem, a few Ladies, by Mrs. A.
Church, 8 00
Black Rock, Cong. Ch. and Soc., in full to
const. Capt. Anson Bibbins and Wil-
liam Wheeler L. M's., by Rev. W. J.
Jennings, 51 76
Branford, Cong. Ch. and Soc., of which
\$30 is to const. Dea. Harvey Page a L.
M.; and \$30 is from Lyman L. Squire,
to const. Mrs. Elizabeth L. Squire a
L. M., 119 00
Bridgeport, Second Cong. Ch., Ladies, by
G. Sterling, 8 00
Central Village, Cong. Ch. and Soc., by
Rev. James Bates, 72 00
Columbia, Cong. Ch. and Soc., by Rev.
F. D. Avery, 30 00
Ellsworth, Cong. Ch. and Soc., in part to
const. Mrs. Cornelia Parry a L. M., by
C. F. Peck, 15 00
Greenwich, Rev. Mark Mead, 5 00
Hanover, Cong. Soc., by Rev. J. A. Ha-
zen, 22 00
Kent, David R. Fuller, 2 00
Lebanon, First Cong. Ch. and Soc., Gent.,
\$36; Ladies, \$16 50, 52 50
Lyme, First Cong. Ch., Ladies' Read. Soc.,
by Rev. D. S. Brainerd, 5 00
Millington, Cong. Ch. and Soc., by Rev.
N. Miner, 21 00
New Haven, a friend, 35 00
New London, Second Cong. Ch. and Soc.,
by Robert Coit, \$115; Ladies, by Rev.
T. Edwards, D. D., \$5, 120 00
Norwalk, First Cong. Ch. and Soc., by A.
E. Beard, 187 00
Norwich City, Lad. Sew. Soc., by E. B.
Woodhull, 5 00

Sharon, bequest of William T. King, by William H. King,	300 00
Cong. Ch. and Soc., bal., by J. A. Elliott,	6 00
Stamford, Presb. Ch., by Alexander Milne,	11 23
Stratford, Cong. Ch. and Soc., sub., \$146; Mon. Con. Coll., \$54; to const. James Blakeman, Abijah M'Ewen, Mrs. Catharine T. Sterling, Mrs. Judson Gorham, Miss Elizabeth Brown, and Miss Anna Hawes L. M.'s., \$200; Ladies, by Mrs. Alida R. Booth, \$3,	203 00
Tolland Co., Home Evangelization Society, by L. N. Stickney, Treas.,	
Vernon, Cong. Ch. and Soc.,	149 12
Less expenses of T. C. H. E. S.,	89 42
Waterbury, First Cong. Ch. and Soc., by P. W. Carter, Ladies' Benev. Soc., to const. Mrs. Rebecca Somers, and in part, to const. Mrs. Sarah P. Blake L. M.'s., \$50; P. W. Carter, of which \$30 is to const. Franklin Augustus Carter a L. M., \$50; others, \$241 67,	109 70
West Meriden, Cong. Ch. and Soc.,	341 67
	63 47

NEW YORK—

Binghamton, Rev. P. Lockwood and Mrs. Matilda Lockwood, in part to const. Theodosia D. Lockwood a L. M.,	10 00
Brooklyn,	
First Presb. Ch., A. Wesson,	50 00
Church of the Pilgrims, S. B. Chittendon, \$250; S. F. Phelps, to const. James W. Kimball, of Boston, a L. D., \$100; Prof. Gray, \$10; J. C. Barnes, \$10,	
Warren St. Mission Ch., by A. D. Wheelock,	2 66
Deposit, Presb. Ch. and Cong., by Rev. O. H. Seymour,	18 37
Greenport, a friend,	50
Harlem, Presb. Ch. Mon. Con. Coll., by E. Ketchum,	3 50
Head of Delaware, Presb. Ch., by Rev. W. Mayo,	12 89
Jewett, D. Church, \$1; Mary Baldwin, \$1,	2 00
Kortright, Benev. Soc., by Henry Clark,	3 00
Islip and Huntington South, Presb. Ch., by E. F. Ketchum,	10 00
Morrisania, First Cong. Ch., by L. H. Boold,	15 69
Naples, Presb. Ch., Mon. Con. Coll., by Rev. M. B. Gelston,	1 43
Newburgh, a friend,	100 00
New Haven, Job Dowd, to const. Thomas H. Austin, Mrs. Martha Gillespie, and Mrs. Eliza M. Brown L. M.'s.,	93 00
New Lebanon, legacy of Mrs. Celia Woodruff, by Rev. Silas Churchill,	15 00
New Rochelle, a friend,	5 00
Presb. Ch.,	32 89
New York City, A. P. C., to sustain Missionaries to foreigners, \$100; E. H. Burger, \$20,	120 00
Mercer St. Ch., J. B. Sheffield,	100 00
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	18 56
North Duanesburgh, David Elder,	5 00
Norway, Henry S. Burt,	2 00
Orient, Cong. Ch., by Rev. Henry Clark,	35 00
Peru, Cong. Ch., \$19; Rev. S. H. Williams, \$6,	25 00
Poughkeepsie, Rev. T. S. Wickes,	50 00
Rochester, on account of legacy of Hervey Lyon, by C. A. Burr,	400 00
Sherburn, legacy of Nelson Brown, by A. B. Rexford,	25 00
Troy, Second Presb. Ch., a Lady, by H. E. Weed,	1 00
Yonkers, Presb. Ch., to const. Rev. Robert Baird, D. D., a L. D., by D. Macfarlane,	100 00

NEW JERSEY—

Hanover, a friend,	17 00
Newark, South Park Presb. Ch., by Rev. S. P. Smith,	44 13

MARYLAND—

Baltimore, on account of legacy of Edward Wright, by Rev. J. G. Hamner, Ex'r.,	5,000 00
Less State tax,	125 00
	4,875 00

TENNESSEE—

Loudon and Cleveland, Presb. Chs., by Rev. W. E. Caldwell,	15 00
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OHIO—

Greenwich Station, Luther Mead, \$5;	
Miss A. M. Mead, \$1,	6 00
Coll., by Rev. E. R. Johnson,	12 50

INDIANA—

Putnamville, Rev. Ransom Hawley, in full to const. Henry Martyn Hawley a L. M.,	2 00
Shiloh and Franklin, Presb. Chs., by Rev. J. E. Conrad,	32 50

ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	11 15
Como, Cong. Ch., by Rev. A. J. Cope-	
land,	7 00
Dover, Cong. Ch., by Rev. E. G. Smith,	10 00
Lee Center, Cong. Ch., in part to const. Mrs. Caroline B. Harris a L. M., by Rev. S. W. Phelps,	25 00
Momence, Cong. Ch., by Rev. S. N. Manning,	3 00
New Providence, Presb. Ch., by Rev. J. C. Campbell,	3 08
Individuals, by Rev. C. F. Vletz,	5 00

MICHIGAN—

Colon, Ger. Ch., by Rev. W. M. Reed,	6 00
Lansing, Presb. Ch., by Rev. B. Franklin,	30 58
Paw Paw, Presb. Ch., by Rev. E. Whitney,	10 00
Port Sanilac, Coll. by Rev. T. Waterbury,	5 06
Saginaw, Cong. Ch., and East Saginaw, by Rev. D. M. Cooper,	40 00
Utica, Cong. Ch., by Rev. W. Platt,	3 00

MISSOURI—

Boonville, Ger. Ch., by Rev. John Wettle,	10 00
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WISCONSIN—

Received by Rev. Dexter Clary,	
Beloit, Cong. Ch.,	188 00
Fond du Lac, Cong. Ch.,	23 65
Platteville, Wis., Cong. Ch., by Rev. J. L. Pickard,	69 88
Prairie du Sauk, by Rev. J. G. Kanouse,	14 25
Racine and Pike Grove, Welsh Cong. Chs., by Rev. John Davies,	10 00
Sheboygan, Cong. Ch., Mon. Con. Coll., by Rev. C. W. Camp,	7 24

IOWA—

Received by Rev. J. A. Reed,	
Davenport, Cong. Ch., Mon. Con. Coll.,	3 25
Keosauqua, Cong. Ch.,	11 00
Farmersburgh and Garnaville Ger. Chs., by Rev. C. V. Hees,	40 00
Fort Madison, Ger. Ch., by Rev. Konrad Riess,	5 00
Lewis, Cong. Ch., by Rev. G. B. Hitchcock,	7 50

MINNESOTA—

Oak Grove, Presb. Ch., by Rev. G. H. Pond,	17 00
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CALIFORNIA—

Marysville, Elbridge Kieth, L. M., in part by J. N. Wood,	14 00
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OREGON—

Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	5 00
	10,851 58

Donations of Clothing, &c.

Bridgeport, Ct., Second Cong. Ch., Ladies, by G. Sterling, a barrel,	70 00
Chickopee Falls, Mass., Ladies' Benev. Assoc., by Mrs. T. W. Carter, a barrel,	40 08
Harlem, Presb. Ch., Ladies' Sew. Soc., by Mrs. E. H. Gillett, a box,	
Lenox, Mass., Ladies' Sew. Soc., by Lucy A. Raymond, a box,	
New London, Second Cong. Ch. Ladies, by Rev. T. Edwards, D. D.,	134 00
New Preston, Ct., Sabbath School, a Sab- bath School Library,	10 00
New York, Mrs. Robinson, a box,	
North Brookfield, Mass., First Cong. Ch. and Soc., by Rev. C. Cushing, a box,	50 00
North Wrentham, Mass., by J. Codding, a box,	
Norwich, Ct., Sew. Soc., by E. B. Wood- hull, a box,	146 00
First Cong. Ch. Ladies, by Miss A. H. Havens, a box,	
Stratford, Ct., Cong. Ch. Ladies, by Mrs. S. S. Booth, a barrel.	

*The Massachusetts Home Missionary Society ac-
knowledges the receipt of the following sums in
the month of May, 1855. BENJAMIN PERKINS,
Treas.*

Abington, South, Spencer Vining, L. M.,	30 00
Ashby, Central Soc., to const. Mrs. Nabby Blood a L. M.,	31 50
Barnstable, West Cong. Ch. and Soc.,	10 00
Barre, Evan. Cong. Ch.,	98 65
Billerica, Cong. Ch. and Soc., to const. Rev. J. G. D. Stearns a L. M., \$30; Rev. J. G. D. Stearns, \$10,	40 00
Boston,	
Essex St. Ch. annual contribution,	1,601 58
Center Ch. and Soc. do,	629 70
Phillips Ch. and Soc. Mon. Con.,	20 00
Bridgewater, North Ch. and Soc.,	17 20
Cambridge, Ladies' Miss. Assoc., Miss S. E. Albro, Treas., for Western Missions,	60 00
Concord, Cong. Ch. and Soc.,	83 30
Dana, Cong. Ch. and Soc.,	15 00
Dorchester, Second Cong. Ch., Ladies' H. M. S.,	167 52
Dover, Cong. Ch. and Soc.,	8 00
Fall River, Central Ch., Young Ladies' Sew. Circle,	150 00
Fitchburg, China, Rev. C. Hartwell,	10 00
Harmony Conference, meeting at Millbury,	27 22
Holland, Ladies' H. M. S.,	20 00
Kingston, Evan. Ch. and Soc., to const. Mrs. Samuel Holmes a L. M.,	84 75
Lawrence, Lawrence St. Ch. and Soc.,	65 03
Leicester, First Cong. Soc., to const. Dea. J. Murdock, Mrs. Joseph A. Denny, Lean- der Warren, Cheney Hatch, Hiram A. Wheelock, Elizabeth D. Wheelock, and Mrs. L. H. Botsford, Life Members,	226 00
Littleton, Cong. Ch. and Soc.,	20 00
Manchester, Fem. Miss. Soc., to const. Mrs. O. A. Taylor a L. M.,	30 00
Millbury, First Cong. Ch. and Soc.,	76 08
Newbury, bequest of George Pillsbury, de- ceased,	200 00
Norfolk Conference, meeting at North Bridgewater,	66 38
Oxford, First Cong. Ch. and Soc.,	81 45
Roxbury, Elliott Ch. and Soc.,	520 05
Royalston, First Ch. and Soc.,	94 76
Savannah, Ga., Ralph Dunning,	22 00
Shirley, Cong. Ch., Cong. Ch. and Soc.,	10 00
Southboro', Evan. Ch. and Soc.,	13 25
Taunton,	
East Cong. Soc.,	5 00
Winslow Ch. and Soc.,	20 00

Walpole, Fem. Benev. Soc.,	12 00
Winchendon, North Cong. Ch. and Soc.,	19 75
Worcester, Salem St. Ch.,	55 00
Wrentham, Miss Cynthia Hawes,	50 00
A friend, by Rev. Mr. Munroe,	2 00
	\$4,598 12

*The Philadelphia Home Missionary Society ac-
knowledges the receipt of the following sums for
the quarter ending May 31, 1855. HENRY PER-
KINS, Treas.*

NEW JERSEY—

Augusta, Presb. Ch., by Rev. A. Ket- cham,	26 00
Bridgeton, F. G. Brewster,	25 00
Paterson, Second Presb. Ch., bal.,	1 00
Rockaway, Presb. Ch., of which, \$30 is to const. Dr. C. Beach a L. M., by E. J. Benjamin, Treas.,	50 00
West Milford, Presb. Ch., by Rev. W. H. Megie,	25 00

PENNSYLVANIA—

Allentown, Presb. Ch., by Rev. R. Wal- ker,	8 00
Athens, Presb. Ch., by Rev. C. Thurston,	25 50
Blossburgh and Covington, by Rev. L. K. Berridge,	11 11
Carbondale, First Presb. Ch.,	50 00
Chester, Mrs. Robert Benedict, to const. James Benedict a L. M.,	30 00
Conneautville Presb. Ch.,	4 00
Dauphin, Presb. Ch., by Rev. G. R. Moore,	25 00
Delaware, Water Gap Presb. Ch.,	11 00
Erie Board of Agency, by George Sel- den, Treas.,	50 00
Fairview and Manchester,	37 50
Harbor Creek and Green,	17 50
Harford, by Rev. A. Miller,	25 00
Harrisburgh, Mrs. M., by J. W. Wier,	8 00
Hartsville, Neshamony Presb. Ch.,	31 00
Minersville, Presb. Ch.,	15 00
Northumberland, Presb. Ch., by Rev. E. Emerson,	17 00
Philadelphia,	
First Presb. Ch., C. P. Bayard, \$100; Rev. A. Barnes, \$75; J. S. Kneidler, \$40; A. R. Perkins, \$20; S. H. Per- kins, \$25; Thomas Roney, \$20; Mrs. R. C. Dale, \$20; John Sparhawk, \$25; Rev. R. S. Dickinson, \$10; others, \$158 50; Ladies, \$304 50,	798 00
Calvary Presb. Ch.,	394 87
Third Presb. Ch., John C. Farr, \$50; Edwin King, \$15; others, \$143; box, \$29 61,	287 61
First Presb. Ch., Southwark,	83 00
Prompton and Waymart,	25 00
Providence, by Rev. Joseph Barlow,	10 00
Salem Presb. Ch., Luther Weston, to const. Elijah Weston a L. M.,	30 00
Sunville, Presb. Ch.,	5 09
Tioga and Richmond,	15 00
Waterford, Presb. Ch.,	6 30
A thank-offering,	10 00

DELAWARE—

Cool Spring, Presb. Ch., by Rev. C. H. Mustard,	13 00
Lewes, Presb. Ch.,	39 25
Wilmington, David Bush,	10 00
	\$2,114 64

*The Presbytery of Illinois acknowledges the re-
ceipt of the following sums. L. M. GLOVER,
TREAS.*

Carrollton, Presb. Ch.,	14 00
Winchester, Presb. Ch., of which, \$50 is from E. B. Kirby, of St. Louis, Mo., L. M.,	98 00
	\$107 00

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

SEPTEMBER, 1855.

No. 5.

The Duty of the New World to the Old.

AN address on this topic was delivered at the recent Anniversary of this Society, by Prof. C. B. HADDOCK, late U. S. Minister to Portugal.

The position of this country, Sir, is one of the remarkable features of the age. It is, I think, without a parallel in history. The nearest approach to it, in some important respects, is the present attitude of Russia, a young power like ourselves, and situated on the eastern borders of European civilization, as we may, without much extravagance, be said to be on the western.

Young men lead society in its internal developments; young nations lead the world in the progress of the race. It is this fact more than her million of bayonets, that gives to the hereditary ambition of the Czar of Russia, its fearful portent. A great people, in its youth, in the fresh morning of life, with its energies yet untamed by adversity and its enthusiasm unchilled by experience; why, Sir, there is no such power for good or for evil on the earth. Mistakes may waste its strength, misfortune may cloud its aspect, but its resources are infinite; disaster and defeat, under which age so falters and sinks, only serve to educate the young.

Picture to yourself, Sir, these two young nations, the United States and Russia, on the opposite sides of the great central empire of thought, and art, and luxury, and power, whose fluctuations have engrossed the attention of history for half the age of the world, and whose experience comprises most of all we know of man.

There is Russia, occupying one seventh of the earth's surface, and extending half round the globe, full half of Europe and all of northern Asia. Her eagle waves its black wing from Cronstadt to Sebastopol, from the Baltic to the Pacific. Her monarch is absolute, head of the Church as well as the State; her religion, as loyal as Romanism itself, and better adapted to purposes of State, for it acknowledges no foreign head; her people all full of the enthusiasm of a nation just become conscious of its power, just awakened to a sense of national importance, and devoted to their sovereign as a god upon the earth. Within little more than a century, she has grown, almost unobserved by the rest of the world, from 15,000,000 to 60,000,000; has successively and systematically appropriated province after province from the neighboring states—Finland, a great part of Poland, large districts of Persia and Turkey;—and is now stretching out her avaricious arms towards the shore of the Mediterranean sea. Within a quarter of a century her commerce has doubled. A vast revenue at the disposal of a single will, and devoted to the development of her internal resources, is bringing forward all the arts which minister to national strength, with the vigor and freshness of her own arctic vegetation. Young life is throbbing and bounding in all her veins; generating visions of empire and glory as gorgeous and as entrancing as the magic lights of her Boreal skies. The ingenuity and skill of both continents are tempted to her service by large rewards and flattering honors. Such is the gigantic power which we see fortifying itself and training itself for aggression and dominion in the East—an absolute despotism by divine right—the natural and necessary enemy of liberty, jealous of all free thought, all democratic sentiment every where.

On this side of the world (and by our arts of navigation, brought, we may say, alongside of Europe,) is the Republic of the United States—the embodiment of popular liberty, as Russia is of despotism—young in years and young in heart, with a form of government which naturally and easily molds itself to the expression of the public mind, and with the Protestant religion—a religion which aims, by general education and the free spirit of Christ, to make every citizen a king and a priest unto God. Our theory is, the least possible government; the utmost practicable liberty; the greatest happiness of the greatest number—absolute social equality; a State, where, in the eye of the law, all men are equal. In this we are singular; it is our great peculiarity, and most strikingly distinguishes us from all the governments of the Old World—the freest no less than the most absolute.

Under this character we set out in our career; under this character we have risen to our place among the nations. A little more than half a century we have grown from 3,000,000 to 30,000,000; have created a commerce hardly second to that of England; a navy that shuns no flag upon the sea, a social order, a tranquil industry, a confiding enterprise, a domestic purity and happiness, a personal individual consideration unequaled in the world. We cover a territory exceeding that of Rome in the days of the empire. We have just entered upon that self-relying and ambitious period of national life when all things seem possible, and, therefore, are possible. With more than the vitality and enterprise of Russia, we are, in principle, in purpose, and in destiny, her natural antagonist. If the old order of things under which Europe and the world have suffered for so many centuries, is to be perpetuated, it will be by the success and prevalence of the great power that now overshadows the East, and is planting its iron foot upon the romantic shores of those historic seas, where Liberty began her triumphs, and the Gospel achieved its first miracles.

Thus situated, Sir, what is our proper mission? To stand still, an idle spectator of the conflict between civilization and barbarism, between a free Gospel and a despotic church? No, Sir. To imitate the empires of history, and run again the insane career of conquest and ruin? No, Sir. To seclude ourselves behind the great sea, and shut up our ports, and harden our hearts against the oppressed of other lands, who long and labor to enter into our rest and partake of our blessings? No, Oh! no, Sir. We know the heart of the stranger, for we were strangers ourselves once. To take arms and do battle with France and England against Russia, hacking the limbs off the colossal power which threatens the liberties of Europe? To watch the liquid gates of his empire, and chase him back when he sallies out beyond the limits of his proper domain? All this, some may think, very well; but, Sir, it were very little. A people that in the enthusiasm of patriotism, burned their old, beautiful capital, lest an enemy should find shelter in it, how much cares such a people for Sebastopol, or Cronstadt, or St. Petersburg? Were the Crimea filled with Americans, as it is with Russians, how many of us would wait for the question of right to be settled between us and a proud invading army? Sir, we should fight for the last fortress on the shore, so long as a man lived to defend it; and when it could be held no longer, we should, like our fathers, flee to the mountains. No power could subdue us; and it looks to me very much as if the subjects of the Czar and the Czar himself, were made of the same stuff. When a nation's territory is invaded, desperate resolution reigns within and new sympathies are awakened without. However, we ought to feel, in regard to this great conflict, whatever may be the issue of it, there can be no doubt about our own practical duty; our mission is pacific; our proper weapons are not carnal, but spiritual; and, thank God, they are mighty.

Our first duty is to set the world a living, lasting example of liberty and happiness—the liberty and happiness which our fathers sought and found here, a liberty and a happiness which nothing but the Gospel has ever produced, which nothing but the Gospel ever can produce. The happiness and the liberty which we enjoy suppose a degree of perfection in man nowhere attained without the Gospel, and which it is the very end of the Gospel to produce. It is in Christ only, that we are made, in the highest degree, fit for freedom, capable of true social happiness. It is by apostles, and prophets, and evangelists, and pastors, and teachers, that we come, in the unity of the faith and of the knowledge of the Son of God, *unto a perfect man*. The Bible alone has described a perfect man; the Bible alone has exemplified a perfect man; the Bible alone can make a perfect man; and it is only as we approximate the ideal of perfection, as the Bible has delineated it, that we are qualified for self-government, fitted to maintain and enjoy free institutions, and to transmit them to our children. Thus, only, can we present them as a model and a motive to the world. Sir, I challenge the enemies of Christianity to name a trait of the good citizen that is not a feature of the perfect man of the Bible, or to name a trait of the good man of the Bible that does not render him a better citizen, and is not, indeed, necessary to the full enjoyment of perfect civil liberty.

I do not say that this is the only good we can do to the Old World; but it is a good so great that I lose sight of every other in the contemplation of it. Whatever other beneficence the spirit of Christianity may devise, the silent power of an exemplary national life appears to me to be our greatest charity to mankind. To be good is to do good always; to perfect ourselves is, in the highest degree, to benefit our fellow men.

In this view, Sir, the mission of the United States has something grand in it beyond the ordinary lot of nations. Providence has given us means and an opportunity of usefulness infinitely more to be coveted than fleets, and armies, and all the vulgar instruments of power. At no period has national example been so mighty and so immediate in its influence. We cannot live unto ourselves; we speak to the world; we act in the sight of all men; our light cannot be hid; we shine, as we rise, upon the mountain tops and down into the lowest valleys. England, herself, feels our power more than her most conservative statesmen like to acknowledge; it is felt in Russia; Germany and the Peninsula are excited by it to aspire after liberty; the whole of southern and central Europe, impoverished and enfeebled by bad government and a paralysing religious system, listen to the story of our experience with vague wonder and delight. Cultivated and liberal men there, even in Spain and Portugal where neither the Government nor the Church are interested to promote the prevalence of popular intelligence on moral and political questions, betray a thorough acquaintance with our institutions and intense curiosity in regard to the minute details of our social and domestic life. The Governments of the continent seem little aware to what extent the democratic spirit is diffused among their subjects; the most jealous and the most alarmed see not half the cause they have for alarm. In Portugal I am sure, and I have no doubt in the whole Peninsula, the time is not very far off when nothing will be wanting but the steady light of our example, and a few leading minds, to kindle a fire which the blood of patriots would not be able to extinguish, a fire which, fanned by the breezes of heaven, will burn over and clear up the loveliest land on which the sun shines for a harvest of truth and love, of liberty and happiness, which the sun and the moon will be glad to see. No doubt we are vain enough of our position as a people; but our true power, exerted at this moment upon the continent and in England, and exerted more and more every day, has not begun to be appreciated by us. I do not think there is any influence at work in Europe to be compared with it, or that there ever was an influence exerted by one nation upon another to be compared with it—the influence not of armies carrying devastation and ruin to the abodes of industry and comfort, not of navies vexing the sea and terrifying the land, not of state intrigue and diplomatic artifice, but of truth, of character, of happiness—the influence of the beautiful and glorious example of a free, prosperous, christian people. We have only to be ourselves what we should be, what we may be, what we must be, what we can be only by the grace of God, through the Gospel of his Son, a nation of good and true men—freemen, freemen all, such as Christ makes free—and God never armed a people with such power.

To the Old World we are indebted for the greatest gift which one people can receive from another, the gift of the Bible and the institutions of the Gospel; and, next to this, a gift such as no land, besides, ever did receive from another, the gift of a race of great and good men, holy men of God, who spake and acted as they were moved by the Holy Ghost—Puritans of England and Huguenots of France—the very flower of the christian civilization of Europe, expelled from their native lands, like the apostles from Jerusalem, by Providence, to found new States in the New World.

The debt of love which every nation owes to its neighbor is augmented, in our case, by a debt of gratitude, which we never can fully pay. If unmindful of it, we shall be wanting in regard for the memory of our fathers, undutiful and untrue, as the children of men who loved their native country less only because they loved liberty more. We owe it to the Old World, Sir, to cherish the institutions

of the Gospel in the New. Every convert to the faith of Christ here is a new witness to the value of our unsealed, unchained Bible. Every church erected in our western villages, every school house planted on our western borders, is a new light to gladden the hearts of the suffering masses of mankind. Every minister you station in any part of the land is a missionary of grace and freedom to the whole East.

I can overlook the wrong which our fathers suffered under the oppression of misguided governments; I can forget the relentless cruelty which drove them from under the parental roof, and dried up the charities of home, for them; but I cannot forget that we owe to the place of our fathers' birth, the scene of their trials for Christ, their sufferings for liberty, and to the race from which they sprang, whatever we enjoy above the common condition of humanity. For our freedom, our intelligence, our christian institutions, our habits of social life, our chief personal and domestic privileges and blessings, we are, under God, indebted to the christian civilization of Europe.

For such benefits, what less ought we to do; what greater or more appropriate return can we make, than to perpetuate and extend the invaluable principles and institutions of the Gospel in our own land? It has pleased God, in these last days, to raise out of the sea a new Continent, another, a nobler, a more wonderful Pharos for the nations; it is our duty to see that its light is kept burning.

Prophecy and Providence both teach us to hope—both are full of promise; the earth is to have a millenium—a more perfect state, the last blissful result of its long and painful experience—a consummation worthy of the God who made it, fit to crown the history of him for whom it was made. This happy consummation is to be a victory—a triumph, the glorious issue of a great struggle—the conflict of renovated christian mind against principalities and powers—against spiritual wickedness in high places. In this war, so far as we can now see, this country is to take the lead of the hosts of truth and freedom. May the noble army all be baptized with the baptism of the Spirit; may they put on the whole armor of God. I am only sorry that we have not a more appropriate ensign. The Eagle, the rapacious tyrant of the heavens—the prince of the power of the air—let us leave him, Sir, to Rome, and Russia. Let our standard rather be the Dove, or the Lamb—the Dove, that descended upon the head of Jesus at his baptism—the Lamb, that when our victories are complete and a renovated, ransomed world shall turn its grateful eyes to heaven, will be seen seated on the throne with God!

Incidents of Missionary Experience.

OREGON.

From Rev. Geo. H. Atkinson, Oregon City.

More Laborers Wanted.

"Hope deferred maketh the heart sick." As yet we have no tidings whether you will be able to send us a man for Portland, and others for other needy places, especially in our southern coun-

ties. The demand in that direction is now distinct and reliable. The mining population is encompassed with farmers and cattle growers, sparsely settled, to be sure, yet by reason of the smaller claims, more closely, in certain localities, than among us here. The whole land route from our wheat growing valley to California, is now continually traversed. Our southern, and California's northern sections, are mountainous regions, interspersed

with numerous small valleys. The banks of the streams and some of the prairies are mining localities. Gardens and farming lands adjoin these. The hills afford fine pasture, during all the four seasons, either of green or dry grass. Little villages spring up in the center of the mines as marts of trade and exchange, and become as important to the farmers as to the miners. If the mines should fail, the farmers would still require several such centers of business, and the permanency of so many as will answer this demand, is sure. It is, of course, a question, what localities will acquire a permanent importance; for we know that some of the most thriving villages and cities in California have suddenly been deserted, after heavy investments had been made for secular, and also for religious purposes. Money-making men may be able to stand these losses, but the almoners of public charity ought certainly to move with caution in their investments on this coast, lest Eastern friends become discouraged in giving.

In view of these considerations, I have been slow in urging you to send men for our mining region. Time has shown the wisdom of locating the brethren who came out in 1853, in this valley. But now I feel as confident that you ought not to delay sending us men to go further south, if not into the mines, still to Lane and Umpqua counties, which are fast filling up with a permanent population.

Religion a Practical matter in Oregon.

Our brethren in the Territory are all doing a good work. One evidence is, that the leading political paper gave our Association a column of abuse for the passing some Anti-Nebraska, Maine Law, and Sabbath-keeping resolutions, last Autumn. Every movement in these directions meets the bitter opposition of some of these leading political gentlemen, who aim to establish a censorship of the pulpit, as well as of the press and the forum. Two things, however, have come to be well known here; one is, that none of our ministers will "backslide" from the pulpit into the political arena. The other is, that we shall never cease the advocacy of human rights, prohibitory liquor laws, and Sabbath observance, in any place where a word can be fitly spoken, or an act fitly done.

The complaint is sometimes brought against Christians, that their religion is a matter of profession or belief, and not of

action. We have been told, with unction, that religion is a life, and not a doctrine, or a sentiment. The claims of the Gospel have been denounced as false, on the ground that there is no important difference between the "church" and the world; and that this "piety" spends itself in preaching and praying, and making solemn professions, but does nothing. It must be owned that the law of God is far purer than the lives of the holiest men; and that christian aspirations overtop any human achievements. We must even confess that churches and their individual members, can often be convicted of great laxness, carelessness, sinfulness—especially in regard to the matters wherein their worldly-minded neighbors are most sadly, and most numerous at fault. But now, when the Church has, in some feeble measure, awakened from her lethargy, and begins to speak in a clear voice in regard to such sins as slave-holding, rum-selling, and demagogism, irreligious men seem, if possible, even less satisfied with the christian Church than before. Religion in theory was distasteful, and they did their best to despise it. Religion in *practice* is awful, and they tremble to think of it. The belief of the Gospel was ridiculous, but yet comparatively innocent, so long as it went no farther than words, and a harmless psalm singing. Obedience to its spirit and its law, is execrable, and threatens direst consequences. But if a condemnation of the worst and grossest iniquities of our time, stirs up, on the part of bad men, such vehement opposition, what will they say, when Christians shall deliberately set themselves to the accomplishment of the petition—"Thy will be done on earth as it is in heaven!" Brethren, we must expect this abuse; good and evil cannot really meet and touch, without contending. The Dragon resisted the Archangel, and assailed him, we are left to infer, with gross vituperations, when the contest was only about the "body of Moses." The good are now striving for "the spirit of Christ." It is to be remembered that Michael uttered no "railing accusation" in retort upon his enemy; but only said, while he bound him in everlasting chains, unto the judgment—"The Lord rebuke thee!"

CALIFORNIA.

*From Rev. David McClure, Georgetown,
El Dorado Co.*

A Stage Ride.

I arrived at this mountain town, with my family, on the evening of March 15th, after the hardest day's travel in stage I ever experienced. Such roads were never intended to be passed over by any but those who have the brave, stout heart of a California adventurer. Timid ones live in torture, expecting to be upset at every lurch of the vehicle. Thankful to Providence, we arrived in Georgetown without any broken bones, and took up our quarters at the Georgetown Hotel. We were not the only passengers. Satan sent two of his servants, who swarm and thrive in California, in the shape of two "Spanish women," who came to take their places in a large house of ill fame. Thus were two antagonistic forces brought to bear upon the spiritual welfare of the citizens of Georgetown. Of *one*, it is said, "How beautiful upon the *mountains* are the feet of him that bringeth good tidings," &c.; of the *other*, "Her feet go down to death; her steps take hold on hell."

Georgetown.

The size and importance of Georgetown may be gathered from the following statistics: It was commenced in the year 1849, as a trading post, having very rich "diggings" in the vicinity. Three years ago, it was burned down, leaving but one house; but, like other California towns, it quickly rose from its ashes, more *permanent* and beautiful than before. It is now acknowledged to be the prettiest mountain town in the State. The location is favorable to an extensive trade with rich mining districts which surround it. Should a road be built from Carson Valley to this place, the main part of the travel across the plains would pass through Georgetown. There are about one hundred families in the village and the immediate neighborhood; and the population, within two miles, may be safely estimated at four thousand.

To say that the moral character of Georgetown and its vicinity is much like that of ancient Sodom, would not be far from the truth. So far as there is an outward expression of allegiance to the sovereign of heaven and earth, there is almost as little as in that wicked city.

The Sabbath is the chief day of business and pleasure. The stores, drinking and gambling saloons are all open, and do a large business. Theatrical, circus, and negro minstrel performances, are enacted in the evening, before crowded houses, whose loud, boisterous applauses are heard from one end of the town to the other. They do not hesitate to parade through the town and neighborhood during the day with a band of music; and then in the evening, to attract further attention, they spend nearly an hour playing before the place of amusement previous to commencing performances. On one occasion, they played so long and so loud, that I was obliged to wait until they closed, before I could begin divine worship. But gambling and Sabbath evening noisy performances are soon to be stopped by legislative enactment. This will be a step towards reform. The Sabbath desecration is more or less participated in by almost the entire population. There are men who, at home, were members of christian churches in "good and regular standing," and, from their own account, were active in every good work, who are now attending to business on God's holy day behind the counter, or dealing out rum at the bar. The people appear to me to be wholly given to idolatry. I have not a man in my enterprise upon whom I can depend for his christian sympathy and prayers. I stand alone, so far as human support and counsel are concerned; but God is my strength, and his Word, the man of my counsel.

The Standard Erected.

The Sabbath after my arrival, I preached in the Union church, a small building erected for all denominations to worship in, but which in reality is in the hands of a few good Methodist brethren. Notice was given that I would preach the following Sabbath in the town hall.—This town hall is a good, substantial, and pretty building, erected by general contributions for a church and school-house. Is 30 by 60 feet, built in the New England church style, with a gallery in one end for a choir, and a neat cupola for a bell. To pay for it, the trustees resorted to one of the Californian expedients.—Balls and theatrical exhibitions were held in it; and even the proceeds of one night's dissipation in a house of ill fame were *generously* appropriated towards the worthy object of securing a place of worship, free from debt. These measures wounded the consciences of some of the

few pious people of the town, and they set about building the small Union church referred to, leaving this house to be used for whatever purpose the people might direct. The name of "Town Hall" was given it, and it was used as a place for holding elections, town meetings, balls, &c. Thus it remained when I arrived in Georgetown. Knowing the fact that our Lord would be present with two or three, meeting in his name, not limiting his worshipers to any particular place, building, or circumstances, and that, until dedicated to the special service of the Most High, the scenes enacted within its walls would have no influence upon me in preaching the Gospel to dying men, I gladly received permission from the trustees to use the building for that purpose, every Sabbath morning and evening. With rough boards stretched across the room for seats, and an old, tottering pine table for the *pulpit*, I made arrangements for the second Sabbath in Georgetown. Sabbath came, and a small congregation of about twenty five was assembled. I continued to labor from Sabbath to Sabbath, meeting with some encouragement during the week from "outsiders," who were too busy to attend church, but who wished me to labor for the *general benefit of the town by preaching the Gospel*. Each Sabbath brought an increase in interest, with a greater number in attendance. We have lately formed a choir, in the Georgetown congregation, under the direction of an excellent leader, who accompanies the singers upon my melodeon. The music is really very sweet, and attracts many who would not otherwise come. Comfortable pews, and a pretty pulpit upon a platform, were placed in the building last week, subject to removal when the room is needed for *balls*; for which purpose, the house has been used but once since our worshipping there.

Bottle Hill.

Having no engagement in the afternoon, I went to Bottle Hill, a young, thriving place of five months' growth, about 4 1-2 miles from Georgetown. Here I made arrangements to preach every Sabbath afternoon, and a Committee was appointed to raise funds for the erection of a church, which will be ready for divine service in about a month. This place contains a population of about four hundred, and has some thirty-five families. I preach in a carpenter's shop, to a good congregation, composed of men. On one occasion, the shop was

engaged, and our service was held in the theater. Placing a small table on the "stage," I held forth the words of eternal life to an attentive audience, a part of whom I feared would attend at the same place in the evening, to witness a far different performance. On entering Bottle Hill, strange scenes for the Sabbath oftentimes meet the eye. The streets are filled with men, some engaged in settling the weekly assessments of mining operations, or distributing the weekly dividend; others, sky-larking, singing and dancing to the sound of the viol; some sober, others beastly drunk. Stores and all public gaming houses are open; the sound of the anvil, nine pin, and billiard ball, and the violin is heard in many quarters. All appears as if the very flood-gates of iniquity were set open. But I am told it is no worse than many California towns in the early stages of their growth. I intend to push forward the regenerating influences I have started, hoping to report to you God's blessing upon it.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

Pioneer Life no Romance.

My labors have never been more excessive and burdensome than for a few months past, while at the same time I have not had an equal amount of physical energy to meet them with. We have been realizing some of the effects of the exposure to which most of us were subjected last winter; and, considering the circumstances, it would have been wonderful had there been no more than an ordinary amount of disease. Exposure and bad diet had prepared the way for sickness and death, and yet these have not been as prevalent as would have been with reason expected, in any climate of no more than average healthfulness. My own family have not been exempt from suffering. Early in the spring we were called to part with one of our dear children. The anxiety and the watching necessary, added to the causes already noticed, prostrated nearly every member of my household, and we began to feel that there was little romance in pioneer life, as we found it. It required not a little faith to toil on, under such circumstances, with bad health, and destitute of many of the common comforts of life, yet it was a position of usefulness and promise,

and, trusting in God, we were determined to go forward, leaving health, and life even, in his hands. God has been better to us than our fears, and in love has kept us while in the midst of sickness and danger. But not a few have died around us, and I have been called to attend from three to four funerals a week. Almost all of this kind of work devolved upon me, adding quite materially to my other labors, and often preventing me from fulfilling my regular appointments.

Ministers Wanted.

Thus, it has happened that during the past three months, my station at Topeka has been left almost entirely to other hands. I had hoped, that before I was compelled to give it up, a man would have been designated for that field by your Society; but, as most of my time is demanded here, and as there are several places near at hand where congregations could be collected, and where the people are very desirous to have preaching, I have thought best to withdraw from that field, and I have done so, though with not a little reluctance; could I have spent my whole time there, or could some one from your Society have gone in early this spring, there might now have been a strong organization there—strong for this Territory. I yet hope that some one may arrive in time to gather the scattering elements, before they are all absorbed by denominations teaching few, if any, of the essential doctrines of the cross. A strong effort has been made there, as well as here, to produce a union of all denominations upon a wide basis, having no creed and no discipline. By such means, those who ignore Christ's divinity, and the need of a regeneration, hoped to get a controlling influence. But thus far the plan has not succeeded. The true children of God stand aloof from such schemes, and are anxious to have the lines between the Church and the world distinctly drawn, and the character of Christianity elevated rather than lowered.

Since my last report, three more Sabbath schools have been formed by persons in connection with the congregations with which I labor. In these schools, about eighty children regularly assemble to learn the way of life. Nothing gives more hope, in reference to the future of Kansas, than the fact that many of her children are learning the truths of God's word in the Sabbath school. Many of these children, too, are from parts of the Western States where they never heard of the Sabbath,

school, and were in a darkness almost heathenish.

Who will help Build?

The Spring emigration has brought with it some valuable accessions to our little society, and we feel that we are having a steady growth, though it is not as rapid as we had expected. A deeper interest is also manifested among those who have been here during the winter, and who have scarcely attended divine worship at all, so that on every hand there is ground for encouragement.—There is nothing that we want more, next to the blessing of God, than a place of worship that we can control and call our own. The hall where we now meet is not uncomfortable, but it is subject to the direction of others too much of the time. Two churches will probably be erected during the present season, one by the Methodists, and the other by the Unitarians. Rev. Mr. Nute has brought on \$5,000, so it is understood, for the purpose of erecting a Unitarian house of worship, though there is no society formed here, as yet. The very fact of having a comfortable church edifice will give to any congregation or preacher, under the circumstances in which we are placed, an important advantage. In no way could a more effective impulse be given to the cause of the Gospel here, than by sending the means for building a house of God in every important town. We, who are here on the ground, feel that this is a matter of the greatest moment. We are willing to do all in our power, but we are too weak to accomplish what is necessary. Would that I could reach the ears of the churches at the East! I would tell them:—There is no way in which you can accomplish what you desire for Kansas, no way in which you can secure the institutions that you wish to establish there, so certainly, as by furnishing her with faithful heralds of the cross, and then by giving them the means of pushing their work vigorously and effectively. A man might almost as well not enter a field, as to be left, when there, unfurnished for his work. There is much responsibility resting upon the churches of our land, in reference to the home missionary work. They have, as yet, only begun to see it in its true light.

We hope this appeal will be heard.—Kansas is in a peculiar situation. What is done there, must be done quickly. Why cannot a meeting-house be built before next winter?

Juniatta.

Letters have also been received from Rev. C. E. Blood, laboring at Juniatta. Their tone is encouraging. In April a fine body of men, eighteen in number, selected a location in that neighborhood between the Blue and the Kansas rivers. Many of these are professors of religion, and it is expected that soon there will be enough to form the nucleus of another church. Delays are occasioned, it seems, by the negligence of christian emigrants in providing the proper certificates of membership and dismission.

The spring rains gave to the country a most inviting appearance, and the settlers were busying themselves in breaking ground and in planting. The cost of living continues very high, but the general aspect of affairs is encouraging.

Recent advices in the newspapers give a sombre picture of the temper and aims of the legislature recently convoked; but nothing that has happened, or that can happen, should deter Christians, or ministers, from settling in Kansas. The greater the evil, the greater need of the antidote of evil. Manifestations of depravity only furnish stronger motives for christian effort. If any community is cursed with violence, then that is the very place where, with threefold emphasis, "blessed are the peace-makers."

Christian Colonies.

Now is the time for christian young men and christian families to arrange, in concert with one another, the formation of new communities in Kansas, in which religious influences shall, from the first, have control. This system has already been tried with excellent success in Iowa, and is so simple and so sure, that it is a pity it should not be more frequently adopted. It is, briefly, as follows:—A minister gathers about him a small company of stanch men and good families. They secure a tract of land sufficiently large for their purpose, make a settlement, organize a church, and, so soon as there are children on the ground, establish a school. The advantages arising from these institutions, and from the sobriety and intelligence of the original settlers, are sure im-

mediately to attract a superior class of emigranria. All of the right sort receive a warm welcome; and they are ready, of course, to pay a somewhat higher price for their lands, for the sake of such good neighborhood. If speculators and other undesirable persons apply for land also, there is "none to sell;" and so the original advantages of the community remain unimpaired, until it has acquired a fixed character, and strength to maintain it against all comers. In Iowa such enterprises have been as successful in a pecuniary, as in a moral point of view; and the rise in the value of the real estate has been sufficient, within a year and a half, or two years, not only to repay the first cost with a liberal interest, but also to place the original buyers in circumstances of comfort, and to insure most ample prospective endowments for institutions of learning and religion. Why cannot the same thing be done for Kansas?

MINNESOTA.

From Rev. Sherman Hall, Sauk Rapids, Benton Co.

Christians under Trial.

Most people go to a new country for the purpose of increasing their property. Many hope to get rich by the change. They have many difficulties and privations to encounter before they can even become settled. These things so absorb them that they almost forget that there are any higher interests to be attained. Hence, many professed followers of Christ become worldly, and lose their relish for spiritual things. They grow, in great measure, indifferent to the support of the ordinances of religion, can easily find an excuse for absenting themselves from worship, and are lax in the observance of the Sabbath. It has been one of my trials here, that few are willing to attend meetings for prayer and social religious improvement. I have found it very difficult to get the people interested in them. We need very much the quickening and converting influences of the Spirit, to bring the followers of Christ to their duty, and to rouse the slumbering impenitent to a sense of their danger and guilt.

Fidelity and Non-Fidelity.

What a difference between many of our churches, and those planted originally by the Puritans! What a difference between the social foundations laid by them, and those which some professed christians are (not) laying now! The forefathers made every thing of religion. Some of their children make little or nothing of it. The former forced their convenience and comfort to bend to duty; the latter make christian duties give way before any thing that comes along. It was understood by them of the old time, that the whole community needed to be impressed with the principles of the Gospel, and that all the children must be trained in the fear of the Lord, and in the knowledge of his Word. But now, we cannot even get out to a prayer meeting! and all noble christian enterprise, of course, lags and falters. Every church that is not exerting itself vigorously to make the community about it a *christian* community, ought to be ashamed, and to repent in dust and ashes. How many, alas! are in this condemnation.

Our brethren of the West are placed under circumstances of peculiar trial. It is really much more difficult to maintain christian habits in the circumstances in which they find themselves now, than in those they have left. But it becomes them to remember, nevertheless, that they are *laying foundations*. The future will look back upon them, either with grateful pride, or with sorrow, shame, and bitterness. "A hard time?" Certainly! and the Apostles saw "hard times." The Covenanters had sundry small difficulties to contend with. The soil of New England was as hard, its forests as tough, and its winters as cold, two hundred years ago, as any on western prairies or timber lands now. It is often hard to be faithful in present circumstances, and always easy to think it easy in certain others; but when the cup is commended to our lips, it is not the christian way, to put it by—saying, "Not *this* cup, but the next, O my Lord!" The christian way is—to drink it. It was hard to be crucified, but less hard to meet together in an upper room.

IOWA.

From Rev. James M. Phillips, Cedar Falls, Black Hawk Co.

Emigration.

In a worldly point of view, all is advancement and progress. A tide of emigration is pouring in upon us here, without a parallel in history. New settlements are being formed, and older ones replenished, with a rapidity which is truly surprising. As a specimen of what is going on all over this region of country,—in this village, which is only a little more than two years old, I am informed that some seventy brick buildings are under contract, to be erected this season, and yet these waves of emigration may roll in for years, before these broad and rich prairies, which God has spread out far to the westward, will be possessed. It is every day becoming a question of still more vital import, how these masses are to be supplied with the living ministry and the means of grace. Whence are to come the influences which will stay this tide of worldliness, this passion for wealth, which brings these multitudes hither?

One important source of encouragement to the christian minister, however, is the number of good men and women, who make the kingdom and glory of God the first object of pursuit, that find their way here—choice spirits, who are not ashamed to have it known that they were members of a christian church, and whose religion could survive a journey of a few hundreds or thousands of miles.

Since I came here, seven or eight members have been received to the church in Janesville, which increases their number to about twenty. On the whole, I am encouraged, and feel that I have a great work to do.

From another Missionary.

As to the results of my labors during this quarter, they have not been all that I could wish, yet, among many discouragements, there are some things that are hopeful. There is a shoemaker in ———, who, though once a professor of religion, had for some time stood aloof from Christians, and seemed to be verging towards skepticism. He seldom attended our services, and when I called on him, gave me a cold repulse. About four or five months since, Rev. Mr. ———, passing

this way, spent a night in ———, and preached in the evening from the text, —“To him that hath shall be given.” The shoemaker’s wife, by much effort, persuaded her husband to go and hear the “stranger.” He very reluctantly complied with her wishes, and went to the school-house. The sermon was to him a word in season. He said afterwards that it seemed as if the speaker addressed the whole sermon to him, and knew all his difficulties. At the close of the meeting, he invited the preacher home with him to spend the night; and the opportunity was improved to deepen the impression already made, and before he left, our brother urged him to submit at once to the authority of God, and enter upon the duties of religion. The Spirit of God, as we humbly trust, enabled him to decide the question. A family altar was erected, and his whole course of conduct, so far as religion is concerned, was changed.

He has ever since been a regular and interested attendant upon the services of the sanctuary, and about four or five weeks ago, united with the church.

A Common Experience.

The field is a very difficult one to cultivate, as others who have preceded me can testify, and I have sometimes felt as though it was my duty to seek another, where I can be more useful, and leave this for some person whose abilities are superior to mine. I have exchanged two or three times recently with those whom I regard as such, that our people may have an opportunity to profit by their preaching. I have sometimes stated my convictions; but our aged deacon, who is the spokesman of the church, always remonstrates against this measure, and so far as I am able to learn, it is the general feeling of the church. Still I do not feel as though I could remain, unless my labors should be productive of greater good.

A Real Comfort.

A little incident transpired not long since in one part of my field, which gave me much pleasure, as affording an evidence that some, at least, appreciate the blessings of the Gospel, and desire to sustain it. I called on a family in very straitened circumstances who were not members of the church. A keen wintry air poured through the open chinks of

their rude cabin, and circulated freely through the room, producing a very chilly atmosphere; and every thing around betokened the poverty of the owner. Before I rose to go, the lady of the house went to a drawer, and taking from it a dime and a linen collar, requested me to accept them as an offering from her, saying, that she had laid them by until she could find an opportunity to give them to me; for, said she, though we are poor, we wish to contribute our mite. As I came away, I said to myself, Thanks to the Home Missionary Society, that the *poor* have the Gospel preached to them! May the Lord incline the hearts of those whom he has prospered, to give liberally of their substance for this object!

The christian minister is not his own master; he is the follower of Christ; he is a servant—although he be also “a friend”—of the Lord. When God opens a door on this side, he enters it; when “the Master” points him to a different field, he goes to that. In labors, as well as in sorrows, “our eyes wait upon the Lord our God”—as the eyes of servants look to the hand of their masters—and we watch for the indications of the finger of Providence, and not till he points us to some other work, do we feel at liberty to leave that which he gives us. How little the soldier understands the nature of the service to which he is put! How often is the laborer ignorant of the plan of the building which he helps to rear! How imperfectly does any man comprehend the relations of his own work, and its ultimate results! We are doing—we know not what. He who imagines that he is achieving a mighty victory, and an eternal triumph, and secretly exults for himself, is sometimes writing an epitaph on his own tomb-stone:—“Thou fool!” The humble, fearful soul, who mourns and trembles to think of the little his life is accomplishing, is sometimes sowing the seeds of immortal harvests. Paul may plant, Apollos water—God giveth the increase. Christians are the servants of God. While God calls them nowhere else, let them stay where they are; and if their work seems fruitless, let them tax their invention; let them appeal to the Spirit of Truth. He shall guide into “all truth.”

WISCONSIN.

From Rev. William A. Niles, Watertown, Jefferson Co.

The Silver and the Gold.

God has prospered this city greatly, within the year past, in the things of this life; and if a fair thank-offering had been returned into the Lord's treasury from all its inhabitants, your aid in sustaining the institutions of the Gospel, would no longer be required. But, alas! the silver, and the gold, and the cattle, are regarded by only a very few of our number as belonging to the Lord.

Germans and Temperance.

We think, however, that we can discover an increase of interest on the part of the people in the promotion of morality. The Germans are divided upon the liquor question; and we have at least one Lutheran minister who proclaims to his countrymen *temperance* and righteousness, and warns them of a judgment to come; and our citizens are sustaining him. His congregations are large and attentive, and a weekly prayer-meeting is well sustained among his people. These are signs of good. True, he occasionally gets a serenade from the Lager-Beerites, and the other evening, in his absence, a great stone was thrown through his window, and came very near to the head of one of his little ones; but he seems moved by none of these things. His friends gave him a donation party, a number of weeks since, and I believe that somewhere about \$150 were realized to him from its avails. If discussion in relation to temperance can be secured among the Germans, a great thing is accomplished. This we think is being secured to some extent among us; and the good results are already apparent.

The Want.

A revival of pure and undefiled religion is our great want; and accordingly, prayer is more needed than money. We have wealth enough here—it only wants to be consecrated. If, then, any Christian would make a large donation to the Home Missionary Society, let him put up the "fervent, effectual prayer of the righteous man" to God for us—that he would melt the hearts of the lovers of gain among us, so as to lead each one to cry, from honest lips, "Lord, what wilt thou have me to do?"

From Rev. S. E. Miner, Wyocena, Columbia Co.

It is considered, among ministers, quite an arduous undertaking, to build a new meeting-house, here at the East; and this, when the principal part of the labor falling to the pastor's share, consists in going round to talk with a few leading individuals, and presiding at a few church and committee meetings. Read this; and see what sort of a thing, for ministers, is

Church Building at the West.

As it respects my own labors during the year, I hardly know what to report. They have been, to a great extent, quite unclerical, and perhaps some of my brethren in the ministry might think, were I to enter into details, that I had soiled "the cloth." We had at no one time sufficient reliable funds to warrant the letting out the building by contract; many of the subscriptions were to be taken in labor. Neither had we any person who had leisure and a mind to superintend the work. Hence the great burden of the enterprise rested upon the shoulders of your missionary. Accordingly, I have not only been compelled to raise funds, but to buy materials, hire workmen, and superintend the entire work; and not only this, it has often been difficult to obtain workmen, as well as to raise means to pay them; so that I have often taken my place among them, as a man of all work. In this capacity I have worked upon all parts of the building, and in all departments of labor, from the lowest foundation stone to the top of the spire. The work that others did not like to do, of course, fell upon me. Thanks to the discipline and the hardships of my youthful training, that I was able thus to be useful as a servant in building the house of prayer. My call to the workshop in my youth, was no less of God, than my call to the ministry in riper years. The line of the mechanic in the hands of the ministry, I have found to be far more useful in gaining a free course for the word preached, than an unsoiled glove, or a polished pen.

If the Apostle Paul worked at tent-making, we see no reason why his "successors" should not take hold of house-building. The Western missionaries give frequent proof of the unimpeachableness of their "succession" by their fidelity in this apostolical function.

From Rev. O. W. Cooley, Fox Lake, Dodge Co.

"I did not think of Dying!"

An incident has occurred here that moved some hearts very deeply. A young man, a native of England, came into one of our families to board. He was taken suddenly sick with a lung fever, and found himself unexpectedly at death's door. I was sent for, about ten o'clock at night, to visit him. He had been brought up by Methodist parents, but had attended Presbyterian meetings, in his native country. I found him trying to sing one of the hymns his mother had taught him. When he ceased, I introduced the great topic. "Ah!" said he, "it is so strange! I did not think of dying. It is curious. Why did not the doctors tell me sooner? Oh, I always meant to go to heaven. My father was a good man; if he were only here, he would pray for me." I tried to lead his mind to a sense of his situation, of his sins; and directed him to Christ as his only hope. "Yes, yes," said he, "I know that something *must* be done, and that soon. I wish that I had done my *duty*. I knew what it was; but when my father used to urge me to it, I disliked it. Oh, I wish I had not broken the Sabbath in hunting and fishing, as I have done." I pointed to repentance; but no sorrow appeared—only a dread. I explained belief in Christ, and tried to lead the wretched, trembling soul to cast his all upon the Savior; but his eye could not see, his heart could not feel. He wanted heaven. Ah, sad, wretched state! He called, but he whose voice he had refused, did not hear. His calamity came; his distress and anguish were upon him. At last he slept. As he awoke, he said, "I have slept. When I wake again, I hope it will be in heaven!" What a spectacle, of the terrible result of deferring repentance to a dying hour. He could not find it, though he sought it carefully with tears.

From Rev. Isaac N. Cundall, Rosendale, Fond-du-Lac Co.

Emigrants and the Sabbath.

As a general thing, emigrant parties pay little regard to the Sabbath. Professors of religion, when on their route, too often forget their religion, and spend their Sabbaths on the road. I have often

wished it were in my power to place in the hands of the many emigrant companies which pass our church door during every Sabbath service, tracts on the observance of the Sabbath. I have sometimes thought that much good might be accomplished, could these little monitors accompany each emigrant wagon that leaves the great ports on the shore of the lakes.

The Teamsters.

My attention has recently been called to the condition of *teamsters* in the West. The number of men constantly employed in the transportation of goods and merchandize, from the lake ports westward, is astonishing. The business pays well, and consequently large numbers have engaged in it; and the immense quantity to be transported gives them all employment. A man with a span of horses, in this business, clears from \$20 to \$30 per week. But those engaged in this occupation are generally irreligious men, and—in the world's sense of the word—bad men. Like the lumbermen in the pinery, they are often called "hard cases." During the day, they are on the road; and their nights are spent at those miserable places, called hotels, which are placed at convenient distances to entrap them. Here they are thrown together. The way in which the evening is spent, shows their character. At the West, all hotels sell liquor; and most teamsters drink, and very many of them gamble. The first hours of the night pass with gambling and drinking, and then they are turned into one large room, called a *school section*, to spend the remainder. If there be in the West one occupation which, more than another, is killing to a man's morals, it is this of teaming. Teamsters are an exceedingly difficult class of men to reach or to influence. Yet, even what can be done for them has not been done. It is a point well worth urging upon missionaries and christian men, throughout the States, to exert themselves in behalf of those thrown into the strong temptations which beset those young men constantly engaged on the road.

Schools and Teachers in Wisconsin.

Before closing this communication, I wish to say a word relative to education in northern Wisconsin. I presume every home missionary in this State receives, during the year, a greater or less number of letters from persons at the East, who desire to come West as teachers, and in-

quiring after the inducements held out to teachers in Wisconsin. These letters come, for the most part, from students in college, and from ladies in the Seminary. I have now on my hands applications from seven such persons, desiring me to procure situations for them. It may be doing a service to many readers of the Home Missionary in colleges and in female seminaries, to say a few words on this subject.

The State of Wisconsin has one of the most magnificent school funds provided by any State in the Union. It amounts to over *five millions* of dollars. The number of scholars attending school is about one hundred thousand. The highest price paid to any male teacher in the State, is \$800; the highest price paid to any female teacher, is \$250; the average price for male teachers, is \$20 per month; the average price for female teachers is \$10 per month. The wages generally paid to teachers, are exceedingly inadequate. This State does not, at present, hold out strong inducements to any who seek for pecuniary profit. Of this part of the State, I may safely say that, in point of intellectual ability, the department of public instruction will compare well with the same department in Massachusetts or Connecticut. The only *living* Teacher's Institute in the State is in this county; and I doubt whether a more able body of teachers, from a similar section, can be found. The interest in schools is rapidly increasing, both on the part of teachers and on the part of the community.

Christian Teachers—their Usefulness.

But looking at the department of public instruction on its religious side, we are forced to say that we are sadly in want of good teachers,—I mean religious young men and religious young women, those who will exert a religious influence in their schools, and in the community in which they teach, who will pray in their schools, and demand for the Bible its proper place in each day's routine. Such teachers we need. Will not such teachers come to our help? They may, at first, find difficulty in securing situations, and, sometimes, be obliged to wait; but when they have once gained possession of a "claim," when they have once "*entered the land*," they can commence "*clearing*." Hard toil it may and it will require, but the golden harvest coming speedily will amply repay the labor. The "Society for the Promotion of Popular Education at the West," is doing much

in this respect. A few years ago, Gov. Slade sent a teacher to the district in which I am now writing. She met with violent opposition from irreligious men, and with difficulty continued through her time of service. School meetings were called, and efforts made to get rid of her. It was claimed that the Bible had no right in the school, and that prayers only took up the time which belonged to the district. But she secured her "*clearing*," and sowed some seed. Even before she left, some fruit of her labor was seen; and irreligious men stood up boldly, and declared that they "*wanted the Bible read in school*; and as for prayers, they never hurt any one; and that if their children never fell under worse influences, they would risk them." The religious influence of this lady was felt. It was felt in her school, in the Sunday school, in the community at large; and the present educational and religious condition of this place owes much to the impetus given in these directions by that pious school teacher. The old log school house has given place to a beautiful structure, which would be regarded as an ornament in a New England village; and in the place where there was no church at all, two church spires now point heavenward. There is plenty of room left for just such teachers, and such teachers will find a few pious hearts in every place to welcome them, and to encourage them in their labors.

MICHIGAN.

From Rev. William P. Russell, Memphis, St. Clair Co.

A Plain Story, but Instructive.

Your missionary has been chosen School-inspector for the town, for several years. In this way, he has been enabled to act more efficiently for the benefit of primary schools in the region. I visit each school from two to four times a year, listen for a while to the recitations, make a short address to the scholars, and close the exercises with prayer. The cause of temperance has also received encouragement and aid from your missionary. From our small village, the sale of intoxicating liquors as a beverage has been almost entirely kept out. In adjoining towns, also, the good influence has been very manifest. In Columbus, a newly settled town, a few

miles distant, only four years ago, there was a large amount of intemperance, and Sabbath-breaking was almost universal. There was no preaching among them, and the people cared not to go far in order to find it. When I went among them, some were induced to attend meeting, as I was able occasionally to visit their families; a Sabbath school was also organized, and when the cause of temperance came to be presented, nearly all those who had been induced to attend public worship signed the pledge. Now, a great change is manifest in all the towns; temperance has triumphed; souls have been converted; three small churches have been organized, a Union Sabbath school has been established, having more than a hundred scholars. To God be all the praise. A great part of the West is thus receiving a blessing from God, through the agency of your Society; for without the aid received from the Home Missionary Society, ministers could not be sustained in their self-denying labors.

From Rev. O. M. Goodale, Owasso, Shawnee Co.

Growth, Gladness, Gratitude.

I am now seated at my table to make my last quarterly report for the year. I have been at Owasso two years; and although I have lamented and do still lament, that more has not been done, yet, when I call to mind the state of the church two years back, and look at its present state, I am led to say, as thousands have said before, "What hath God wrought!"

Then, there was one sinking and almost prostrate church of only twenty seven members, all told, some of whom resided fifteen miles distant, and our only place of meeting was an old, inconvenient school-house. Now, there are three churches at interesting points on my field of labor, with a membership of seventy five, and at this place, a new brick church completed and dedicated to the worship of Almighty God. I do, indeed, rejoice that I am able so make so favorable a report; my heart swells and my tears flow; but it is the swelling of gratitude, and they are tears of thanksgiving.

Our people are at peace among themselves, and the churches are at peace. We have indeed had opposition, sore and trying in some cases; but the enemy seems to pause as in discouragement;

and this, not through any successful contest on our part, but simply from our carrying out in practice a motto which we adopted: "Keep your own hearts right."

Our church edifice at Owasso is finished, and paid for, I believe—or, arrangements are made to that end. And now we want a "Church-going Bell," Who shall give it? We are nearly exhausted.

Dear brethren, have you ever had your hands so full of duty, that you could not hold it? Well, that is my case. I want another man. Why do not more ministers of the East come out to this great West? God bless them; tell them to come!

I cannot close this report without giving expression to my thoughts, of the great good you are doing for this great West. To see it is like attempting to see the whole world at a glance. You see all around you; and yet it extends far beyond you. What could we do here without your Society? God bless you, and increase your contributions by thousands!

ILLINOIS.

"Completely Evangelized."

Previous to the 1st of January, 1854, Universalism, to some extent, and a general irreligion, to say nothing worse, characterized the morals of the people. Then a great change took place. A revival of religion sprang up; and the majority of the population, including several heads of families, with all the most influential inhabitants of the place, were converted, and have ever since continued steadfast in their profession—thus gaining for religion an entire ascendancy, such as, I believe, very few places can exhibit. This was my idea of a field "completely evangelized."

Benefits of an Intelligent System of Labor.

It is now about two years since I entered upon a systematic plan of missionary operations in the neighborhoods and settlements around ———. Of these there were several, east, west, north, and south. The first was the place to which reference has been made. The people were by no means the worst that I have found; still they had nothing like religious order among them. There was no Sabbath school, seldom even a day school, preaching but rarely, and only four professing christians in a population of about sixty. I have been told that repeated

attempts had been made to introduce the Gospel, but apparently without effect. Heads were ripening for the grave, not, I fear, for heaven; the young were growing up without education; all were engrossed in the affairs of this life; and thus years had rolled away. But was this state of things always to continue? I began with preaching there regularly once a month. I next instituted a Sabbath school, and engaged one of our own church members in town to superintend it. For a while, this effort also seemed to be in vain. But by and by God began to move mysteriously upon the hearts of the few Christians there. Of their own accord they instituted a neighborhood prayer meeting, to be held in connection with the Sabbath school; and both it and the school increased in interest, until it became evident that God had a blessing in store for the place. I encouraged them to hold on, by prayer and supplication, and meanwhile made arrangements for a protracted meeting. The latter came off. The results were very happy, and far beyond my most sanguine anticipations. And now, what more can I say, but that the history of that field, up to the present time, is an ample realization of all the anticipations I was then led to form respecting it. Day schools have been established, summer and winter; the Sabbath school is in a flourishing condition; three Sabbaths in every month the place is supplied with preaching, either by myself or some Methodist brother; there are but two or three irreligious families, in which the voice of prayer does not ascend morning and evening; and, on the whole, a more harmonious, orderly, and evangelical community I have never seen.

Advantages of an Unsectarian Devotion.

The successful issue of this one attempt, taught me in what direction my duty as a home missionary lay. I continue to preach in ——— as my local center; but, far from confining my labors to this one place, I have visited neighborhood after neighborhood in the vicinity, some three, some four, and some six miles distant; and with nearly uniform success—as my communications to your Society from time to time will show. Here, are *twenty four* persons hopefully converted, and the regular means of grace established; there, again, some *ten*. In one neighborhood only the past winter, *thirteen* have made a profession of religion; and in another still, by far the most hopeless of all, a church is in process of

formation. Now I, myself, am a Presbyterian, but I labor simply as a missionary of the cross of Christ; and I would not have the impression made, that all these things redound to the interest of Presbyterianism. Methodism, and Anti-pedobaptism, have a far greater hold in the West, than either Presbyterianism or Congregationalism; and having to contend with local influences of this as well as other sorts, I have to do the best I can. Of course, my first object is, or ought to be, the conversion of souls. To secure this, I take my Methodist and Baptist friends by the hand; and if the results are favorable to my branch of the church, it is well; but if not—if from the force of education, prejudice, or relations in society, the converts prefer some other church, and so, after having labored in a field with what I may call true gospel success, I find myself forced to retire and seek some new place; this also is well. But I rejoice, especially in view of what has been done for the glory of God, and the spiritual welfare of this region. I love the cause, am willing to work, and trust in God to show me where my services are required. At present I occupy one station and two out-stations. Before the summer ends, however, I expect to do something in the way of farther exploration.

*From Rev. James Walker, Garden Plain,
Whiteside Co.*

Appeal for the Sabbath School.

At C., it was with much difficulty that sufficient interest could be aroused to attempt even a beginning of a Sabbath school. "There is no one capable of superintending it." "There are so many rude boys, who will not submit to any restraints, that it will be worse than nothing." I endeavored to show the importance of Sabbath schools—saying that if I were an infidel, and expected to make my residence in C., I would engage in a Sabbath school every Sabbath of the year from sunrise to sundown—thus I would raise up good neighbors and good society about me. If there are rude boys, so much the more necessity of Sunday schools. If they cannot now be restrained by good rules and good influences, what will they be in a few years? Perhaps ripe for the prison! You are extending and improving your farms, making better houses, you are getting better teachers, and continuing your schools through

more months in the year, you are doing nobly for the bodies and minds of your children and youth, and shall their morals, their souls, their spiritual and eternal interests be neglected? Religious instruction, given in the Sabbath school and elsewhere, is the only salvation for your village. Now is the time to strike!

They elected a superintendent and an assistant, with the determination to have a school. One man said, that if nothing better could be done, he would meet the children every Sabbath, and spend an hour with them in reading the Scriptures, religious conversation, and prayer.

The Maine Law.

There has been a pretty thorough waking up of the temperance feeling in this region, of late, in regard to the Prohibitory Law. For several weeks past I have been making efforts in this direction. The vote has been taken. Some on this field went against the law, but an overwhelming majority for it.

Missionary Luxury.

We are now living in a house with only two small rooms, no cellar, no well, no cistern, no water within a quarter of a mile, no conveniences of any kind. This is the only house we could get. Our only alternative was to take this, or desert the field. Our feet are not made fast in the stocks, as Paul's were; yet I deem it an imperative duty to make some change for the comfort of my family before cold weather comes.

From Rev. Darius Gore, Sycamore, De Kalb Co.

Unconsecrated Wealth.

The greatest obstacle, or ground for regret or discouragement, is found in the pecuniary inability of the church for the support of the Gospel here. There is wealth in the community, but it is not consecrated to Christ. There are money lenders and speculators here, but they never go into the sanctuary. There are large farms here, but their owners have very little or no interest in religion. Most of the old settlers came here to improve their circumstances, and they seem contented in the acquisition of property. Our church and ecclesiastical society are made up mostly of persons destitute of wealth. The gold and silver are in the hands, to a great extent, of

other men. We have a good meeting-house which is paid for. It was built by an effort which embarrassed some of the old members. We have no parsonage, and rents are high. Not less than \$100 of my salary is used up yearly for my house and necessary fixtures. Our people are hoping to build a parsonage, in a year or two. This will help them to become independent. I mention not these things by way of complaining, but simply to state facts.

From Rev. Asa Prescott, Annawan, Henry Co.

Examples of Liberality.

Appended to my commission, I found, among other suggestions, the following statement: "If, however, progress cannot be made by them," (i. e. the church) "it will become a question, whether the same amount could not be expended in other circumstances with greater encouragement of good results."

I was very glad indeed to see it. It gave me a kind of authority to press the subject. I accordingly alluded to it in my missionary sermon. The people contributed from two to three times as much as they did the year before.

At the time of our business meeting in May, I read the extract to the church, when the Committee for making provision for the minister's support was chosen. I told them that unless there was more done this year than last, by way of pecuniary support, they could not expect aid from your Society. The following facts and results were then brought to view: One member of the church, who arrived here from N. Y. State, 18 months before, with \$21 in cash, and who last year subscribed \$2, this year subscribed \$10. Another member, who, three years since, was obliged to borrow money to pay freight on his goods when landed at this place, and who last year gave \$2, this year subscribed \$5. Another, who landed in the West from New England a few years since, with 75 cents left, this year subscribed \$25. Another, who had made a profession of religion and joined this church just one year before, subscribed another \$25, making a total of \$65 subscribed by four male members present. Afterwards the paper was circulated through the community, and some others, who subscribed last year, doubled their subscription this year. Some who subscribed

small sums last year did not subscribe any thing this, but many new names are found on the list. One man, who lately came to the region, and expended his last dollar in getting a little home, and even went in debt from \$100 to \$200 for his place, and has nothing but his hands to pay it with, subscribed \$10. The final result is, that the church have pledged me, for the coming year, half as much again as last year.

*From Rev. Enoch R. Martin, Sharon,
Whiteside Co.*

A Father Dying—The House on Fire!

The last quarter has been filled with incidents never to be forgotten by me or my people. My wife's father, John Matthews, for many years an elder in Rev. John M. Dickey's (now in heaven) congregation in Southern Indiana, was with us on a visit during the winter, and was taken sick some time in January. This sickness was unto death. But in all his sufferings and distress, his Savior was with him. On the 12th of April, I assembled my family, early in the morning, around his bed, to receive his dying counsels and blessing. Friends came in. The day advanced, and suddenly, at about half past 11 o'clock, the alarm of fire was given—the parsonage was on fire! The wind was high—no water in my well or cistern, and the flames rolled on so rapidly, that it became necessary to leave the house to its fate in a very few moments. So I bore our aged father in my arms, out of reach of danger. He appeared perfectly calm, said the Lord would provide, and spoke to us many words of comfort, in that trying moment. My carriage was soon in readiness, and he was taken to a neigh-

bor's house, whose kindness we shall never forget. Here, surrounded by friends and sympathizing christians, all peaceful he met the Savior in the valley of Death, and welcomed him as his long-tried and faithful friend, with whom he had lived on the sweetest terms of communion. A few minutes before six o'clock in the evening he fell asleep in Jesus. We all felt that we witnessed the death of one who died in the Lord. After his funeral, we found ourselves stripped of every thing. The flames of our burning house had been so rapid, that almost every thing in the shape of clothing or household furniture was consumed. My watch was burned, my books were burned, except about a dozen volumes, and all my manuscripts and papers; and some of the children had no garments left, besides those which they had on when the fire occurred. But friends gathered round us, and our immediate wants were supplied. We were not permitted to suffer. In a few days, a house was provided, and we were in it, enjoying the donations of clothing and other necessities of life furnished by my people at Sharon, Portland, Prophets-town, and from Geneseo,—cooking on a stove and sleeping on bedsteads sent us from Moline. It made us feel that God had remembered us in mercy. And if we had nothing else, we could be grateful and feel humble. Our friends at Albany and Erie, on Rock river, soon heard of our calamity, and sent bountifully to our relief; and many members of Galena Presbytery remembered me, a brother in distress. At Chicago, and at Batavia, N. Y., we were not forgotten. These and others who have sent presents have our thanks. We are now living in a log house on one of the great bottoms near Rock river, two miles from Sharon, waiting the re-building of the parsonage.

Miscellaneous.

Itinerary.

The following extract is from a recent letter of one of the Agents of this Society, who has been for nearly thirty years in the missionary field. It was not designed for publication, but will be interesting, as indicating the characteristics of this kind of service.

I returned yesterday from a trip of forty miles, on horseback, in the face of one of the severest March winds I ever encountered. Perhaps you would enjoy, in the perusal, some of the incidents of missionary life.

I have taxed myself with a visit once in four weeks, to a destitute region, about forty five or fifty miles distant, and ev-

ery trip this winter has been in stormy or extremely cold weather. I had my election between the cars, the buggy, the sleigh, and the saddle. To take the cars, would involve a walk of fifteen miles, and the difficulty of crossing swollen streams. The snow was from six inches to six feet deep, but was likely to leave me unceremoniously.

I mounted my horse on Thursday, at one o'clock P. M., and rode sixteen miles, the thermometer being at Zero. Friday morning found me so bruised that it was painful to ride. I reached my place of preaching in good time; it was so warm that I perspired under my overcoat and the pain of riding. The snow melted more rapidly than I ever saw it before; but, though the ground was full of water, the people came out so well that I appointed a third union there on Sabbath evening. The next day brought a very cold March wind and rough roads. I visited three families, and in the evening rode three miles in a lumber wagon, preached to about twenty five in a rickety school house, ran two miles to shake off the chill of that cold house, and slept well. Sabbath morning, rode two miles, preached, rode two miles, and preached, rode five miles, and preached to a large congregation, gathered in despite of the mud. Rode five miles after the third union; encountered Honey Creek, which had swollen to cover the causeway, and I could not discern whether the bridge had floated off. I went back and hired a man to pilot me over, reached my quarters at ten o'clock P. M., and lay awake from the excitement of the day. After a ride of forty miles, yesterday, on horseback, I slept well.

Rev. Ira Smith.

Another extract from a letter by the same hand, in commemoration of the virtues of a fellow-laborer, and a faithful disciple—"faithful unto the end." Such men are the world's best treasure, while they live; and their memory blossoms in the dust. The thoughts which they bequeath are holy.

During the summer of last year, the Rev. Mr. Ruggles was suddenly removed, and now another, Rev. Ira Smith, has been called away from this district of the home missionary field, each from the care and nurture of two feeble Congrega-

tional churches, which are now languishing for want of some unambitious laborer, who, like them, will be content to feed the Lord's flock for no other reward than the satisfaction of copying the example of the Chief Shepherd, whose life was a model for all home missionaries.

I spent an hour or two with the bereaved family, and gathered many interesting facts concerning our departed brother. Like Elisha, when the great Prophet beckoned him away, he left his farm, and, late in life, entered the ministry; and ever after, for some forty years, he continued faithful in his chosen calling. In the States of New York and Ohio, he labored long, a portion of the time as a settled pastor, but mainly as an evangelist, for which he possessed some rare qualifications. The last four years he spent in this State.

It serves to illustrate his devotion to the work of the Lord, that, old man as he was, (68) he went on foot to one of his appointments on that stormy Sabbath in January, when the wind and the snow were driven across the prairies with such violence that many ministers did not go out, and many churches were not opened. Indeed, the movements of rail cars were obstructed for several weeks.

He died with the harness on. Who would not covet such a death! February came, and found him at his work. He preached a funeral sermon on Monday, and on Thursday he was taken sick. During his illness, he was delirious; but even then, his mind was continually running upon Home Missions, and subjects appropriate to his work.

In a lucid interval, anticipating the result, he arranged his temporal affairs and made his will, and then relapsed into a stupor which deprived his family of the consolation of receiving his dying counsels. March came, and found him in his grave, and his people in mourning. On my way to make inquiries of a neighbor, I passed the mound of fresh earth where this weary brother rests. I thought how little such laborers are appreciated in this world; and what far-reaching results of their devotion eternity will reveal.

I thought—What if the energies of those forty years had been consumed in gathering the gold that perisheth, instead of polishing gems which shall adorn the Redeemer's crown! I thought—How many in the fields of his protracted ministry are now men of prayer and patterns of benevolence, and their families models of domestic virtue, who, but for his influence, might have been to this day en-

emies of God, slaves of vice, and a blight in the community. I thought—If that man of God, old and gray-headed, could come back to earth, and preach one more sermon, he would choose the young men in our churches for his auditory, and the passage—"Let the dead bury their dead!" for his text; and press the claims of Christ, and of the perishing upon those who were so charmed by the hum of business that they hear not or heed not the voice of the Master, saying, "Go preach the Gospel to every creature."

I thought—Who among them all could offer a more plausible excuse for declining the service, than the duty devolved upon him, of providing for a wife and eleven children. Therefore, he being dead, yet speaketh. God make us faithful, who survive!

They Can, because they Will.

We subjoin another extract, from a recent communication of another Agent of the Society, which suggests encouragement and an admonition to not a few of the churches now receiving missionary aid. Among these, it is morally certain that there are many who, with more of zeal and enterprise, would find themselves able to make up, from the resources of their own community, the sum which they now receive from the older, (not always richer) churches of the East. It is impossible for the Society's Agents to do for all the Western communities the work which this letter describes; they must see to it themselves. Every church that rises superior to the difficulties of its situation, and succeeds in fully developing its appropriate resources, achieves a great triumph for itself, and secures a great benefit for the entire community that surrounds it. The impulse of such an awakening of courage and hope, is an important guaranty of success in every good enterprise.

Agreeable to your request, I spent the last Sabbath with the church and people in H. At the intermission, the pastor called together some of the brethren for consultation. I then stated to them the object of my visit, viz: to see if they could not relieve the Society from aiding them in the support of their pastor, and stated what appeared to be the universal sentiment of neighboring churches and

clergymen. The trustees said that they had done all they could. The church had, at the commencement, made up their mind not to ask for aid; but after soliciting with earnestness for subscriptions, they fell short by the amount asked; and they had come to the conclusion that but one of two ways was left—to ask for aid, or to go without the preaching of the Gospel. They acknowledged that they were able, if *all* would do their duty; some had given beyond their ability, while others had not done as much as they ought. Under these circumstances, viz: the conceded ability of the congregation, I thought it my duty to address them upon the subject, if they were willing, and requested permission, which was granted. Accordingly, in the afternoon I laid before them the wants of the Society, its large and increasing field, with the great number of truly needy churches, and urged the duty of supporting their own pastor. I was at especial pains to say, that you did not lament giving the aid they had already received, nor were you unwilling to grant further aid, if it was needed—this would be done most cheerfully.

After the prayer-meeting in the evening, the trustees wished me to stay over the next day, and they would make an effort to fill up the deficit, and would let me know the result. The next morning was very rainy; but at noon they came to me, saying, the rain had prevented them from an extensive presentation of the subscription, but the few they had visited had made up one half of the required sum, and they would assume the responsibility of the support of their pastor, and ask no more aid. In your name I thanked them for their decision, gave back their application, and told them to keep it for their children. My interview with this people was very pleasant indeed. All of them expressed thankfulness that I had come among them and presented this subject, and were glad that they had determined to support their pastor. It put new life into them, and energy. I told them that I should return in September, for a contribution, and I would do what I could to keep the heart open, now it had expanded. The pastor warmly welcomed me on this errand, and offered, himself, to subscribe toward the amount, but they said he should not, I am persuaded we have other churches that can do likewise. They need to have their attention especially directed to the subject, and their hope and their sense of ability awakened.

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of July, 1855.*

Not in Commission last year.

Rev. W. S. Post, to go to the West.
Rev. Martin Kellogg, to go to California.
Rev. Samuel P. La Dow, Anamosa, Iowa.
Rev. Evan Griffith, Sewall and Pike Grove, Wis.
Rev. Mead Holmes, Manitowoc, Wis.
Rev. Robert Williams, Milwaukee, Wis.
Rev. Justin Marsh, Concord, Mich.
Rev. William Barnes, Upper Alton, Ill.
Rev. J. Van Antwerp, Oswego, Ill.
Rev. Thomas Bellamy, Alexander, N. Y.
Rev. S. Bourne, Flushing, N. Y.
Rev. M. V. Couch, Hartfield, N. Y.
Rev. Ezra Jones, W. Fayette, N. Y.
Rev. A. D. Olds, Carlton, N. Y.
Rev. Ashbel Parmelee, Constable, N. Y.

Re-appointed.

Rev. William C. Pond, San Francisco, Cal.
Rev. S. S. Bicknell, Johnstown, Wis.
Rev. S. W. Eaton, Lancaster, Wis.
Rev. S. E. Miner, Wyocena, Wis.
Rev. Robert Sewall, Fulton, Wis.
Rev. George Spaulding, Genesee, Wis.
Rev. A. W. Bushnell, Newton, Fredonia, and Tekonsha, Mich.
Rev. O. M. Goodale, Owasso and vicinity, Mich.
Rev. Seth Hardy, Springport and Tompkins, Mich.
Rev. Benjamin Marvin, Unadilla, Mich.
Rev. Oliver W. Mather, White Lake, Mich.

Rev. Timothy Hill, Bremen, Mo.
Rev. D. S. Dickinson, Barrington, Ill.
Rev. A. W. Dixon, Chatham, Ill.
Rev. L. C. Gilbert, Crete, Ill.
Rev. Thomas Lippincott, Chandlerville, Ill.
Rev. H. D. Platt, Brighton, Ill.
Rev. S. P. Sloan, Winnebago, Ill.
Rev. Isaac O. Crane, Ligonja and Rome City, Ind.
Rev. E. Barber, Florence, O.
Rev. W. H. Bay, Bashan, Racine, and Center, O.
Rev. Xenophon Betts, Johnsonville, O.
Rev. J. Brecht, Luth. Ch., Upper Sandusky, O.
Rev. E. Cole, Grafton and Eaton, O.
Rev. A. Cone, Brighton, O.
Rev. D. A. Grosvenor, Medina, O.
Rev. Francis Muzzy, Milton, O.
Rev. G. W. Palmer, Bath, O.
Rev. J. G. Spelman, Vermillion, O.
Rev. James R. Wright, Napoleon, O.
Rev. Daniel A. Abbey, W. Dresden, N. Y.
Rev. P. Barbour, Mechanicsville, N. Y.
Rev. G. T. Everest, Masonville, N. Y.
Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.
Rev. J. Lane, Evans Center, N. Y.
Rev. Peter Nickert, Ger. Evan. Luth. Ch., Lancaster, N. Y.
Rev. D. C. Osgood, North Elba and Wilmington, N. Y.
Rev. M. W. Strickland, Black Creek and New Hudson, N. Y.
Rev. S. H. Williams, Peru, N. Y.

Receipts of the American Home Missionary Society, in the month of July, 1855.

MAINE—

Maine Missionary Society, by John How, Treas., 500 00
Belfast, North Cong. Ch., Mon. Con. Coll., by H. Davidson, 7 00

NEW HAMPSHIRE—

Received by Rev. B. P. Stone:
Concord, Rev. B. P. Stone, to const. Mrs. Applica F. Stone a L. M., 80 00
Keene, Dea. Stewart Hastings, in full, to const. Mrs. Stewart Hastings a L. M., 10 00
Ossipee, Luther D. Sawyer, 5 00
Swanzy, Rev. E. Rockwood, in full to const. Mrs. Mary Pool, of Danvers, Mass., a L. M., 15 00
Winchester, Ladies' H. M. S., to const. Mrs. Abigail Smith and Mrs. Evelina G. Atherton, L. M.'s, and in full, to const. Miss Elizabeth Buffum a L. M., \$71; Dea. S. W. Buffum, \$5, 76 00
Exeter, Ladies' H. M. S., by Mrs. M. W. Mann, 8 00

VERMONT—

Bennington, Second Cong. Ch., in full, to const. Chauncey H. Hubbard a L. M., by S. Bingham, 18 00

Burlington, Eliza W. Buell, to const. Rev. John H. Worcester a L. D., 100 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Treas., 1,000 00
Boston, from an unknown individual, "a thank-offering to the Lord," 5,000 00
Cummington, First Cong. Ch. and Soc., by Wm. Packard, 8 00
Grafton, Cong. Ch., Ladies' Sew. Soc. by Rev. T. C. Biscoe, 4 00
Rowley, Benev. Soc., by Mary G. Lambert, 4 00
Worcester, on account of legacy of the late Sarah Waldo, by Hon. Levi Lincoln, 2,846 53

CONNECTICUT—

A friend, 80 00
Bridgeport, Second Cong. Ch. Sab. Sch., by E. W. Hawley, 75 00
Brookfield, Cong. Ch., by Rev. D. C. Curtis, 11 00
Chester, Cong. Ch., by Rev. E. J. Doolittle, 20 00
Ellington, Cong. Ch. and Soc., \$118 47; Rev. T. K. Fessenden, to const. Mrs. Catharine L. Pitkin a L. M., \$30, 149 47

Greenfield, legacy of Eunice Banks, by Dr. E. B. Belden, Esq.,	100 00	Masonville, First Cong. Ch., Coll, \$12 50; Rev. G. T. Everest, in part, to const.	
Hartford, Fourth Cong. Ch., Mrs. Mary Patton, \$10; a Lady, \$1,	11 00	Mrs. Olive C. Everest, L. M., \$12 50,	25 00
Lebanon, South Soc. Ladies' H. M. S., \$23 51; Ladies' Sew. Soc. \$30, to const.		New York City,	
Miss C. E. Huntington a L. M., by L. L. Huntington,	53 51	Mrs. James Stokes,	9 00
Lisbon, First Cong. Ch. and Soc., by E. B. Potter,	3 00	Madison Square Presb. Ch., J. C. Baldwin, \$200; E. R., \$50,	250 00
Mount Carmel, Fem. Benev. Soc., to const. Mrs. Matilda W. Thayer a L. M., by Miss E. H. Dickerman,	30 00	Mercer St. Ch., Roe Lockwood, \$50; A. H. McCurdy, \$20,	70 00
New Haven, Mrs. Lucius W. Fitch, First Cong. Ch., by John Ritter,	2 00	North Presb. Ch., by A. Phelps,	30 00
College St. Ch., by E. Benjamin,	730 64	Church of the Puritans, by Richard Brown, Coll., \$69 57; by G. D. Phelps, \$150; H. T. Morgan, \$100; J. H. McGaw, \$20; Wm. Allen, \$25; A. P. Dwight, \$10; J. M. Camp, \$15; E. M. Kingsley, \$10; Horace Southmayd, \$50; J. Bradley, \$10; C. B. Hatch, \$25; a friend, by O. E. Wood, \$100; others, \$52,	636 57
New Milford, James Hine,	2 00	Oswego, Mrs. Abigail H. Dwight, L. M.,	30 00
First Cong. Ch. and Soc., by G. W. Whittlesey,	64 56	Port Leyden, Ladies' Benev. Soc., by Mrs. H. L. Hoag,	10 00
Norfolk Cong. Ch. and Soc., by Rev. J. Eldridge,	51 00	Randolph, Cong. Ch., by Rev. O. D. Hibbard,	5 00
Norwich, Ladies' H. M. S. (second and fifth Chs.), by Mary B. Williams,	223 00	Redford, Presb. Ch., by Rev. J. S. Stone,	15 00
Main St. Ch., of which \$100 is from W. A. Buckingham, to const. Miss Mary Ann Tracy, Miss Naomi H. Tiffany, and Miss Lucretia Throop, L. M's., by J. M. Buckingham,	210 00	Southold, Presb. Ch., a member,	2 50
Fourth Cong. Ch., by Rev. C. P. Bush,	21 00	Syracuse, legacy of Daniel Hinsdill, by Israel P. Spencer,	500 00
Plainfield Cong. Ch. and Soc., by Rev. H. Robinson,	38 00	Trenton Village Miss. Soc., by Rev. G. W. Douglass,	10 00
Rockville, First Presb. Ch., by Rev. John Peck,	15 00	Williamsburgh, A. M. M's. missionary box,	3 00
Sherman, First Cong. Ch., by David D. Hoag,	20 50	Wyoming, Elbridge J. Keith, L. M., in full,	16 00
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	16 00	NEW JERSEY—	
Terryville, Cong. Ch. and Soc., by M. Blakesley,	45 00	Newark, South Park Presb. Ch., by S. P. Smith,	50 00
Tolland Co., H. E. Soc., by J. W. Stickney, Treas.:		Orange, Rev. Samuel Fisher, D. D.,	2 00
North Coventry, Cong. Ch. and Soc., by N. Root,	49 50	PENNSYLVANIA—	
Rockville, First Cong. Ch. and Soc.,	71 76	Honesdale, Presb. Ch. Sab. Sch., by Stephen Torrey,	25 00
Tolland, Cong. Ch. and Soc.,	20 50	Summersville, Horace Summers,	5 00
Washington, Cong. Ch. and Soc., by Rev. E. Lyman,	186 00	DISTRICT COLUMBIA—	
West Willington, Ladies' Benev. Soc., by Rev. D. Bancroft,	15 00	Washington, First Presb. Ch., Junior Miss. Soc., by H. McNeill,	1 62
NEW YORK—		VIRGINIA—	
Barryville, Cong. Ch., by Rev. F. Kyte,	2 55	Received by Rev. J. T. Hargrave:	
Brooklyn, N. Y.		Presbytery of Winchester,	25 00
First Presb. Ch., Mrs. W. S. Packer, \$100; Pew 57, \$10; S. Smith, \$2; Curtis Noble, \$15; I. W. Spencer, \$10; A. A. Lewis, \$10; W. H. Boyd, \$25,	172 00	Middleburgh Presb. Ch.,	15 00
Siloam Presb. Ch., by Rev. A. N. Freeman,	20 00	TENNESSEE—	
South Presb. Ch., E. Hamilton, \$20; Mon. Con. Coll., by J. Milton Smith, \$108 58,	128 58	St. John's Presb. Ch., by Rev. J. N. Blackburn,	5 00
Camden, Cong. Ch., by Thomas Stone,	23 20	KENTUCKY—	
Castle Creek, Coll. by Rev. H. Smith,	10 00	Bowling Green, Mrs. M. K. Jones,	10 00
Catskill, Mrs. Malbone Watson, L. M., Ladies' H. M. S., by Jane E. Sayre,	30 00	OHIO—	
Delhi, Presb. Ch., by Rev. D. Torrey,	30 00	Baltimore and Cross Roads, Presb. Chs., by Rev. Jesse Schlosser,	37 50
Flushing, First Cong. Ch., by D. S. Williams,	50 00	Genoa, Presb. Ch., by Rev. D. H. Coyner,	12 00
Greenville, Miss Marilla Hickok,	30 00	Jackson and Scioto, Presb. Chs., by Rev. L. C. Ford,	20 00
Harlem, Presb. Ch. Mon. Can. Coll., by E. Ketchum,	4 94	Kingston and Portage, Presb. Chs., by Rev. A. D. Chapman,	9 00
Hudson, First Presb. Ch., by Charles Paul,	84 67	Lacon, by William Fisher,	123 11
Jefferson, First Presb. Ch., by Rev. W. J. McCord, Coll., \$9 18; Mon. Con. Coll., \$6 75,	15 93	Lebanon, John F. Gould, to const. John F. Gould and Mrs. Margaret M. Gould, L. M's.,	60 00
Leyden, on account of legacy of Ruel Kimball, by E. Kimball,	4 00	New Hudson, Presb. Ch., by Rev. L. Lovewell,	13 50
Lower Aquebogue, Cong. Ch., by Rev. E. H. Rice,	9 43	Perrysburgh, First Presb. Ch., by Rev. J. H. Newton,	7 23
Lowville, Mrs. Hannah Bailey, dec., by Rev. N. Bosworth,	17 00	Sharonville, Presb. Ch., by Rev. J. De La Mater,	5 00
Lyons, a friend, by Rev. L. L. Radcliff,	5 00	Wheelerburgh, Madison, and Franklin, Presb. Chs., by Rev. Lysander Kelsey,	26 41
Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce,	9 50		

INDIANA—

Bethany, Presb. Ch., by Rev. T. S. Milligan,	5 00
Clinton, Presb. Ch., \$5; Rev. James Boggs, \$5; in full, to const. James O. Boggs a L. M.,	10 00
Mount Vernon and Mount Lebanon, Presb. Ch., by Rev. Philip Bevan,	10 00

ILLINOIS—

Received by Rev. A. Kent,	
Elgin, Presb. Ch.,	4 81
Freeport, John Ruth,	10 00
Hampton,	7 83
Waukegan,	23 00
Brookfield, Cong. Ch., by Rev. George Marsh,	45 14
Columbus, Coll., by Rev. H. C. Abernethy,	10 00
Dover, Cong. Ch., by Rev. E. G. Smith,	25 00
Elida, Cong. Ch., by Rev. S. P. Sloan,	5 00
Galesburgh, Fanny Hammond,	5 00
Marshall, Cong. Ch., by Rev. Jacob Chapman,	1 00
Quincy, First Cong. Ch., Mon. Con. Coll., by C. H. Bull,	25 00
Shabbona Grove, Cong. Ch., by Rev. Asa Prescott,	25 00
South Ottawa, Presb. Ch., by Rev. C. R. Clark,	10 00
Springfield, Second Presb. Ch., by Rev. A. Hale,	7 50
Trinity, Ch., Edwards Co., by Cyrus Rice,	10 00
Wenona, Presb. Ch., by Rev. J. R. Dunn,	8 00
	10 00

MICHIGAN—

Algansee and California, Presb. Chs., by Rev. George Brown,	9 00
Eagle, Delta, and Wacousta, Cong. Chs., by Rev. W. P. Esler,	20 00
Kensington, Dr. O. Wells,	15 00
Lyons, Cong. Ch., by Rev. H. Grattan,	18 25
Medina, Cong. Ch., by Rev. George Barnum,	25 61
Richmond, Riley, and Columbus, Cong. Chs., by Rev. W. P. Russell,	12 50
Vermontville, First Cong. Ch., by Rev. C. Temple,	13 11

MISSOURI—

North Prairie, Presb. Ch., by Rev. L. R. Morrison,	10 00
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WISCONSIN—

Baraboo, First Presb. Ch., Coll., \$12; Rev. C. M. Morehouse, \$4,	16 00
Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. E. Hassell,	2 00
Green Bay, Presb. Ch., by Henry Butler,	25 00
Mineral Point, First Presb. Ch., by Rev. Rev. C. Boynton,	17 50
Two Rivers, Cong. Ch., by Rev. D. Pinkerton,	7 00
Virginia, Coll., by Rev. L. L. Radcliff,	4 40
Windsor, Cong. Ch., by Rev. C. W. Matthews,	8 00

IOWA—

Bowen's Prairie, Cong. Ch., by Rev. T. H. Canfield,	11 00
Denmark, Cong. Ch., by Rev. Asa Turner,	80 00
Farmersburgh, Garnaville, and Elkader, Cong. Chs., by Rev. D. B. Davidson,	20 97
Maquoketa, Rev. J. W. Windsor,	2 00
Vinton, Presb. Ch., by Rev. N. C. Robinson,	42 33

MINNESOTA—

Excelsior, First Independent Ch., by Rev. Charles Galpin,	22 00
Red Wing, Presb. Ch., by Rev. J. W. Hancock,	5 00

Donations of Clothing, &c.

Catekill, N. Y., Ladies' H. M. S., by Jane G. Sayre, box,	
Exeter, N. H., Ladies' H. M. S., by Mrs. M. W. Mann, barrel,	42 66
Grafton, Mass., Cong. Ch., Ladies' Sew. Circle, by Rev. T. C. Bischo, barrel,	74 45
New Haven, Ct., Center Ch., Ladies' H. M. S., by Miss E. North, a barrel and two packages,	
Yonkers, N. Y., Presb. Ch., Ladies' Benev. Assoc., by Rev. D. M. Seward,	60 00

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1855. BENJAMIN PERKINS, Treas.

Abington, South, Cong. Ch. and Soc.,	16 50
Athol, Rev. Mr. Norton's Soc., to const. Elias Bassett and Jacob Kendall L. M.'s,	68 00
Attleboro', Fem. Benev. Soc., \$41 22; Ladies' Miss. Sew. Circle, \$25,	66 22
Barnstable, Centerville Cong. Soc.,	22 86
Bedford, Trin. Ch. and Soc., Mon. Con. Coll.,	32 89
Belchertown, Lad. Sew. Circle,	20 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	200 00
Boston, A. L. and S. S., to const. Henry Blodgett a L. M., \$30; a friend, \$0 50,	30 50
Braintree, Rev. Dr. Storrs' Soc., Quar. Coll.,	18 00
Brookfield, Mut. Asst. Soc., S. W. Lane, Treas.,	
Hardwick, Cong. Ch. and Soc.,	77 03
Oakham, Cong. Ch. and Soc.,	52 00
New Braintree, Cong. Ch. and Soc.,	60 50
Sturbridge, Cong. Ch. and Soc.,	81 85
Meeting of Conference,	12 87
Chatham, Rev. Mr. Dickinson's Soc., to const. Dr. Joseph Atwood a L. M.,	30 65
Danvers, Legacy of James Brown, dec'd, \$100; Friends, \$1,	101 00
Dunstable, Lad. Sew. Circle, to const. Mrs. Catharine H. Adams a L. M.,	80 00
Essex, North, Aux. Soc., James Caldwell, Treas.,	
Newbury, Rev. Mr. Campbell's Soc., \$86; Fem. H. M. Soc., \$51,	87 00
Newburyport, Rev. Dr. Dimmick's Soc., in full to const. Rev. R. Emerson, D. D., and Mrs. Eliza R. Emerson L. M.'s,	19 50
Fall River, Central Ch. and Soc., of which \$30 is by her father, to const. Miss Mary E. Remington a L. M.; S. Angier Chase, \$30,	350 39
Falmouth, Mrs. Mercy Rogers,	2 00
Greenwich, Ladies' H. M. S., to const. Mrs. Persis Pomeroy and Mrs. Abel Alden, L. M.'s,	70 00
Hadley, Legacy of David M. Cool, by D. Smith,	25 00
Hampden Co. H. M. S., H. Brewer, Treas.,	
Ludlow, Mrs. Sally F. Miller, L. M.,	80 00
Springfield, First Cong. Ch., and Soc., of which \$100 is to const. Rev. Henry M. Parsons a L. D.,	288 00
Hatfield, a friend,	818 00
Housatonic, Cong. Ch. and Soc., to const. Charles Taylor a L. M.,	10 00
Marlboro', Jabez Stow,	30 00
Medfield, Miss Harriet Smith,	50 00
Milton, First Evan. Ch., donation of Mrs. Davenport, dec.,	1 50
New Bedford, Pacific Ch. and Soc.,	5 00
Spencer, Cong. Ch. and Soc., to const. Rev. S. G. Dodd a L. D. and Mrs. E. S. Dodd a L. M.,	30 00
Taunton, Trin. Cong. Ch. and Soc.,	160 00
Yarmouth, First Cong. Ch. and Soc., to const. Rev. J. H. Wells a L. M.,	97 48
Two friends,	56 63
	25 00

15,320 69

\$2,253 83

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

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No. 6.

Home Missions, as connected with Christ's Dominion.

The following extracts are taken from the noble and stirring discourse delivered on the eve of the last anniversary of the American Home Missionary Society, by Rev. RICHARD S. STORRS, D. D., of Braintree, Mass. The text was taken from Revelation xix. 12: "*And on his head were many crowns.*"

The Claims of Christ upon the American People.

On no people under heaven hath he stronger claims. Were another prophet to arise, having his eyes open upon the land given to us, he would exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" We are made to ride upon the high places of the earth, that we may eat the increase of our fields, and suck honey out of the rock, and oil out of the flinty rock. Nations have been driven out before us, greater and mightier than we, that we might enter in, and take the land for an inheritance, as it is this day.

You hardly need to be reminded of its extent; embracing, as it does, an area larger than that held by the five controlling powers of Europe, and, excepting Russia, more than twice as large as all the European States and kingdoms combined. Nor need you be told of its rapidly increasing population; of its remoteness from the battle-field of the old world; of its mild and popular government; of its civil and religious freedom; of its wide spread intellectual privileges; of its abundant contributions to individual wealth, and to national prosperity; of its commercial advantages, and its boundless resources for promoting the moral improvement of the world—to be convinced that He, on whose head are many crowns, justly expects from it a large revenue of glory.

Three millions of square miles of that soil redeemed unto God by his blood, and partially enlightened by his Spirit, is too much to be relinquished to the sway of the powers of darkness without a struggle. And a population shooting forth in such strength that, in the language of Burke, "state the numbers high as we will, while the dispute continues, the exaggeration ends;" a population that doubles every five-and twenty years, may not be quietly surrendered to the deadly embraces of infidelity and vice; a population which, though affected but indirectly by the intrigues and violence of other nations, is yet sufficiently so affected, through the intermixture of foreign elements in the body politic, to require the putting forth of every energy for the hastening of the conversion of its masses unto God! Government interposes no obstacles to the universal diffusion of Truth and Love here, through the combined learning, piety and wealth of Zion. Mind, untrammelled by state authority and hierarchical institutions, asks not "Fathers," nor "Bishops," more than civil rulers, for permission to select its field of action, and to prosecute its inquiries; and the heart bows to the God of heaven, or to the gods of earth, irrespective of all constraint. And where in the wide world is to be found a more perfect garden of nature—a land superior in its mountains and valleys, its lakes and streams—a land more teeming with riches on its surface and in its depths—more prolific in animal, vegetable, and mineral productions, under the hand of industry and skill, and more exempt from the malaria that scatters pestilence and death broadcast over other regions of the earth?

Then, whether from the eminence we occupy, we turn our eyes Northward or Southward, immense territories open on our view, from Baffin's Bay to the Straits of Magellan, more or less inhabited throughout, and capable of sustaining dense and happy populations, whenever the Sun of Righteousness shall penetrate their tangled forests and uncultivated plains. The loftiest mountains, the most luxuriant intervalles, the most majestic rivers are there, all at present desecrated by the fanes of superstition, degraded by stolid ignorance, and involved in ceaseless strife, under the weight of despotism's iron arm, or the withering breath of anarchy. Amid these sad influences, millions on millions urge their way to eternity; and other swelling millions are to follow them in future years,—whether to enjoy the radiations of a purer light, or to continue blinded like their fathers, is a point to be determined by the pervading spirit of the American Zion. This spirit alone can arouse them to a just appreciation of their intellectual and moral dignity, and of the inalienable rights with which Heaven has invested them, and inspire the purpose of their vindication. Schlegel, a few years since, referring to 'the contagious disorders' then threatening the quiet of European monarchies, declared "the true nursery of all these destructive principles, of the revolutionary school of France and the rest of Europe, to be North America." Nor did he mistake the fact. The principles of civil and religious liberty, that have disquieted European despots, shaken their thrones, and claimed recognition in tones of thunder, *are* those which form the basis of our country's pre-eminence. And these principles have their origin in the Bible, and draw their life-blood from the Cross. As surely as they are understood and cherished, in the modern "Land shadowing with wings," so surely will they extend, wherever the wind and waves waft our merchandise, or the venturous explorer, the earnest philanthropist, or the minister of religion, plant their feet. Their progress cannot be arrested, nor their influences be resisted. The question is, *Shall they be sanctified?*

Let the moral character of our country be what it should be,—let our learning, statesmanship and enterprise, be baptized in the waters of Siloa, ere they go abroad to proclaim the worth of our laws and institutions,—and not a nation under heaven

shall remain unblessed by them! But the Gospel alone, diffused in purity over the length and breadth of the land, and permeating in its influence the whole population, will give us that character, and render us the benefactors of the world. Let our people swell to scores of millions, and be pervaded by the spirit of wisdom and piety breathing from the oracles of God, and then every ship that leaves our shores, every civil or religious embassy to foreign lands, shall carry abroad an influence grateful to oppressed humanity. Thus, in a few short years, religious and civil emancipation shall crown the aspirings of all people; the dove of peace shall spread her wings over all lands; and earth, throughout, shall bow to Heaven's authority! Abundant, then, the revenue of glory flowing in upon Him who "weareth many crowns."

The Church a Safeguard.

Moreover, the Church is man's only safeguard against exterminating judgments, this side the grave. The little Church of the old world is no sooner shut up in the ark of gopher-wood, than the wheels of nature leave their track, and plunge man and beast, mountain and field, beneath the ocean wave! So long as one heir of heaven dwells in Sodom, the city is safe; the moment he departs, the people of the curse meet their doom. And when true Religion, as incorporated in the Church, shall have finally left the habitations of men, the Angel of God, standing on the earth and on the sea, will lift his hand to heaven, and swear that time shall be no longer! Annihilate the Church, and you extinguish the light of the world. Lay her inclosures waste, let infidelity plant its foot amid the hills and vallies of a nation, and pour its streams of deadly pollution through her mountain gorges—let the dark banner of the god of this world float over the dismantled towers and down-broken walls of the Church—then the Holy Spirit no longer humbles the pride nor subdues the unbelief, that bend not beneath the thunders nor melt before the flames of Sinai; but turning tearfully away, he leaves the fearful sentence pealing upon the ear, "Let the despisers wonder and perish."

'Peace and good will' to suffering humanity, breathe only from lips that invite the weary and heavy-laden to Christ for rest. The relief of the disordered mind and the wounded spirit, supplies for the sons of want and for the stranger in distress, forgiveness to the enemy, equity to the oppressed, are promptings of the same authority that converts the sword into the plough-share, the spear into the pruning-hook, and that secures to every man the shadow of his own vine and fig-tree. Irreligion and superstition, infidelity and delusion, are equally powerless of good and prolific of evil, wherever they prevail.

Danger.

Think you there lurks no *danger* in the prevalence of such delusions and heresies among the spreading millions of our country? Is there no danger to the stability of divine institutions, and to the souls of men, when the oracles of God are unheeded? when the great commands, on which hang all the law and the prophets, are practically disavowed as the rule of life? when the national conscience is defiled by contact with oppression, and our country, as one expresses it, "still drags after it Slavery, that fatal heritage of another age, as the convict drags his chain and ball"? when this immense and enduring system of legalized oppression overshadows us with a cloud, dark and portentous as Egypt's night, pregnant with storm and tempest, and threatening righteous retribution for injuries inflicted on God's image in the form of humanity? when the pretensions of an apostate Church to the exclusive possession of Heaven's grace are treated with respect, and her schools and colleges share Protestant patronage? when the dis-

ciples of Loyola swarm like locusts in the land, and the peculiar treasures of kings are sent from abroad to sustain them? and when ghostly prelates, sworn to the extermination of heresy, control the action of individuals, of legislative bodies even, at their pleasure? I repeat the question—Is there no danger in this? If, even now, we be not sleeping on the crater's edge, whose fiery floods threaten an overthrow of our civil and religious liberties, more terrible than was felt by Pompeii or Herculaneum, the signs of the times and the interpretations of prophecy deceive us!

Vainly do we flatter ourselves with expectations of safety, on the ground that light is abroad, that the spirit of piety is in action, and that the world is too far advanced in years to be again seduced into folly by the mother of harlots! Though we cry "peace, peace," war is kindling, and the battles of Romanism and of Slavery are to be fought to their end, on our own soil. And, however quiet our slumbers and delicious our dreamings, the flames, working up their way beneath us, may burst forth ere we are aware, and unless God prevent, end our dreams and liberties together! Well may we fear the Antichrist, who pronounces the Bible an insufficient guide to heaven; who proposes other mediators than the Lord Jesus Christ; and who proclaims plenary indulgence to sin, on payment of the price! Well may we fear the ecclesiastical despotism that bound all Europe in chains for more than a thousand years; dethroning kings, overturning kingdoms, and shedding blood enough for navies to swim in; and that still holds in its remorseless grasp the liberties of every Christian nation, not emancipated by the word of God! I say, well may we fear this, so long as sin reigns in human hearts, and ambition, covetousness, and a reckless disregard for Heaven's authority, maintain their ascendancy in high places.

Nor are these dangers to be successfully met, till the public eye is more widely opened, and the pulse of the great community beats more harmoniously with the spirit of prophecy, assuring the downfall of whatever opposeth and exalteth itself against God. Then will the heralds of salvation, clothed in full Christian panoply, go forth to the conflict in vastly increased numbers; and, sustained by the combined energies of Zion, their courage and high resolve shall never fail, while they "play the man for God" against principalities and powers, and spiritual wickedness in high places.

The Right Spirit.

Fain would I see every where displayed the spirit of one who supports herself and her aged parents, and still, by economy, saves ten dollars a year to send the Gospel to the perishing! Or of another, who quits the rich and attractive home of her childhood, for the toils of a factory, that she may personally instruct the ignorant, and sustain the missionary abroad! Or of the revolutionary soldier, who, crutch in hand, deposits annually nine-tenths of his pension in the Lord's treasury! Or of the enfeebled day-laborer, who lays aside a fifth of his earnings, as a benefaction to the cause of missions! Or of Richard Baxter, who first contrived to need as little as possible; then, to lay out nothing on things unnecessary; then, to profit others by whatever he used himself; and, finally, to do all the good possible with whatever he could save of the competency God gave him! And more than all, the spirit of Him who, though he was rich, for our sakes became poor, that we, through his poverty, might become rich!

Appeal in behalf of Home Missions.

No churches in the land are more ready to deny themselves, and to identify the interests of the church universal with their own, than those planted and nurtured by Missionary labor. Their piety is indeed often warmer, and their active devotedness greater, than that of churches long nursed in the lap of ease and plenty.

Well did I know a feeble church in New England, gone so far down the valley of the shadow of death a few years since, that when one of the most eminent of our foreign Missionaries, previous to leaving his country, offered them three months' service, if they would simply *board* him, they declined the overture, through inability to meet the terms. The Missionary Society, like the Good Samaritan passing by and seeing their distress, had compassion upon them, took them up, and cared for them. A few years only elapsed, when religion revived, strength returned, they rose up in the name of the Lord, disclaimed further dependence on man, and, beyond their expenditures at home, cast four hundred dollars at once into heaven's treasury for distribution abroad; and they have increased their contributions, till now no country church exceeds them in liberality! Only a specimen this, of what is in the course of accomplishment throughout the land, by the action of the American Home Missionary Society.

A large proportion of the youthful talent, directed to the ministry, and to other benevolent agencies, is drawn from Home Missionary fields. "God has blessed my labors," says one, "to the conversion of FIVE YOUNG MEN, well prepared by nature and grace to preach the Gospel. What shall I do with them?" "I have sent three young men to college to-day, who I expect will be ministers," says another; "and my church is not only giving the dew of her youth to the Lord, but has this year returned more than a hundred dollars into the treasury."

Then, if the interests of common school education, if habits of industry, the cultivation of a noble public spirit, the advance of temperance, and the maintenance of just law, and of true social order, are better sustained in one portion of Zion than in another, it is where the laborious Home Missionary is established and at work. Beyond other men, he feels the presence of "a great cloud of witnesses." Not the eyes of his people only, but of his brethren abroad, and of the churches at large, as well as the eye of Heaven, are upon him, constraining him to lay aside every weight, and to run with patience the race set before him. And many of the loveliest spots amid New England communities are those where the heart and hand of the Missionary have nurtured trees of righteousness for transplantation into the Paradise above.

And now, dear brethren, let me ask you, in the presence of Him who "weareth many crowns,"—for He is in the midst of us!—*What will ye do*, beyond what ye have already done, to raise from the dust some hundreds of feeble churches, long since planted by the hand of God? and for the younger churches, struggling against difficulties for a precarious existence? *What will ye do* for the planting of other churches, by scores and hundreds, to form radiating points of Immanuel's glory? and for the restoring of Sabbaths and sanctuaries to the destitute HALF of your country's population? In a word: *What will ye do*, to give "the kingdom, and the greatness of the kingdom, and the dominion under the whole heaven," into the hand of the Great God your Saviour? More effectively you cannot labor for this end, than in multiplying and sending abroad heralds of salvation, over the whole reach of our moral desolations, following them with your "prayers and alms," like the Roman centurion.

Nor is the encouragement of Providence small, to those who heartily labor in

this work. When the Society whose anniversary we celebrate has sustained laborers in the field, whose aggregate services, for twenty-nine years, exceed sixteen thousand five hundred years of missionary labor; who have been instrumental in adding to the churches more than a hundred and thirty-two thousand souls; and who have established thousands of Sabbath Schools and Bible Classes, elevating the moral character of hundreds of thousands not yet brought to Jesus' feet,—the smiles of Heaven on this enterprise, and the Divine influence accompanying these preachers of righteousness, cannot be doubted. And when we add the salutary reforms they have started and sustained in their respective localities; their direct and indirect influence in the establishment of the Common School, the High School, and the College, amid the prairies and forests so lately tenanted by the deer and the buffalo, or the wolf and the Indian hunter; when we know that they have broken up a thousand leagues of fallow ground, gathered out the stones, turned the desert into a fruitful field, and cast up a highway for the return of future generations to God—have we not the marked encouragement of Providence to persevere in these labors of love?

What, then, I ask again, will ye do in the future, beyond what ye have done in the past, in this work? Surely, you will not for a moment forget that the foundations of an empire, of unsurpassed extent and glory, are here being laid! and that it will require but the lapse of a century or two to cover the broad area of our country with hundreds of millions, who shall extend a resistless influence over the world's destinies! And is it not wise—nay, is it not imperative on us, as God's authority can make it—to plant the Gospel in its purity, at the earliest hour, in every part of this domain? and then to sustain it, by every required sacrifice, till its principles of love and meekness shall be firmly grounded, as the everlasting hills, in the nation's heart?

Brethren! make up your minds for increased labor and sacrifice, and take hold on the enterprise with larger heart and stronger hand than ever before! Some of us must soon pass away to the judgment, for our work is well nigh finished in this world of death; but, we hope then, through rich and boundless grace, to look back from the heavenly hills, sympathetically and joyously, on the spirit of devotion that shall animate the bosoms of our sons, and younger brethren, urging them onward in the work devolved on them by Heaven;—a work surpassingly great, if you will allow credit to individual convictions, matured into certainty by thoughtfulness and action extended over scores of years; or rather, if you admit the supreme authority that binds to its prosecution, and apprehend the "exceeding great and eternal weight of glory" to be secured by its accomplishment! Heaven, earth, and hell, unite in urging you onward. In the language of another, "the heavenly hosts are looking down to see in what estimation the commands of Christ are held; millions stretch out their hands, and implore your aid; and, methinks, I hear ten thousand of the Lost, lifting up their voices, and saying, 'Send, O send, the preachers of the Gospel, lest they also come to this place of torment!'" Who, indeed, that claims to love Christ and his country, can withhold for a moment his whole influence from a cause that aims to turn back the dark river of moral death upon its source, and to conduct the streams of salvation through each heaven-prepared channel, to every hamlet of the land! Rich or poor, learned or unlearned, all may freely share the labors and partake the honors of those who turn many to righteousness and to God!

Labors and honors these, splendid as those which invest the life and encircle the head of Him who "weareth many crowns;" ravishing as the song of the hundred forty and four thousand; and pure as the great white throne, on which the

Eternal sits for judgment! Brethren! shall they be yours? Your own hearts will decide; your deeds will tell! Let that decision and testimony be entered on the records above, in characters of light, at this auspicious hour! Then shall the full fruition of earth's labors, and of heaven's honors, be learned by you, in the presence of Him whose many crowns fill the upper world with joys that mortal eye hath not seen, nor ear heard, nor heart conceived!

And now, "Awake, O north wind, and come thou south, and blow upon this garden of the Lord, that the spices thereof may flow out!"

Incidents of Missionary Experience.

OREGON.

From Rev. George H. Atkinson, Oregon City.

Good Compound Interest.

Our church numbered, when I came, seven members; there have been added, by profession, sixteen, and by letter, twenty-three; making a total of forty-six. Twenty-five are still in communion here.

During this seven years our church and society have raised more than \$7,500 for religious and educational purposes. Of this sum, \$1,260 have been towards my support; \$1,000 have been given to educational institutions, and nearly \$4,000 for church-building; and more than \$5,000 for Home and Foreign Missions. During this period, your Society has granted us \$3,500.

Thus we have doubled upon your charities. We have raised, through your aid, twice as much as you have given us, all in furtherance of the same cause. On making a little estimate, I perceive this to have been the fact at Portland, while Rev. Mr. Lyman was there. The contributions at Salem, also, will not be much less than two-fold upon your grant for their pastor.

I know not whether a larger induction from facts would show the same results, but I am led to conjecture that the investments of the Home Missionary Society are the best paying capital in the land.

It is to be kept in mind that we, in Oregon, have been merely laying foundations, and that, too, in troublous times. We who now preach, are, we trust, only the pioneers of a better and nobler race of apostles.

Profit of Home Missionary Investments.

We publish the foregoing extract quite as much for the thoughts which it suggests, as for the interest of the facts themselves. Indeed, there is nothing remarkable in the facts, nothing unusual. This very circumstance, however, is what clothes it with significance to every thoughtful and benevolent mind. The case stands thus:—Oregon is a peculiarly hard field for missionary effort. Neither the character of its original emigration, as a whole, nor the circumstances and modes of the original settlement, were favorable to the success of christian enterprises; and yet, even here, the monied investment doubles itself, *in money*, within seven years. This pecuniary success is, however, but the outward sign and proof of a moral and spiritual work, which cannot be seen with the eye, or weighed in balances, but which shows itself in fruits of order, intelligence, affection, morality, piety and liberal benevolence—or, in other words, in the *success* of the colony; for the colonization of no country can be esteemed successful, unless a healthful social life is created there; and there can be no "society," worthy of the name, without the prevalence of the cardinal principles of christian virtue. But let us take another view.

What shall the Rich Man do with his Money?

The character of our wealthy men is often *mis*-appreciated. We have no doubt that very large numbers of them do most seriously ask the question, "How can I

most worthily employ and dispose of my property?" Let us, now, put the matter into this shape:—Money is a "motive power." Its virtue—like that of waterfalls, of steam, and gunpowder—is to produce *action*. It is used for the *best ends*, when used to produce the noblest kind of human activity. It is most wisely used for these ends when so employed as to be most certain of securing the greatest amount and greatest permanency of every noble, and of the noblest activity. A rich man turns the stream of his wealth in one direction, and it grinds out a country palace, gardens, parks, statues, pictures, dinners and dances; into a different channel, and a railroad, a canal, a mine, a forge, or a plantation stocked with slaves, is the result; here, it builds a village round a cotton mill; there, gathers a hundred students daily into a library; and yonder, fills a house of worship on Sabbath days with attentive listeners to the word of God, trains children in the paths of rectitude and obedient liberty, clothes a community with the beauty of a christian industry and intelligence, gives a *christian* character to the original nucleus of a town, and secures for a whole county the predominance of *all* that is good over *all* that is bad, *forever*—planting, deep in the hearts of the people, those divine thoughts and aims which are able to rule the baser instincts of our nature, and to mould the whole being into "the image of a perfect man"—building up, at the same time, all noblest institutions for the enlightenment or the consolation of the race; binding society together in bonds of a law which is love, and making sure all the future by "improving" the present.

Now, we respectfully submit, that there is no other direction that can be given to this "motive power," whereby it can so surely, so permanently and so fully secure the noblest human activity, as it will in the channel last described.

"What shall I do with my money?"—*Found christian communities with it!* Remember! "There is that scattereth, and yet increaseth." "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."

CALIFORNIA.

Hard at Work.

The recent accounts from this State wear a double complexion. In the first place, the pecuniary embarrassments of the country have borne very heavily upon many of the churches, so that some who had expected soon to meet their own expenses, remain on our hands; and one that had already attained the point of self-support, has been compelled, for a short season, to become a beneficiary of this Society again. The financial atmosphere of California is very trying to all but the most robust constitutions.

But, in the second place, it is most encouragingly manifest, that the cause of Christ has met with no serious check, notwithstanding the difficulties with which it is forced, for a season, to contend. The ministers and churches are energetically prosecuting their blessed mission; the Agent of this Society is devoting himself with praiseworthy vigor and success to that great and essential portion of Home Missionary work, involved in the exploration of new fields, and the founding of churches of Jesus Christ, in advance—when possible—of the churches of Satan. No sectarian jealousies disturb the harmony of either allied or rival denominations; and the gossip and the clamor ecclesiastical of the East, grows very faint and ineffectual ere it has crossed the liberal breadth of this North American Continent. The Pacific Church, venturing to take breath in the pauses of her battle, wonders how it is that in the busy East, and the more heavily burthened West, Christians should find *time* to differ. In California, they have not even time and strength enough, to preach the Gospel, do the work of an Evangelist, and make full proof of their ministry; and our missionaries are all exclusively occupied in the duties of the pulpit and of the pastorate; in building houses of worship, forming new churches, establishing a *christian* press, and a *christian* college. These things, however, they are doing *well*. Foundations are laid in the fear of God, and on them shall be built—we doubt not—a temple to his praise, whose walls shall never crumble, and whose offerings shall never cease.

*From Rev. William L. Jones, Camptonville,
Yuba Co.*

Are they "Mountains?"

It is so long since you heard of our safe arrival in San Francisco, and our departure for the northern mines, that you may begin to think we are lost among the mountains. However that may have been, we are at last stationed in Camptonville, where we have spent nearly two months. From San Francisco we went, according to Mr. Hunt's suggestions, to Grass Valley, where I left Mrs. Jones, and went to visit two or three places, among them this. But my brethern recommended that I take a wider circuit, and visit several destitute places, where members of their churches were scattered, and preach in each of these places—become better acquainted with the state of the country, know more of the people, and so perhaps, be better prepared to go to work in the place in which I might remain. This I did without additional expense to the Society, and visited six or eight places north-west from Nevada, traveling over the mountain trails, sometimes on horseback and sometimes on foot. I found the country wild and rough, exceedingly hilly, but not corresponding exactly to my ideas of a mountainous country. These "mountains" are high ridges or table lands, covered with heavy forests of pine, spruce, and cedar, and separated by very deep ravines. The settlements and mines are generally on the tops of these ridges or flats; to which water is brought from the streams that flow in the bottoms of the ravines, by taking it out a long way above, and bringing it down, and at the same time up, to the tops of the flats, in ditches. Traveling over these regions seems to me not so much like climbing mountains and then descending, as like going down into the bowels of the earth and coming up again. I always enjoyed being on the mountains, where I could look off and down, and *feel* that I was there; but, the naked fact that one is two or three thousand feet above the level of the sea, when he is surrounded by forests, and can see little but pine trees, has not much about it very grand, that I can discover. These remarks apply only to the first 300 miles above San Francisco; they say it is better beyond—still, I like these mountains. The air is pure and the climate healthy.

The Villages and their Inhabitants.

My meetings in those villages through which I passed were necessarily called at

short notice; but as many as thirty or forty people were generally present, and listened with attention. Among them were always found those who deeply felt the want of religious privileges, while too often were found, outside, others who had been professing Christians at home, and meant to be again when they returned, but who plainly declared they had no time for such things here; while others, again, staid away that they might be able to gratify a low vanity, by being able to say, when they returned home, that they had not been inside of a church or heard a sermon for two—three—or five years! I was gratified to find that, in the absence of churches, or even school-houses, I could occasionally discover an *empty* gambling saloon or drinking house. These are often the largest and best rooms in a town; but they have been doing a losing business of late, since the "Sons of Temperance" established their organization in almost every place; and, again, since the late gambling law has come in force, there are still more rooms to let.

I found Camptonville a pleasant little village, about two years old, in the midst of an extensive mining region but lately opened. There were about twenty families, and one or two thousand miners. There is a large number of Welsh people in the place, who emigrated from Ohio, Illinois, and Iowa, and who are among our most steady and enterprising citizens. Within a circle of two miles, there are three other mining villages nearly as large as this, and in none of these places had they any stated preaching. I preach twice in this place every Sabbath, and once in one of the other places, and hold a meeting during the week at a village about a mile out. This seems but a short distance, but being separated from us, as all these places are by a ravine and creek, it is not an easy walk, and quite as far as it is pleasant to walk on a California trail, when the night is dark. The usual congregation here is from forty to forty five, and in the other places about thirty five.

Sabbath Excuses.

Others would go, but cannot leave their business. They say it is impossible to trade and shut up on the Sabbath. Miners must wash up their gold when the water is shut off, and that is only on the Sabbath. Blacksmiths must sharpen the picks, which are brought in only on the Sabbath. The Shoemaker must not turn away customers who can come in only on

the Sabbath. The lawyer must see men whom he can find only on the Sabbath. The man who buys gold dust, must attend to his business when it comes in in the greatest abundance, that is on the Sabbath; and there are people here, as well as at home, who can find time to be sick, and send for the doctor, only on that day of rest. Then almost every Sabbath brings some concert or show, which many attend, of whom we should expect better things; miners who have families have no other day in which to enjoy their company; young men have no other time to visit; and young ladies no other time to ride. After all these things have been attended to, it is no wonder that, from a population of several thousand souls, there are only forty five who are found engaged in the worship of God. It must be after much hard, faithful and patient work, that these difficulties are to be overcome.

Temperance.

The Temperance cause has made a good beginning, and the quiet of the town is increased by the operation of the law against gambling, and when the "Maine Law" is passed, as it undoubtedly will be, we shall see greater improvements still. But people are depending too much on legislation, or rather too little on the dissemination of gospel truth. Men are calling loudly for the civil law to compel them to do that which they do not see how they can do with only the moral law to bind them. They do not see how they can dwell in the land and be fed, if they venture to trust in the Lord, and do good before his laws are "backed up" by the laws of the California legislature. They profess to be Christians now. Shall we take them into the churches when the law is passed?

We are both in good health, and as pleasantly situated as any of the families in the cabins round about us.

It is one of the beauties, as it is one of the necessities, of our Protestant system of church order, that the pastor shares the lot of his people. If they dwell in tents, he has nothing more; if they make themselves comfortable in "cabins," their minister is "as pleasantly situated" as they are; when they are able to build ceiled houses for themselves, they do not forget him who is their servant "in word and doctrine." Hand in hand, pastor and people tread the road of life together. We would that this

should never be otherwise—only, every people should provide for their minister a good LIBRARY; for the workman needs his tools, and they are rightfully his *due*.

MINNESOTA.

The exigencies of the missionary field are every day increasing, and, at the present time, with unexampled rapidity. The pecuniary disasters of last year have retarded the financial prospects of the most expensive missionary churches—in California and elsewhere—and the high prices that prevailed then, are now having the effect of bringing upon us higher estimates of ministerial support from many applicants for aid at the West. Most of these estimates the Committee are compelled to acknowledge as just; and, relying on the liberality of the Society's patrons, and on the Providence whose instruments it is the privilege of us all to be, they have, in the cases referred to, ventured upon a liberal advance on previous years. These advances *must continue*. The southern part of Minnesota swarms with emigrants. Already that broad region is dotted over with little beginnings of settlements, and more laborers are needed there than we are able to send. There is every prospect that this State will soon demand very considerable outlays of missionary funds, and that we shall see repeated there the process which is yet going on in Iowa—small communities springing up, as it were, in a night, and immediately demanding aid in sustaining a minister, while as yet able themselves to contribute but a trifle towards his support. Should denominational rivalries interfere with the warmth and zeal of christian co-operation, the expenses of this Society will be largely increased, and the real efficiency of the Gospel in the affected localities correspondingly diminished. Meanwhile, many of the emigrants—as the subjoined communication illustrates—and even those who have been educated in the bosom of religious communities, are but poorly fitted to promote the growth of christian institutions, or the prevalence of the Truth. What is true of Minnesota, is more or less true of the whole frontier.

*From Rev. Samuel W. Pond, Shakopee,
Scott Co.*

Sabbath-breaking Emigrants.

Many arrive among us from the East, who seem determined to embrace the opportunity here offered to escape from the restraints formerly imposed upon them by the religious habits of those around them. Many who were esteemed strict observers of the Sabbath, at the East, become, at the West, open and habitual violators of that day. Such things, however, are to be expected, and we are more grieved than surprised by them. Though the state of society here is very far from being satisfactory to the Christian, we have reason to hope for better things hereafter. The strife and excitement in regard to land, must soon in a great measure pass away; and I hope will be succeeded by a calm, favorable to the spiritual interests of the people. Some are now found in almost every neighborhood, who "seek first the kingdom of God and his righteousness," and we trust that their example and prayers, through the supply of the spirit of Christ, will lead others to glorify our Father who is in heaven.

IOWA.

In Labors Abundant.

We have had some sickness in the family, which has interrupted my work somewhat; and much of my time since the first of May has, from absolute necessity, been taken up in manual labor on my house; since, for a part of the time, we have been exposed to the peltings of every storm, there being neither windows nor doors to our habitation. It is now comfortable, and my time in future will be wholly devoted to my appropriate work. Till now, I have had no study, or any place at all suitable for a study, since I came into this new field. My own health has been, for the most part, very good; so that, with one exception, I have preached two and three times each Sabbath during the quarter.

The Mourners Blessed.

Deaths have been unusually frequent; and God has thus spoken to many persons who would not otherwise listen to his warnings and invitations. Especially

has he been dealing with parents in this way, in taking their tender offspring to himself. In three instances, have such providences resulted in the conversion of the parents; and, what adds to the interest of two of these cases, the parents have themselves been called to their reward. One of these was a lovely sister of the church, who joined us at the previous communion, and had already greatly endeared herself to us all by her amiable and gentle deportment, and her humble and devoted piety. The death of her dear babe deeply wrought upon her mind, and arrested her attention to the importance of a personal interest in the Savior, that she might be prepared to meet her darling one in heaven. The abundant grace which God was disposed, in his infinite goodness, to bestow upon this dear sister during many weeks of her distressing sickness, and especially at the closing scene, gives ample testimony that the Savior had accepted her repentance and consecration, had adopted her into his family, and has now received her to himself.

The other instance was that of a gentleman who came into this place last fall, in search of a home for himself and family. Not long after he arrived here, he was attacked with a fever, which terminated in a spinal difficulty. From the time he was first taken till the day of his death, he was the subject of distressing pain and sickness; he was seldom able to sit up more than one hour at a time, and for weeks was wholly confined to his bed. I visited him several times, and had frequent personal conversations with him, in reference to his eternal interests. From the first, I found him very tender on the subject, but yet undecided about devoting himself at once to the Lord Jesus Christ. This I urged him to do without delay, as I felt confident he had but a short time to live. In the mean time, I advised him to send at once for his wife, who arrived some six weeks before he died. He became more deeply impressed, and began gradually to indulge a hope that his Savior had pardoned his sins, and that the Father had received the prodigal. Before he departed this life, he gave pleasing evidence of a work of grace wrought in his soul. Upon the arrival of his wife, he began at once to urge her to immediate repentance and belief in Jesus. She had previously been thoughtless and indifferent to the subject, even under God's chastisements, but promised him to make it the purpose of her life to become a Christian. I think the effort to benefit her

had a tendency to impress his own heart more deeply. But the first occasion of his seriousness, was the death of his little child, about a year previous. At his funeral, his wife told me that she hoped she had given up all to Christ, and that he had accepted her. She now felt reconciled to his will in these afflictive providences.

What a blessed religion is this, which meets the soul in the midst of its sorest trials, administers the only balm adapted to its necessities, and inspires a confidence in the only Being who can possibly save!—a religion which alone sheds over the sepulchre of our treasured affections the rays of a glorious immortality, and assures us that we may not mourn their departure as those who have no hope. How much I felt and realized this at the funeral of that brother, as I discoursed from the words of the Apostle, addressed to his afflicted brethren in Thessalonica, "For if we believe that Jesus died and rose again, even so them also which believe in Jesus will God bring with him!" And what a noble Society is that, which seeks to bring this religion, with all its cheering hopes and consolations, to the dwellings of the destitute of this land, and to the abodes of the bereaved and afflicted, offering them to each and every soul for his free acceptance! Oh, how many, now in eternity, are happy in the fullness of God's love, having been led to embrace the Savior through the friendly warnings and entreaties of its servants! May Heaven continue to smile upon it, and give it increased facilities for enlarged operations!

From Rev. A. R. Mitchell, Salem, Washington Co.

Sabbath Desecration.

This is an evil to which I alluded in my first report. It still prevails to an alarming extent. Who are they that dare to encroach upon the sacred hours of the Sabbath, and trample upon its ordinances? Is it the worldling and the profligate alone? To see them guilty of this sin is not so surprising; they do not profess to be governed by a principle which teaches men better. But it is not confined to this class. The Christian—he who *professes* to be influenced by that enlightening, revivifying, and purifying principle which the Spirit of God only can implant in the heart—the professing

Christian is the leader in it. He by his example countenances the worldling in his career. It is but a few Sabbaths since, that two class leaders (or who had formerly occupied such a position in a neighboring church) were seen running horses in one of our public streets, to the astonishment as well as amusement of a crowd of worldlings who had assembled to witness it. Children play at marbles in the street, and their parents stand by to encourage them in it. Some also take this opportunity to visit their friends. This sin is not peculiar to one denomination. It exists in our own church as well as in others. Here, it seems to me, lies one great obstacle in the way of an increase of piety in the church, and of the conversion of sinners. While the church fail to look upon this as a sin, and a *great* sin, they can not expect to be blessed in their own souls, or to see their children brought into the fold of Christ. Of all the opposing influences which have beset us in our efforts to build up the cause of Christ in this place, this is the worst. Nothing but the Spirit of God can meet and overcome it.

Female Prayer Meeting.

The female prayer meeting was re-organized a few weeks since. It is held at my house on Thursday afternoon of each week, and the interest steadily increases. Its object is, not only to encourage and strengthen the members in their purpose to serve God, but to pray for a blessing upon the Word preached; and also to pray for their unconverted husbands and children. The influence of this meeting is sensibly felt. Good is coming from it, not only to those who meet to pray, but to those in whose behalf they present their requests. Husbands who have heretofore kept aloof from the ordinances of the Gospel, now attend upon them, with their wives. Some of them are feeling quite disturbed in their minds with regard to their own spiritual state.

I am obliged to do the most of my traveling on foot, not having a horse or the means of procuring one. This makes my labors more arduous than they would otherwise be. Thus far, however, I have been sustained, having been able to preach every Sabbath but one or two, since the date of my commission. I love the work, and am willing to spend and be spent for it. I am willing to make any sacrifice, or practice any self-denial, for the sake of truth. I would not be

ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.

From another Missionary.

A little of "sunny side" has recently entered into our experience. A young merchant of this place had subscribed five dollars towards my support, to be paid during the year; but has already paid, in cash and other things as presents, what amounts to about \$18.00. This is an exception for a new country. But perhaps as the country becomes richer, the exceptions may become the rule. The same young man, with his wife, do what is better still. They both constantly attend the Sabbath-school, as teachers. Our churches, perhaps generally, in the West, suffer for nothing so much as for the want of self-denying labors on the part of the members.

There are many little experiences in life that remind us of the widow's mite, which, though, to the eye, of but trifling value, was, to the appreciating heart, so priceless. How easy was it to bring sunny thoughts into the mind of this missionary, and to make him feel hopeful and cheerful in his work! The truth is, that when the sky is overcast and all the earth is mourning beneath its shade, a single beam of sunshine through the cloud is sufficient to break the spell, and to touch the whole landscape with gladness.

WISCONSIN.

From Rev. Hiram Marsh, Neenah, Winnebago Co.

A Chapter.

When I came to this place, last March, the church was small and disheartened, having been, notwithstanding their repeated efforts for a supply, entirely without the stated means of grace for more than half a year. Their neat little brick church, erected by their former enterprise and sacrifice, was now *vacated and deserted*—no Sabbath assembly; no preached Word; no Sabbath school for

their children. Instead of weekly songs of praise, "their harps hung upon the willows," and their prayers went up to Jesus, for the Gospel.

On the last Sabbath in March, just previous to my arrival, one of their number, interesting and beloved, was consigned to the silent grave, leaving a widowed husband and two motherless children to mourn their irreparable loss, and upon the minds of the community, a solemn impression of the uncertainty of life; also, before the close of that week, a mother of five children, and a father of seven, were both buried in one day. Twelve orphan mourners and two widowed companions attended at one funeral. What a solemn introduction for a missionary! The congregation at our place of worship was, at first, very small, the people having stayed away, or else gone to other places for spiritual food. Their return to our place of worship has been very gradual, yet our congregation has been regularly and constantly increasing, to the present time. Now, our house is often comfortably filled, our Sabbath school prospering, our prayer meetings well sustained, and our singers meet regularly once a week, to improve themselves in their art. Our hearts have also been encouraged and gladdened, by the addition of eight to our number, by letter, an addition not only to our numbers, but apparently to our graces and spiritual strength.

In view of these returning blessings, as they come along, one by one, tears of gratitude have been often shed during the last three months.

With an increase of one half in the congregation, and one quarter in the church, and an entire Sabbath school organized, and prayer meetings doubly interesting, we thank God and take courage! As a people, we acknowledge the peculiar providences toward us; and our prayer is, for continued prosperity, for holy consecration, and for persevering fidelity.

From Rev. Horace M. Parmelee, Oak Grove, Dodge Co.

More of the "Sunny-side."

I have recently been cheered by a manifestation of sympathy and interest on the part of this people which I feel at liberty to mention. A valuable cow, upon which my family depended very much for support, sickened and died.

Ere I was aware of it, one of the members of the church was busy in making a collection to buy another; and in three or four days, another valuable cow was brought to me, most of the expense having been met by dollar contributions on the part of the people. Thus, what at the time seemed to be quite a serious loss to me and my family, has resulted in much good both to us and to the people, developing their sympathy and interest, and cheering me in my efforts to minister to them in spiritual things—thus strengthening the bond of union between pastor and people. What seemed at first to be an afflictive event, has proved “a blessing in disguise.”

*From Rev. William A. Niles, Watertown,
Jefferson Co.*

The Way to Do Something.

Feeling the pressing need of an educational institution, which would exert a hallowed influence upon our children and youth, and after doing what I could to start others and finding nothing done, I employed a lady teacher, on my own responsibility, at a salary of \$300 per year, rented a building, and advertised the opening of the “Watertown Academy.” The first term is near closing, and there will be a deficit of only about \$25, which I meet by giving the teacher her board. I am bound, Providence permitting, to secure a *first class* Female Seminary at this place. The cause of Christ needs it, and it must be done.

Tom Paine.

I give you another phase of my work here—and I assure you it has a good many phases. Knowing that there was a good deal of infidelity in this region, I took Grant Thorburn's letter on the character of Tom Paine, published in the N. Y. Observer, to the office of one of our weekly papers, and asked them to print it, together with a few introductory remarks of my own. It was published, on the outside of the paper; but the effect was like the stirring up of a hornet's nest, and column after column has appeared from that day to this, in the way of “Refutations,” and glorifications of Tom Paine, at my expense. Even Boston and New York infidels have mingled in the fight. To-day one of our papers publishes a long letter from “G. Vale, author of the Life of Thomas Paine, and

publisher of liberal books, No. 1, Bowery, N. Y.,” giving Thorburn the lie. I have all this to look after, so far as it may be of importance to the interests of religion. Infidels here are very busy, and the Age of Reason, and books of like character are circulated freely, a new supply having just been received from Boston.

Inclosed, I send you a letter containing a contribution to your Treasury. The writer hit the nail on the head when he says that “we ought to cast in our *might* to aid in advancing the cause of our blessed Master.” If more *mights*, and fewer *mites* were cast into the treasury of the Lord, I think the Millenium would dawn some minutes before it will.

MICHIGAN.

*From Rev. George Barnum, Medina,
Lenawee Co.*

A Blessed Law.

Moral feeling and sentiment is being elevated, and is gaining strength in this community. Our Prohibitory Liquor Law is generally regarded, and is doing great good. In a small neighboring village, where I have one of my appointments, a place which has been noted, for its groceries and its grog drinking, a great and striking change has been wrought. Men who, at any hour of the day, might have been seen lounging about the groggery or reeling through the street, are now industrious at their work through the week, and some of them are seen at church on the Sabbath. Their families, which were much neglected, are now cared for, and supplied with the necessaries and the comforts of life. The same is true of other neighborhoods. The law is a great blessing to our State. The American Home Missionary Society has borne its share in the labor of securing this law, through its missionaries and missionary churches; for all of its ministers—I know not but I may say, to a man—have been and are its warm advocates, and strong supporters.

This “Maine Law” evidently agrees excellently well with the *Constitution* of American Society, whether it be in harmony or not with that which lawyers interpret. Communities that were afflicted with all manner of disease, straightway grow

healthy upon the first administration of this vigorous and invigorating prescription. The right to do wrong is not held in very high esteem by an intelligent people; and its exercise is not found promotive of either private or public prosperity. Wise men ask for nothing more than unrestricted liberty to do right: with the best helps to find out what right is. The woes of generations have taught us, at last, our duty and our privilege, in regard to this matter of liquor-selling, and it need not be imagined that the convictions which have been burned into the mind and heart of the people by this terrible experience, are to give way before a few technical abstractions and tricks of interpretation. The Maine Law will remain the law; for it is *right*. Doubts may be cast upon it, and its way may be hedged up for a time, but its ultimate triumph is sure. This liquor-selling is wrong. The people have come to see this clearly, and have declared it in their law. It is not to be expected that they will either cease to see it, or will take back their declaration.

*From Rev. William W. Atwater, Hudson,
Lenawee Co.*

To the Patrons of the Society.

I write this to announce, that another monument to the worth and excellence of the American Home Missionary Society has been raised. It appears in the fact that the Hudson Congregational Church, which has been dependent for several years upon your cheerful bounty, has now taken the position of self-support. As the bird just fledged, it leaves the fostering care of its beloved parent, and depends upon its own exertions for sustenance. With the help of your Agent for this State, the church was inclined to make extra exertions, by which it was found unnecessary to ask for your annual donation, and it was remarkable how easy the \$100 needful was obtained amongst us. Besides the salary, the church has raised, since January last, about \$100 for benevolent societies, with part of which they have made me life member of your Society. They have also purchased a carpet for the sanctuary, costing about \$45. We speak not boastingly, and suppose not that we have yet come up to the true standard of christian

self-denial. But the church deserves great thanks for well doing; and doubtless their giving, instead of impoverishing, has enriched them. And sure we are that it is a happy condition to be so prospered of God, as to have arrived at the condition of self-dependence. We hope now, instead of being recipients of your bounty, we shall add somewhat to your means. The church would bless God for the Home Missionary Society, and render to you many thanks for your past liberality. We rejoice that, by taking this stand, you can use the means you have devoted to us, to sustain the Gospel in "regions beyond." Surely, we have very great reason to love your Society, for by your efficient aid; thousands hear the preaching of the word, who otherwise could not, and who in the judgment day will rise up and call you blessed, for the redemption you have helped them to obtain. Would that our example, of a little extra exertion, might encourage other churches to assume their pastor's support, and thus enable your Society to send the Gospel to the more needy and the perishing!

MISSOURI.

*From Rev. George A. M. Renshaw, Bow-
dark, Greene Co.*

At the Eleventh Hour.

I have gone forth bearing precious seed, almost weeping at times, and afterwards have had some cheering evidences that I have not spent my strength for naught. The unbidden tear, often seen in the sanctuary and at the prayer-meeting, professions of renewed consecration, or of penitence, or of a hope of pardon through a Savior's precious blood—these things have sometimes filled my heart with gladness.

There is one, who is expected to die in a few days, whose wife I have regarded, for years, as a very tender-hearted Christian. Oh, the hours she has spent in weeping over her husband's impenitence! On the first of this month I preached at his house, baptized him, and gave him the symbols of the Savior's body and blood, while he was on his bed. I had visited him a few days before, and heard him relate briefly the history of his life; especially the anxiety which his mother had manifested for his conversion, and the promise that a dying broth-

er had caused him to make fourteen years ago, that he would become a Christian and meet him in heaven—how he had continued to go on in sin, and how wonderfully the Spirit had followed him until the last! He appeared deeply to regret his having spent his days in the service of Satan, and at the same time, to admire the wonderful grace of God that had brought him in, at the eleventh hour. For a few years he had been one of those who requested an interest in the prayers of Christians. He said that he had obtained "a spark of hope," at our last camp-meeting; but a few nights before that visit of mine, his doubts and fears were all removed. He talked to his wife and children with heart-touching eloquence. At his request I prayed with him and his family before I left. You would not think it strange that I went away rejoicing, if you had seen me weeping, and understood my fears on that man's account in past years.

A ruling elder, a pillar in the church, a colporteur of the American Tract Society, a justice of the peace, and a highly esteemed citizen, has been taken from our church and society here, to a brighter world above. In his death I have lost a counselor and friend.

Restlessness.

The restlessness of many in Mount Zion Church, especially of those living near our place of worship, for five years or more, has had, I think, an unhappy influence on her spiritual interests, as well as her temporal prosperity. But for this she might have sustained her pastor, and I think would have done it, for a few years past, without the continued aid of the Society. What results will flow from the present emigration excitement, I am unable to predict; but I think that the majority of regular attendants who live near our church, will probably move away next spring. If I live to become acquainted with those who shall occupy their places, I shall have comparatively a new field.

Though this field has not flourished according to my desires, especially for a few years past, yet I think it ought not to be abandoned, and that I ought to stay here and try it awhile longer, if I can be sustained. If I cannot do good here, I do not know that I can any where. Selling, and buying, and removing from place to place, are to me unpleasant employments; but whenever it appears to be my duty, I expect to go.

From Rev. John Wettle, Boonville, Cooper County.

Germans in America.

An experience of ten years has led me to the strong conviction that in this country the German churches, in general, would do a great deal better if they were more Americanized; and I have, for my own part, always done as much as I could to further such a change. In June last, I attended the Presbyterian Synod, and the General Assembly, (N. S.) in St. Louis, in order to form a better acquaintance with the rules and doings of the American brethren; and what I saw and heard has anew confirmed my convictions. I know that no exterior form of a church can be essential to salvation; yet the welfare of a congregation depends a great deal on this form. To pray for such a change is our duty—that we might see, from every corner of this wide world, the people coming in and being baptized with the spirit of Christ, and forming but one great christian American nation. No matter, where a man comes from; if he is a true Christian, he certainly will become a good citizen. We therefore look to the true and undefiled religion of Jesus Christ as the only source of our present and future happiness.

We could hope that the sentiments expressed by our German brother, in the preceding communication, might become universal among his countrymen. All nations have contributed to the peopling of this land; but they have come hither in vain, if they are each to cling to their foreign prejudices and associations. It is for their own welfare, as well as for that of the nation at large, that they should here cease to be English, Irish, Germans, French, Norwegians, and become Americans—freely throwing themselves, so far as possible, into association with those whom they find already on the ground. It will be a good day for the German churches, when they can feel willing to merge themselves in the same religious communion with their neighbors of the Evangelic faith. Thus will they realize the highest benefits that can be secured to them by the institutions of this land of their adoption.

From Rev. Levi R. Morrison, Cross-timbers, Hickory Co.

The Kansas Difficulties.

I think it due to all concerned to say a word in regard to the Kansas difficulties. No where are the violent proceedings, which have so seriously affected some of our beloved missionary brethren, more sincerely regretted than in Missouri. Most of the secular papers I have seen condemn all illegal and violent measures in decided terms. The whole trouble, I think, was gotten up by reports of large forces of non-resident voters from the North. The owners of slaves, of course, are jealous. Demagogues, as is their custom, seize the occasion for their own advancement, and inflame the masses, many of whom welcome the occasion, to show their devotion to wealth which they are never to possess. The friends of order must wait their time, when sober counsels will be heard. For ourselves, and in South-western Missouri, generally, we apprehend no such difficulties. We are pursuing our work in peace.

Remarks.

It is gratifying to receive such testimony as this. The testimony is *needed*. The violence alluded to was so remarkable, so unparalleled in American history, so subversive of justice and of freedom, such a dishonor to the nation as a whole, such a reproach upon republican institutions, and so ominous of serious domestic discord, that no disclaimers or denunciations on the part of those near the scene of wrong, can be too prompt or too strong. Already has this excitement driven two of the most useful missionaries of this Society from their fields of labor; and ministers of various denominations have been subjected to its insults and its menaces.

Upon such wickedness it becomes all good men, especially all christian ministers, to pronounce their utter condemnation; and, as proper occasion offers, to do this with public and solemn emphasis.

The course of the missionaries of this Society—so far as known to its officers—has been such as honors their good name for fidelity and wisdom, and such as their position as servants of none but the Divine Master, and as pastors of his flock, impera-

tively demanded. They have not refrained from "speaking the truth in love." Whoso doeth this, is sure of his reward.

ILLINOIS.

From Rev. C. C. Cadwell, Richmond, McHenry Co.

Progress.

It is my privilege to report a good degree of religious interest in my field of labor. There has been, during the last three months, a retrograde movement on the part of some of the members of the church, while with the most, an advance has been made in religious faith and practice, so that, on the whole, I feel safe in reporting progress.

There are indications for good among our young people. Our conference meetings are well sustained. The last one, which occurred on Thursday of this week, was of much more than ordinary interest. The feeling was very generally expressed, that it was an occasion of profit to all. I cannot speak too much in praise of these meetings. They are of unspeakable benefit to us individually, and to our churches.

Daily Concert of Prayer.

Since the first of May we have observed a concert of prayer, occurring *daily*, between the hours of one and two. The object is, to pray for the spiritual growth of the members of the church, and for the conversion of the children of the covenant. The effect of this arrangement has been greatly to quicken some, and to promote the spiritual interests of all who have observed the concert. I do not expect that all will come readily into the plan; yet I find it to be of great advantage to me in getting at the true state of religious feeling in the church; and I confidently hope to see great good grow out of this arrangement.

Christians are not often enough reminded, *specifically*, of the relation in which they stand, as members of the church. To worldly interests, our attention is definitely directed by a continuous series of events, great and small, coming up incessantly from morning to night, the year round. Of spiritual interests, and especially of social and religious duties and privileges,

some are hardly reminded, except on Sabbath days, or seasons of disappointment, or of sorrow. It would be well if *temptations to pray* could be furnished us, seeing there are so many to neglect prayer—if arrangements to remind us of our brotherhood were devised, seeing there is such a tendency to forget it and its duties.

The prophet Daniel prayed three times every day. The Turks *say* prayers five times. Cannot a church pray together once a day?

Work Enough.

My labors are much increased at present. The town of Wheatland, which lies directly east of Bloomfield, the southwestern town in the county of Kenosha, is at present destitute of preaching, except by the Germans and the Romanists. For this reason I have been solicited to bestow some labor upon it. I am at present preaching near the center of the town, in the afternoon of every alternate Sabbath. How long I shall continue these labors, I cannot tell. I am pressed, also, to visit points of importance in other localities, and I go as often as my strength will permit. I should have said that the town of Wheatland is one of our very best farming towns, with a large American population, generally well to do in the world. But there are few Christians among them. The field is an important one, and should be occupied by a good minister of the Gospel.

INDIANA.

From Rev. Benjamin F. Cole, Danville, Hendricks Co.

Negligent and Wicked Church Members.

A family of a negligent and trifling character, belonging to the church, has left without a letter, and gone too far to be considered of our number. This looseness of attachment to the church is an evil of considerable extent in this section of the country. It seems to be the result of a deficient early training, and of a nominal profession of religion. Sorrowful illustrations occasionally appear among us. Very recently a professor of religion, in a quarrel for property, shot his neighbor. Two others, one esteemed a notable character for

zeal, have been openly condemned for crimes too shameful for publication. Thus the visible church is made to suffer, even to being despised, by those who are inimical to its prosperity.

It is impossible but that the inquiry will be raised—Is it *necessary* that a church should often be dishonored by such unworthy members?—Surely if cases of this sort occur to a “considerable extent,” in any “section of country,” the ministers and the churches are grievously at fault. The land can never be christianized, so long as those who are accounted religious men give the world such occasion to say, that there is nothing in religion. To “keep ourselves unspotted from the world,” is half the battle gained; but to fail of doing so, is the whole battle lost.

God, not the God of the Hills or the Valleys.

At the present time harvest is an absorbing consideration. The wheat crop, for abundance and quality, exceeds all expectation. A few weeks ago, the farmers and many others were full of fear and vexatious solicitude lest the present pressure of scarcity was about to be protracted. God has graciously overruled, and has shown that, in temporal as in spiritual things, he is able to do exceeding abundantly above that we ask or think. It is certainly no uncommon, but rather a growing sentiment here, that God has little or nothing to do with matters of agriculture. This feature of infidelity assumes the name of natural philosophy, and thus stealthily and sophistically roots out of the heart a waiting dependence upon God. Were the Sabbath and the sanctuary to cease to be occupied by an evangelical ministry, the Gospel, as a system of holiness and as a revelation of an existence beyond the grave, would become obsolete, in the minds of this worldly, property-loving people. A revival, deep and extensive, seems indispensable, not only for the promotion of piety, but for the existence of the kingdom of Christ among us.

No! In the practical view of these persons, God is not the God of the hills, nor of the valleys, of the earth, or of the atmosphere, or of any thing, indeed, save a few antique “*laws*!” Hardly can he be said to have any thing to do with these “*laws*,” even at the present time, seeing

they are fixed, irrepalable, and unchangeable! Nothing, according to the theory of our natural philosophers, seems to be left in the hands of the Almighty; but now that he has started this "machine" of the universe, he has also lost control of it; and it persists in going alone, independent of his will! It is not quite independent of *man*, indeed; since human power is interfering perpetually, and using, managing, controlling the laws of matter, for the accomplishment of human

purposes. It is only independent of God! He alone, the Maker of it all, *he* is the only one who has nothing to do with it, and has no power over it. Verily, the observation and reflection of these men have brought them to a result quite different from that of the Psalmist. They have found the end of all perfection, above. He found it below. To him, the heavens declared the "glory of God." To them, they declare the glory of — what?

Auxiliaries.

Connecticut Missionary Society.

The last Anniversary of this Auxiliary was held at West Meriden, Wednesday evening, June 20th, 1855. The Reports of the Treasurer and Directors were presented by the Secretary, Rev. HORACE HOOKER, and addresses were made by Rev. WILLARD JONES, of Central Falls, R. I.; Rev. N. H. EGGLESTON, of Chicago, Ill.; Rev. J. GUERNSEY, of Dubuque, Iowa, and Rev. L. WHITING, of Reading, Mass.

The following extracts from the Report of the Directors, present the main features of the Society's operations the past year:

During the year ending May 1, 1855, appropriations were made to thirty six churches and congregations.

Total appropriations in Connecticut, \$3,866 66. During the year \$2,000 were remitted to the Parent Society.

An appropriation of \$500 was made at the beginning of the year to the Rhode Island Domestic Missionary Society.—In consequence of increased receipts by that Society, notice was given us some time since that not more than \$300 would be requisite. Nothing has yet been drawn towards the payment of the appropriation, and probably no part of it will be needed. These churches will have learned, from the experience of want, to sympathize with the destitute, and may be expected henceforth to enjoy in large measure the blessedness of giving for their relief.

The receipts of the society for the year ending June 1, 1855, were \$7,872.74. In addition to the donation from our Treasury, the Parent Society received from this State \$19,161.24.

It is gratifying to be able to say that a year marked by the high price of almost all the necessities of life, has touched so lightly on the pastoral relation in the churches aided by this Society. Three pastors have been dismissed at their own request, and six have been installed. By their own self-denial, or by the liberality of their people, the pastors have sustained the increased burden. Our appropriations, the past year, were enlarged but in a single instance, while in several others, they were diminished. The trial in this respect, through which these churches have passed, furnishes pleasing evidence of present stability, and hopeful indications of permanence.

The amount of contributions to benevolent objects reported from twenty eight of the thirty six congregations, aided this year by the Society, is a fraction less than one half of what they receive from our Treasury. In account with charity—if nothing was contributed by the remaining eight—our feeble churches would be in debt for the year a trifle over \$2,000.

General View.

What this Society has accomplished within our own borders, would appear from an ocular view of the weak churches in contrast with the waste places which were the occasion of its existence. If we would, however, fully comprehend what it has done for Connecticut, we must not contrast the present with the past, but with the present, as it would have been under the unchecked causes of decline,—without the culture of this Society, some cases would doubtless still cheer our moral desert—how many or how large, we are happily left only to conjecture.

Nor will the operations of the Society within the limits of Connecticut, be needless,—perhaps they will be scarcely less necessary, for many coming years, if we rightly estimate the causes of weakness now at work; some of which, at least, may be expected not only to continue but increase in force. The effect of emigration—of manufacturing villages and railroads, in changing centers of business, and thus dividing and weakening congregations—has been witnessed too often to be misapprehended. The population of foreign descent, already amounting to about 40,000, is fast increasing in this State, and must not be neglected while we are helping to form churches among similar classes in the far West. Our cities, villages, and to some extent our country towns are, in respect to diversity of population, becoming faint reflections of the new settlements.

If, in our eagerness to take possession of the glorious valley out-stretching towards the setting sun, we overlook New England—in another century it will still be bounded on the east geographically by the Atlantic, but morally by the Mississippi. The vacancy created by the ceaseless exodus of its own sons will be filled, as at present, by a foreign influx; and churches with other sentiments, and other names, will take the place of those represented by this body.

Rhode Island Home Missionary Society.

This Auxiliary held its last Annual Meeting at Pawtucket, June 13th, 1855. The Treasurer, GILBERT RICHMOND, Esq., presented his Report, and the Report of the Directors was read by the Secretary, Rev. CONSTANTINE BLODGETT. Addresses were also delivered by Rev. ROLLIN S. STONE, of East Hampton, Mass., and Rev. THATCHER THAYER, of Newport, R. I.

It appears from the Report of the Directors that appropriations have been made during the year to seven churches, and amounting in all to \$1,750. The amount received into the Treasury during the same period, is \$1,401 14, which, with the balance in the hands of the Treasurer at the beginning of the year, makes the aggregate amount at the disposal of the Directors

\$2,232 57. Contributions to the amount of \$269 71 were forwarded directly to the Parent Society, from churches in this State.

The Report adds:—

We have thus been enabled to go through the year without drawing from the Conn. Miss. Society any part of the \$500 which was made subject to our order. Duly acknowledging the unwearied liberality of our brethren of that Society, we take pleasure in informing them that we hope and purpose henceforward to sustain the missionary laborers in our own State, and ere long become fellow-helpers with them of the Parent Society in its ever-expanding and vitally important work.

It is believed there can be no doubt how we in city, village and rural parish shall decide the question of continued independence of all foreign aid in sustaining our feeble churches. And while there can be little hazard in pledging our churches to this work, it should be with the distinct understanding that our missionary churches aim at the earliest possible independence of this Society, that our increasing contributions may be expended upon new fields in our State, or forwarded to swell the funds of the Parent Society.

While we employ all patience in continuing to aid, the Missionary churches must employ all perseverance and practicable energy in rising above the need of aid, remembering that it is "more blessed to give than to receive." Justice to themselves requires that they make haste to exchange the condition of *receivers* for that of *givers*.

While a year is but a point in the ages that are to develop the wonders of the great plan of human redemption, it is long enough to fix the eternal destiny of many souls, for whose salvation our Home Missionary enterprise was started. And so we should be ever diligent and instant in its prosecution, lest dying sinners fail to hear the joyful sound, and die in impenitence and unbelief. A missionary year is long enough greatly to enlarge our Home Missionary field, and bring into its limits half a million of souls, to form character for immortality, and be saved by our instrumentality or perish by our neglect. And so must we bid our missionaries hasten to sow beside all waters, and, going every where, preach Christ crucified, until this our land "shall become Emanuel's land, a mountain of holiness and a habitation of righteousness."

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of August, 1855.*

Not in Commission last year.

Rev. Waldo W. Ludden, Magnolia, Iowa.
Rev. Abraham S. Avery, Metropolis, Ill.
Rev. J. W. North, Como and vicinity, Ill.
Rev. H. A. Rossiter, Green Castle, Ind.
Rev. Eli B. Smith, Connersville, Ind.
Rev. Thomas Towler, Lima, Ind.
Rev. Ernest Roos, (German,) Cannelton, Ind.
Rev. S. G. Lowry, Bainbridge, Parkersburgh and Waveland, Ind.

Re-appointed.

Rev. W. W. Brier, Alameda and Eden, Cal.
Rev. J. W. Hancock, Red Wing, Min.
Rev. James J. Hill, Wapello, Iowa.
Rev. J. B. Parlin, Colesburg, Iowa.
Rev. J. W. Windsor, Maquoketa, Iowa.
Rev. D. B. Davidson, Monona, Farmersburg, Hardin, Volney and McGregor's Landing, Iowa.
Rev. J. C. Strong, Lyons, Iowa.
Rev. M. Robinson, Iowa City, Iowa.
Rev. Konrad Riess, (German,) Fort Madison, Iowa.
Rev. John Reynard, Shullsburg and Monticello, Wis.
Rev. James Jameson, Center, Magnolia and Albany, Wis.
Rev. J. D. Stevens, La Fayette and vicinity, Wis.
Rev. Aaron Rowe, Hartford and Lawrence, Mich.
Rev. Jacob Patch, Gilead and Bronson, Mich.

Rev. Wm. H. Osborn, Watervliet, Keeler and St. Joseph, Mich.
Rev. A. B. Pratt, Vienna and Genesee, Mich.
Rev. W. P. Russell, Memphis, Mich.
Rev. A. D. Laughlin, Nora and Scale's Mound, Ill.
Rev. J. M. Brown, Green Valley and Sand Prairie, Ill.
Rev. C. L. Bartlett, Dupage, Ill.
Rev. Joseph Butler, Ewington, Ill.
Rev. G. O. Clark, Winchester, Ill.
Rev. A. Lyman, Sheffield, Ill.
Rev. T. H. Johnson, La Harpe, Ill.
Rev. Christopher Young, (German,) Warsaw, Ill.
Rev. William Homeier, (German,) Belleville, Ill.
Rev. William Porter, Port Byron and Hampton, Ill.
Rev. Asa Prescott, Annawan, Ill.
Rev. Robert Stewart, Shoal Creek, Plum Creek, Pinckneyville, Vergennes and Jonesborough, Ill.
Rev. Philip Bevan, Mt. Vernon and Mt. Lebanon, Ind.
Rev. Jesse Schlosser, Baltimore, Cross Roads and Bashan, O.
Rev. G. R. Entler, Harford, N. Y.
Rev. J. H. Prentiss, Onondaga, N. Y.
Rev. J. Petrie, Volney, N. Y.
Rev. G. M. Smith, Free-town, N. Y.
Rev. J. I. Ostrom, New Windsor, N. Y.
Rev. J. S. Stone, Redford, N. Y.
Rev. O. D. Hibbard, Randolph, N. Y.

Receipts of the American Home Missionary Society, in the month of August, 1855.

NEW HAMPSHIRE—

Received by B. P. Stone, D. D.,
Fitz William, Dexter Whittemore to const. Mrs Caroline S. Whittemore a L. M., \$30; 85 00
Thomas W. Whittemore, \$5, 57 50
Hopkinton, Cong. Ch. and Soc.,
Lyndham, Cong. Ch. and Soc.,
to const. Oliver Bixby a L. M., 44 60
Tamworth, Cong. Ch. and Soc.,
to const. Mrs. Betsey Marston a L. M., 31 48 168 58
Amherst, Ladies' Sew. Circle, by A. A. Davis, 8 00
Dublin, Achsah Wood, 5 00
Dunbarton, John Buntin, in full to const. Lucretia B. Brown a L. M., \$5; Samuel Kimball, L. M. in full, \$5; Mrs. Hannah B. Ireland, in full to const. Mary Della Thurston, of Elmira N. Y., a L. M., \$24; others, \$16, by Jonathan Ireland, 60 00
Ossipee Center, Sew. Soc., by Rev. H. Wood, 8 00
Winchester, Ladies' Benev. Soc., by Mrs. E. J. Humphrey, 8 00

VERMONT—

Newbury, First Cong. Ch. and Soc, by Rev. A. Dean, jun., 27 56

Pawlet, Cong. Ch. and Soc., by Rev. S. M. Wood, 26 00

MASSACHUSETTS—

Barre, Ladies' Benev. Soc., by Mrs. M. W. Nickels, 4 00
Bernardstown, W. Brigham, 1 00
East Cummington, Ladies' Benev. Soc.,
by Mrs. Julia P. Clark, 4 00
Goshen, Mrs. Deborah S. Williams, by Rev. T. H. Eood, 100 00
Hampshire Miss. Soc., by E. Williams, Treas.,
Northampton, South Farms, 10 00
Edward's Ch., Benev. Soc., 26 15
Worthington, 6 22
Other sources, 108 63 200 00
Monson, on account of legacy of Mrs. Sarah V. Norcross, to const. Rev. T. G. Colton and Mrs. Amanda V. Evarts L. M.'s, 100 00
North Becket, Cong. Ch., Mon. Con. Coll.,
by Rev. C. H. Norton, 25 00

CONNECTICUT—

Andover, Cong. Ch., by J. W. Stickney, Treas. T. C. H. E. S., 81 00
Danbury, Cong. Ch., by Rev. S. G. Coe, 63 00

Fairfield, First Cong. Ch. and Soc., of which \$100 is to const. Rev. Wyllis Lord, D. D., a L. D., and \$30 is to const. Abraham Lewis of Stratford, a L. M.	188 66
Fair Haven, First Cong. Ch., to const. Dea. Willis Heminway a L. M., by Rev. Burdette Hart,	40 67
Goshen, Ladies' Sew. Soc., by Mrs. L. Perrin,	3 00
Guilford, First Cong. Ch. and Soc., by H. W. Chittenden,	91 18
Hartford, S. T. B., by C. O. Lyman, of which \$100 is to const. Rev. Asa Turner, of Denmark, Iowa, a L. D.,	500 00
Litchfield, R. P. Crane,	10 00
Madison, Mrs. Wyllis Munger,	1 50
New Haven, West Cons., by A. Townsend, jun., Treas.,	
Hamden, Mount Carmel,	15 07
Orange, to const. Jonathan Rogers a L. M.,	54 82
Woodbridge,	26 55
New Haven, Harvey Sanford, L. M., by John Ritter, \$30; Ladies, by Rev. W. T. Eustis, \$3,	38 00
New London, First Cong. Ch., a Member, Norfolk, legacy of Mrs. Sarah Battell, by Joseph Battell,	40 00
North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson,	200 00
North Guilford, a Friend,	26 75
North Stonington, Ch. and Soc., \$55 25; Dudley R. Wheeler L. M., \$30 00	6 00
North Woodstock, Cong. Ch. and Soc., by J. B. Gay,	85 25
Plymouth, Cong. Ch., to const. Julius Fenn and Miss Mary P. Baldwin L. M.'s; E. Langdon, in part to const. Geo. Langdon a L. M., \$20, by Rev. W. B. Root,	89 40
Bedding, Cong. Ch. and Soc., by Rev. D. C. Frost,	59 28
Southport, Cong. Ch. and Soc., of which \$100 is from W. W. Wakeman, to const. Eliza H. Wakeman, Delia M. Wakeman and Cornelia C. Wakeman L. M.'s, by Rev. S. J. M. Merwin,	24 12
Stamford, First Presb. Ch. Mon. Con. Coll., by James Robinson,	250 00
Waterbury, First Cong. Ch., \$59 38; Ladies, in full to const. Mrs. Sarah P. Blake a L. M., \$10, by P. W. Carter,	10 19
Watertown, on account of legacy of Mary Nettleton, by Joel Hungerford, Ex'r,	69 33
Wildmantle, Cong. Ch., of which \$30 is to const. Mrs. Sophia Cunningham a L. M., by Rev. S. G. Willard,	653 46
	41 00

NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by H. Redfield, \$26 41; J. A. Judson, \$20, Church of the Pilgrims, O. J. Siedman, to const. Jonathan Barnes, of Middletown, Ct., a L. D.,	46 41
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 00
Harlem, Presb. Ch., Mon. Con. Coll. by E. Ketchum,	84 28
Hunter, Presb. Ch., by Rev. J. P. Les-trade,	3 07
Moers, in part to const. John Bosworth a L. M., by Mary E. Churchill,	8 00
New Windsor, Presb. Ch., Joseph C. Lockwood, by Rev. J. I. Ostrom,	5 00
New York City,	25 00
Mrs. N. W. Sandford, \$50; S. D., \$1; C. A. D., \$5; S. R. D., \$5,	
Mercer St. Ch., B. F. Butler, \$75; J. M. Wardwell, \$25; J. J. Griffin, \$5,	61 00
Rushville, Cong. Ch., Mrs. Susannah Torrey, by Rev. S. S. Hughson,	105 00
Spencerport, First Cong. Ch., to const. Henry C. Church a L. M., by Rev. J. H. Dill,	5 00
Upper Jay, Cong. Ch., Individuals, by Rev. D. C. Osgood,	87 00
Victor, Cong. Ch., of which \$30 is from the estate of Dea. Simeon Park, to const. Mrs. Priscilla Waterbury a L. M.,	3 18
	42 00

NEW JERSEY—

Newark, a friend, to const. Mrs. Catharine Coe a L. M.,	80 00
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VIRGINIA—

Received by Rev. I. N. Naff,	
Presbytery of New River,	\$50 00
Jeffersonville Presb. Ch.,	1 00
Presbytery of Winchester, by Rev. H. R. Smith,	51 00
	25 00

TENNESSEE—

Benton, Presb. Ch., by Rev. J. N. Blackburn,	8 00
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OHIO—

E. F. C.	5 00
Received by Rev. Marcus Hicks:	
Cincinnati, Third Presb. Ch.	\$35 00
Columbus,	
Second Presb. Ch. bal.	45 00
Third Presb. Ch.	17 02
Welsh Cong. Ch.	18 00
Dayton,	
Presb. Ch., \$156 75; S. S., \$25,	181 75
Cong. Ch., in part,	5 00
Elizabeth and Berea, Presb.	
Ch. bal.	26 16
Ironton, Presb. Ch.	71 58
Johnstown, Presb. Ch., in part,	8 67
Kirkersville, Presb. Ch.	7 53
Logan, Mrs. Rochester,	1 00
Marietta, Dr. J. Moore,	5 00
Newark, Presb. Ch., Coll. in part, \$53 75; Mon. Con.	
Coll., \$14 14; S. S., \$7,	79 89
Putnam, Presb. Ch.	120 00
Springfield, Cong. Ch., Coll.,	
\$19 18; Friend, \$5,	24 18
Trenton, Presb. Ch.,	3 75
A. Sherwood,	20 00
Ashtabula, First Presb. Ch., by J. P. Robertson,	664 53
Gallipolis, Presb. Ch., by Rev. Warren Taylor,	11 00
Portage, Salem Presb. Ch., by Rev. E. C. Bates,	4 25
	10 00

INDIANA—

Received by Rev. Henry Little:	
Amity, Presb. Ch.,	\$2 80
Bainbridge, Presb. Ch.,	21 40
Crawfordsville, Prof. C. Mills, to const. Benjamin Marshall, of Dunbarton, N. H., a L. M.,	30 00
Franklin, Presb. Ch.,	11 50
Green Castle, Presb. Ch.,	25 10
Laporte, a friend,	10 00
Elma, Presb. Ch.,	31 85
Michigan City, Cong. Ch.,	20 00
Monticello, Presb. Ch.,	25 64
Munro, Presb. Ch.,	9 80
Ontario, Cong. Ch.,	13 80
Sturges, Mich. Presb. Ch.,	7 68
Bear Creek, on account of legacy of Ira Towie, by I. H. Topping and Peter Walter, Ex'rs,	209 07
Newtown and Rob Roy, Presb. Chs., by Rev. A. Lemon,	300 00
Rockville, Presb. Ch., to const. Rev. Persens E. Harrison a L. M., by Rev. M. Hicks,	27 00
	30 00

ILLINOIS—

Received by Rev. A. Kent:	
Elgin, First Presb. Ch.	9 81
Galena,	
First Presb. Ch.,	75 50
Second Presb. Ch.,	101 00
Chicago, H. Norton, to const. Edwin A. Norton, of Portland, Me., a L. D., and James S. Kelih, of Oxford, Me., a L. M.,	186 81
First Presb. Ch., by A. G. Downs, to const. Mrs. T. S. Goodrich, O. B. Nelson, and F. H. Boyden, L. M's,	180 00
	90 00

Como, Cong. Ch., by Rev. J. W. North,	1 85
Griggsville, Cong. Ch., Mon. Con. Coll., by Wm. Guild,	48 29
Metropolis and Murphysborough, Presb. Ch., by Rev. J. W. McCord,	4 15
Ottawa, George S. Fisher, to const. him- self and Mrs. Martha C. M. Fisher, L. M.,	60 00
First Cong. Ch., by J. G. Nutting,	92 18
Stonington, A. B. Chapman,	50
Wethersfield, Cong. Ch. Mon. Con. Coll., by Francis Loomis,	86 34

MICHIGAN—

Concord, Presb. Ch., a friend, by Rev. Justin Marsh,	1 50
Detroit, Cong. Ch., by Rev. H. D. Kit- chel,	100 00
Franklin, Circle of Industry,	7 00
Munroe, legacy of Wm. A. Boyd, by Wm. H. Boyd, \$100; Presb. Ch., \$1 75,	101 75
Plainfield, Coll. by Rev. Sylvester Cary,	4 00

MISSOURI—

Red Hill and Walnut Grove, Presb. Chs., by Rev. A. G. Taylor,	18 00
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WISCONSIN—

Beloit, Presb. Ch., by Rev. D. Clary,	18 88
Cottage Grove, Presb. Ch., by Rev. Peter Kannose,	25 00
Delafield, Welsh Cong. Ch., by Rev. R. Morris,	10 00
Fort Howard, Cong. Ch. Coll., \$9 25; Mon. Con. Coll., \$6 42, by Rev. O. W. Munroe,	15 67
Lisbon and Pewaukee, Cong. Chs., by Rev. F. Harmon,	9 51
Lowell, Cong. Ch., by Rev. W. A. Niles,	12 00
Lowville and Lodi, Presb. Chs., by Rev. J. N. Lewis,	8 00
Pleasant Hill, Richmond and Muscoda, Presb. Chs., by Rev. A. A. Overton,	6 25
Racine, First Cong. Ch., by Rev. M. P. Kinney,	18 00
Ridgeway, G. W. Hickox,	5 00
Stevens' Point, Cong. Ch., by Rev. George Turner,	4 00
Watertown, First Cong. Ch., by Rev. W. A. Niles,	8 30
Waukau, Eureka and Liberty Prairie, Presb. Chs., by Rev. Edward Brown,	11 50

IOWA—

Decorah, Cong. Chs., by Rev. W. A. Keith,	8 50
Kokomo, Sherlock and Waverly, Presb. Chs., by Rev. D. Blakeley,	10 00
Muscatine, Cong. Ch., to const. Rev. A. B. Robbins, L. D.,	100 00
Wayne and Trenton, Cong. Chs., by Rev. E. P. Smith,	9 00

MINNESOTA—

Oak Grove, Presb. Ch., by Rev. G. H. Pond,	6 38
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CALIFORNIA—

Received by Rev. T. D. Hunt:	
Crescent City, Presb. Ch.,	18 50
San Francisco, First Cong. Ch.,	100 00
	118 50

TURKEY—

Constantinople, Rev. Elias Riggs,	10 00
	\$6,493 42

Donations of Clothing, &c.

Amherst, N. H., Ladies' Sewing Circle, by Miss A. A. Davis, box,	28 72
Barre, Mass., Ladies' Benev. Soc., by Mrs. Mary W. Nickels, a box,	50 69
East Cummington, Mass., Ladies' Benev. Soc., by Mrs. Julia P. Clark, box,	86 75

Goshen, Ct., Ladies' Sew. Soc., by Mrs. L. Perrin,	85 28
Middleborough, Mass., Miss. Sew. Circle, by Betsey B. Soule, a barrel,	86 48
New Haven, Ct., Chapel St. Ch. Ladies, by Rev. W. T. Eustis, a box,	116 00
Ossipee, N. H., Sew. Soc., by Rev. Horace Wood,	81 00
Winchester, N. H., Ladies' Benev. Soc., by Mrs. E. J. Humphrey, a box,	58 41

*Receipts of the Western Agency at Geneva, N. Y.,
from June 1, to Sept. 1, 1855. W. T. Scott,
Treasurer.*

Alexander, Cong. Ch., by Rev. Thomas Bel- lamy,	25 00
Arkport, Presb. Ch., by Rev. G. B. Cleave- land,	10 69
Attica, Presb. Ch., in part, to const. Mrs. Lillie G. Folsom a L. M.,	18 12
Bergen, First Cong. Ch.,	15 47
Brockport, Presb. Ch., bal., by Rev. A. W. Cowles,	15 00
Brighton, Cong. Ch., Mrs. Phebe Boardman, L. M., \$30; Elisha Miller, \$2; by Rev. James S. Barria,	82 00
Buffalo,	
First Presb. Ch. Ladies' Miss. Soc. (\$40 previously reported), by Mrs. M. M. Bawley, Treas.,	7 00
North Presb. Ch., of which, \$30 is to const. H. Stillman a L. M., by H. Stillman,	450 00
German Ch., by Rev. John Lichtenstein,	12 50
Campbelltown, Presb. Ch., by Rev. B. F. Pratt,	25 00
Canandaigua, Cong. Ch., W. Antis, by Rev. O. E. Daggett, D. D., \$20; bal. 66c.,	20 66
Candor Center, Mrs. A. Roos, by Rev. M. G. Gaylord,	2 00
Castleton, Ladies' Miss. Soc., by Mrs. Hart, in full, to const. Hannah Tallman a L. M.,	18 58
Clarence, Presb. Ch., Sherman Kimberly, \$5; others, \$4 40,	9 40
Dryden, E. P. Healy,	5 00
Eden, Presb. Ch., by Rev. C. A. Keeler,	25 00
Elba, Presb. Ch., to const. two Life Mem- bers, by Rev. G. S. Corwin,	60 00
Ellington, Presb. Ch., by Rev. D. Powell,	8 00
Fairport, First Cong. Ch.,	12 00
Fredonia, O. E. Washburn, L. M., in full, \$20; others, by H. O. Friesbe, \$36 80; by Rev. Daniel Clark, jun., \$3,	59 80
Geneva, Rev. J. R. Boyd, in part, to const. Miss Sophia H. Boyd a L. M., \$10; Coll, in part by A. B. Hall, \$28 30,	38 30
Hector, Presb. Ch., Ladies' H. M. S., \$10; others, \$7, by Rev. W. McMath,	17 00
Honeoye, Mrs. Mary Herrick, quarterly payment,	25 00
Presb. Ch.,	18 50
Ithaca, J. B. Williams,	50 00
Presb. Ch., Coll., \$42 48; Mon. Con. Coll., \$18 87, by R. S. Halsey,	56 35
Lakeville, Presb. Ch., to const. L. F. Dud- ley a L. M.,	80 00
Lancaster, by Rev. Wm. Waith, jun.,	100 00
Lyons, Presb. Ch., Jesse Smith, \$5; Coll., \$77 72; Ladies' H. M. S., \$31 54,	114 26
Niagara City, Cong. Ch., E. P. Graves,	5 00
Niagara Falls, A. W. Porter, \$100; others, \$41 03,	141 03
Presb. Ch.,	55 15
Phillipsville, Presb. Ch., by Rev. A. M. Ball,	25 00
Pittsford, First Cong. Ch.,	10 00
Portland, Cong. Ch., by Rev. Lewis F. Laine,	24 00
Prattsburgh, H. M. S., by Mrs. N. E. Hotch- kin,	25 00
Rochester, Washington St. Ch., by O. Hast- ings,	5 05
Springfield, Presb. Ch., by Rev. D. S. Morse,	28 27
Waterloo, Lutheran Ch., by Rev. D. Wil- lers,	7 50
	\$1,596 58

Receipts of the Central Agency, at Utica, N. Y., from May 1 to August 1, 1855. J. E. WARNER, Treasurer.

Binghamton, N. Y., Presb. Ch.,	133 44
Ladies' Home Miss. Soc.,	33 50
Champlain, Presb. Ch., in part,	13 42
Cincinnati, Cong. Ch.,	6 00
Crown Point,	50 00
Eaton, Cong. Ch., Mon. Con. Coll.,	8 00
Fayetteville, Presb. Ch. Coll.,	36 42
Youths' Miss. Assoc.,	2 00
Freetown, Presb. Ch., by Rev. G. M. Smith, Governor, of which, \$30 is to const. Hon. Edwin Dodge a L. M.,	25 00
Hamilton, Cong. Ch.,	37 00
Hannibal, Cong. Ch.,	13 00
Homer, Presb. Ch.,	6 33
Marcelus, Presb. Ch.,	153 20
Mar-in-burgh, Presb. Ch.,	50 00
New Haven, Presb. Ch., \$25 82; Dea. Job Dowd, \$57,	8 00
Oneida Lake, Presb. Ch.,	82 82
Otisco, Cong. Ch., \$21 55; Fém. H. M. S., \$41 50, to const. Rev. Levi Parsons, jun., and Mrs. Hannah P. Baker, L. M's,	63 05
Paris Hill, Cong. Ch.,	44 20
Plattsburgh, Presb. Ch.,	36 50
Plymouth, Cong. Ch.,	7 50
Verona, Presb. Ch.,	15 83
Watertown, First Presb. Ch.,	150 00
	<hr/> \$939 21

Receipts of the Massachusetts Home Missionary Society, in the month of April, 1855. BENJAMIN PERKINS, Treasurer.

Amherst, Prof. J. Haven, South Ch., to const. Dea. Joseph Dana a L. M.,	10 00
Berkshire and Columbia H. M. S., L. Church, Treas.,	30 00
Boston, a friend,	225 00
Birmingham, Cong. Ch. and Soc.,	10 00
Burlington, Ladies' Miss. Soc., \$22; Mon. Con. Coll., \$12,	75 00
Charlemont, First Cong. Soc.,	84 00
Chelmsford, legacy of Mrs. Elizabeth Baldwin,	24 25
Cohasset, a friend,	352 07
Danvers, Second Cong. Ch., W. Walcott, Treas.,	5 00
Falmouth, North Cong. Ch., Mon. Con. Coll.,	241 14
Second Cong. Ch., \$16 51; Rev. H. Pratt, \$4; a friend, \$1,	11 00
Franklin Co., H. M. S., S. L. Eastman, Treas.,	21 51
Greenfield, Second Cong. Soc., to const. Rev. James G. Vase a L. D.,	102 10
Sunderland, Cong. Soc., to const. Amos Marsh and B. F. Donkley L. M's, \$60; Mrs. S. S. Warner L. M., \$30; Young Men's Agricultural Soc., to const. Frederick A. Russell a L. M., \$30,	222 10
Grantville, Cong. Ch. and Soc.,	33 43
Haverhill East, Rev. Mr. Lewis' Soc.,	21 00
Hingham, Rev. Mr. Dyer's Soc.,	10 00
Holden, Cong. Ch.,	45 00
Holliston, Rev. Mr. Tucker's Soc., to const. D. B. Flitts, Dea. T. Walker, and Dea. T. Daniels L. M's,	96 50
Hopkinton, First Cong. Ch.,	19 00
Lakeville, Cong. Ch., to const. Rev. Calvin Chapman a L. M.,	52 00
Mansfield, Rev. Mr. Blake's Soc.,	14 00
Medford, Mystic Ch. and Soc.,	143 37
Milton, First Ch. and Soc., to const. Lewis Tucker a L. M.,	51 83
Northboro, a member of the Evan. Ch., to const. Rev. Henry Patrick a L. M.,	50 00
North Wrentham, Cong. Soc., to const. Mrs. Sally A. Dwight a L. M.,	30 00
Provincetown, Cong. Ch. and Soc.,	16 00
Royalston, Rev. Mr. Bullard's Soc.,	23 70
Tisbury, Holmes' Hole, Cong. Ch. and Soc.,	15 00

Waltham, Trin. Cong. Soc., to const. Eliphallet Pearson, D. A. Kimball, and Mrs. G. Barnes L. M's, \$98; Mrs. R. Jewett, \$15,	103 00
Westboro, Cong. Soc., Mon. Con. Coll.,	87 87
Weston, Mrs. Mary A. H. Bigelow, to const. Miss Adeline Ritter a L. M.,	80 00
Worcester, a friend, by Dea. J. Washburn,	5 00
	<hr/> \$2,067 77

Receipts of the Massachusetts Missionary Society, in the month of July, 1855. BENJAMIN PERKINS, Treasurer.

Amherst, Mrs. Elizabeth Haven,	50 00
Andover, students in Phillips' Academy, to const. Charles P. Osborn a L. M.,	44 75
Cambridgeport, First Cong. Ch. and Soc.,	104 00
Canton, Cong. Ch. and Soc.,	10 16
Cohasset, Second Cong. Ch. and Soc.,	44 75
Franklin Co., H. M. S., S. S. Eastman, Treas.,	
Ashfield, Gent. Assoc., \$13 92;	
Ladies' Benev. Soc., \$16 96,	30 88
Leverett, Cong. Soc.,	19 33
Montague, Mon. Con. Coll.,	11 42
Warwick, Gent. Assoc., \$17 75;	
Ladies, \$16; Mon. Con. Coll., \$8 75; Sub. Sch., \$1 25,	43 75
General Assoc. meeting at Northampton,	105 44
Ipswich, Rev. Mr. Southgate's Soc.,	29 77
Littleton, Rev. E. Loomis,	111 25
Lynn, legacy of Miss Susan D. Breed,	50 00
Marblehead, First Cong. Ch. and Soc.,	150 00
Newburyport, legacy of W. B. Banister, in part, by I. H. Boardman and N. Folsombee, Exrs.,	80 00
Rev. Mr. Fisk's Soc., Ladies, \$141 17; Gent., 101 65, to const. Mrs. George Root, Miss Frances B. Banister, Mrs. Joseph Coffin, James M. Morse, Thomas as Merrill, Jun., and Ezra Trumbull L. M's,	242 72
Orleans, Cong. Ch. and Soc., to const. Mrs. Eliza A. R. White a L. M.,	30 00
Petersham, Miss Mary Gates,	1 00
Rowley, Rev. Mr. Pike's Soc.,	50 40
Salem, Crombie St. Ch., to const. Mrs. Mary D. Hoppin a L. D.,	110 00
Sandwich, Calvinistic Ch. and Soc.,	67 00
Sutton, First Cong. Ch. and Soc.,	60 00
West Roxbury, Jamaica Plain, a friend,	2 00
	<hr/> \$1,393 74

Receipts of the Connecticut Missionary Society. E. W. PARSONS, Treasurer.

Bethlehem, Coll., by A. G. Loomis,	24 00
Bolton, Coll., by Rev. L. Hyde,	15 00
Bozrah, First Ch. Coll.,	15 08
Bristol Mon. Con. Coll.,	45 00
Broad Brook, Ch. and Soc., by Rev. W. M. Burchard,	43 28
Burlington, Coll.,	83 69
Canton, bequest of Sarah Moses, by E. Wilcox, Exr.,	42 38
Colebrook, Coll., to const. Rev. A. Gaskie a L. M., by O. Stillman,	40 64
East Lyme, Coll., by Rev. F. Gridley,	3 00
East Windsor Hill, Coll., by B. Tyler, D. D.,	40 00
Enfield, Lad. Sew. Soc., \$1; Miss. Soc., by A. King, \$46 52,	47 52
Gilead, Cong. Soc. Coll.,	22 19
Glastenbury, First Ch.,	83 55
Griswold, First Ch., by B. F. Northrop,	59 07
Hebron, Ch. and Soc., to const. Rev. M. Knight and Rebecca Bassett, L. M's,	80 92
Newington, H. Kirkham, \$1; Young Men's Miss. Assoc., \$2,	23 00
Pomfret, H. M. Assoc., \$164 78; Lad. Benev. Soc., \$; S. S. Coll., \$7 22,	180 00
Rocky Hill, to const. J. D. Dimock a L. M.,	24 38
Simsbury, Cong. Soc.,	47 50
South Mansfield, Ch. and Soc., \$56 33; Bible Class, \$3 67,	60 00
Windsor Locks, Ch. and Soc., to const. Chas. H. Dexter a L. M.,	63 42
Friend of Missions for the West,	4 00
	<hr/> \$1,579 73

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

NOVEMBER, 1855.

No. 7.

The Position of Christianity in the United States.

THE following article is the first section in an interesting and instructive pamphlet, written by STEPHEN COLWELL, and published in Philadelphia:

Influence of the Revolution upon the Sentiment of Toleration.

Whatever of religious intolerance survived our Colonial history was nearly worn out during the period of our struggle for independence. That was the united effort of men of various christian denominations, all of whom appealed to God for the justice of their common cause and for that assistance which only divine wisdom could give, and all of whom were grateful for that divine favor which was so manifestly accorded. Their gratitude to the Great Giver of every good gift for the success of the effort was shown in very many unequivocal acts of thankfulness and praise. They felt that their success had imposed upon them not only cause of gratitude for the past, but heavy responsibilities for the future. They could not but realize that God, in giving them the victory, had made no distinction of persons, nor of denominations. The blessing was common to all; it was becoming in all that their thanksgiving should be in unison, and that the performance of the accruing duties of their position should be harmonious.

What the Men of the Revolution Intended.

It was in this spirit that our Revolutionary Fathers addressed themselves to the great task which lay before them. That task was to frame such political institutions as might secure to them, their posterity, and the strangers from all the

world who should seek a home in this favored land, all the liberty, comfort and happiness which individuals can enjoy consistently with the peace, welfare, and order of an entire nation. What they had won together they meant to enjoy in common; they supposed that the exercise of the same virtues of self-denial, patience and trust in God which had given them victory in a struggle for existence, would secure to them all the blessings of peace, liberty, and industry. They intended that the soil their efforts had redeemed should be a home to all the pilgrims of earth, driven by what cause soever from their native lands. None were excluded from the enjoyment of the benefits offered in a residence here, whatever their political or religious opinions, provided they submitted themselves to the few restraints of our laws and demeaned themselves in the spirit of our institutions. It was an asylum for the world which they established; it was a benevolent institution which they constructed, and in which they offered to receive every human being who would enter and conform to its regulations. In proportion as these regulations were few in number and liberal in terms, was it necessary also that they should be firmly enforced. There could be no national liberty without law, and no peace without order. In offering a refuge to the suffering and to the discontented of all nations, they did not mean to surrender any of the advantages they had secured, nor to sacrifice any of the vital principles for which they had contended. They offered political liberty, but it was a liberty to be enjoyed under and in consistency with our legislation. They had no intention of surrendering their political institutions, in their form or spirit, to those who might prefer a despotic or monarchical form of government. There was a plain and a necessary limit to their liberality; neither they, nor their descendants nor successors, were to be deprived of the benefits they had offered to others, under any pretence, or through any abuse of the privileges thus conferred. This reservation was no more than the right of self-preservation. They offered political freedom to all who might need the boon; but they did not offer the subversion of the very fabric they had reared for their own comfort, and as an asylum to all others.

What was Permitted, and what Required.

There was another limitation of their generosity equally vital. They were men of a christian country; they revered the God of Christians; they acknowledged the revelation of his will contained in the Holy Scriptures; they derived the sanctions of their institutions, and the morality of their legislation and of their whole social system, from these Scriptures. They took themselves, and offered to all who came, religious liberty; they neither bound themselves nor others to any religious observance of the injunctions of God's word; but they neither permitted these Scriptures nor their Author to be blasphemed nor openly contemned, nor his worship to be disturbed. They neither established nor imposed any religious formality or doctrine as such, but they did not permit nor contemplate the substitution of any other code of morality than that which the Scriptures teach. They were fully aware of the debt which they owed to Christianity, and of the vital importance of its influence and teachings to modern civilization, and they could not abate one jot from the advantages thus to be gained. They constrained no man to be a Christian, nor to pretend to be one; but they held every citizen to acquiesce in the fact that Christianity was paramount to all other religions in the land,—that its morality was their morality, that its God was their God, and that it pervaded, controlled, and shaped, more or less, all their institutions and legislation.

It was in the very spirit of true Christianity that the hospitality and blessings of the United States were offered to all the world; all were invited to enjoy, and

not to subvert. The christian men of that day did not intend, in yielding to others political and religious freedom, to lessen their own privileges, nor to diminish the proper authority of Christianity in the land; they intended that the nation should continue to be a christian nation,—that christian morality should still pervade its legislation and social system, and that Christianity should continue to have a home here, at least during the life of the nation. They did not place Christianity beneath nor over their political institutions: it was rather to be the atmosphere which they breathed who administered them; it was to be the source of their inspiration who sought to make them available for human advantage. These institutions and laws were to be the instruments of christian men, for the good of the whole human family. The toleration, which was extended to all who chose to come within our borders, was christian toleration. The Christianity of that day did not disfranchise itself; it did not admit that it was inferior to any other form of religion, nor did it concede that any other was its equal; it accepted no control from any other, nor placed itself under any dominion. It was no creature of the law, nor of our constitutions; it acknowledged them, and they acknowledged it. No other religion could, by any possibility, occupy the same relations to the people and their government as Christianity. It did not, therefore, accept toleration at the hands of the men who framed our system; they would have blushed at such a sentiment. Christianity was not a supplicant for their favor, and for a residence among them; they were christian men, exercising christian toleration towards others, and preparing for its continuance in all time to come. They could not, therefore, intend, in any degree, to lessen the benefits to be derived from this association with Christianity; they regarded it, indeed, as the very bulwark of their labors, and they believed that the blessings which would flow from them would be due more to the infusion of christian sentiments than to any wisdom of their own.

No "Church and State."

The days of Church Establishments, or the union of Church and State, were then nearly numbered in this country. It was clearly perceived that Christianity claimed no secular office nor power. Its morality, as the morality of a christian people, being already an ingredient of their common law, was to be carried by them still deeper into their legal and social systems. The government and laws were to be administered by christian people: not by Christianity, not by a Church, nor by any Ecclesiastical authority of any kind. The only christian control contemplated, was, the control of christian men exercising that toleration which Christianity teaches. It was felt from the beginning that such institutions as were prepared for the United States would scarcely be safe in other than christian hands, or in hands mainly controlled by christian influences.

No Safety but in Christian Hands.

It could not have been otherwise than the intention of the founders of our Republic to perpetuate the Christianity to which they felt so deeply indebted, and to the influences of which they chiefly looked for the continuance of the political institutions they had established. They could not but anticipate that any other than christian hands would abuse the ample powers they had conferred upon officers and legislators, and they must have ardently desired that christian activity and purity should keep pace with the growth and development of our population and material prosperity. These desires could not find any shape in the legal enactments of that period. They had launched the Republic, and committed her to the

christian virtue and skill of those who were to be the navigators in after time. Much was to be done and learned in reference to the wise management of the great structure.

Christian Liberty, not License.

The entire subject, if not wholly new, was presented in an entirely new aspect. One of the first charts demanded on this voyage is one which to this day has never been adequately sketched: that is, the precise position of Christianity in our political institutions. This subject should have been studied and carefully developed from the very origin of our system. The neglect has been so great and culpable, that errors in relation to it have taken deep hold of many truth-loving minds. It is now held by many such, though they may not actually so express their opinion, that Christianity is merely tolerated by our laws, and that it has no more connection with them than any other form of religion. It so happens, according to this opinion, that the people of this country are Christians, but their political institutions, they say, have nothing to do with that fact—being equally applicable to the government of Hindoos or Parsees. They exalt the idea of religious liberty into an absolute absurdity; and hold that a plea of the rights of conscience takes precedence of every other consideration. If this plea had any such interpretation in our system, it would overturn it when carried rigidly to its logical results. If a man can be protected in any opinion or any religious belief simply because it is the dictate of his conscience, he may set up doctrines subversive alike of government and of Christianity, and claim exemption from all accountability under the plea of religious liberty. Such is neither the spirit nor the fact of our institutions, which accord without limit or restraint neither political or religious liberty.

Ours, from the beginning, was eminently a land of law. Just and necessary restraints are placed on every hand; no man is permitted to fix for himself the limits of his religious or of his political rights. All these are, to a necessary extent, subjects of law and public control. The utmost liberty is allowed which is consistent with public harmony and the good of the whole community.

We are a Christian People.

No *reductio ad absurdum* can be more complete than that to which this claim of unlimited religious liberty is reducible; and the only reason it has not been long since driven from the minds of fair men, is because the topic, being regarded as one of great delicacy, is not often mentioned; and the argument is seldom pushed far enough to betray its utter weakness. The Christians of this country really tolerate only what is not inconsistent with their morality. They could not inhabit a country in which any obscene, profane, murderous or idolatrous rites might be practised under their eyes in the name of any religion. As it is of the very spirit of our people to resist such an aggression as this upon their religious position, so it is of the very essence of our legislation to forbid it. We are a christian people: our code of morals is christian, our social system is christian, and our civilization is christian. This is our privilege and our pride. Shall we then directly or indirectly admit a principle, which, carried out, would prevent any national acknowledgment of God, and sever every relation between us as a people and Christianity?

Such an act of national skepticism or impiety was never for an instant contemplated by the founders of these republics. Any open, undisguised proposition to establish such a principle would now send a thrill of horror through the whole land, and bring upon its proposers the indignation of an entire population.

We are not a nation of Christians; but this is a christian nation. Christianity has all the authority and control over our legislation, our institutions and their administrations, which, according to its true spirit, it can or ever will claim,—that which is exercised through the wisdom, energy, and influence of individual Christians. Will the Christians of this country abdicate this right, and concede the principle that heathens, idolators, or Buddhists are entitled to an equal participation in all the benefits of our government?

Missionary Intelligence.

CALIFORNIA.

A Tour of Exploration.

We give up an unusual space, the present month, to the following letters from Rev. T. DWIGHT HUNT, the Society's Agent for the great Pacific State. Mr. Hunt gives a very animated and graphic account of an *exploring tour*, which the duties of his office have led him to make, among the valleys and mountains of the North. We commend his narrative, with its reflections and appeal, as worthy of the very particular attention of all our readers.

It seems proper, also, to call attention, here, to the fact, that the American Home Missionary Society is not wont to omit that examination of its field, which the faithful and intelligent performance of its duties demands. To the older friends and patrons of the Society, and to those who have duly studied its history, it is no news that from its first day it has been engaged in the "exploration," as much as in the *occupation* of new fields; and all who comprehend its principles perceive that this must continue, until its work be ended. It cannot make investigations in the interest of a sect; but for Christ and his Church, its ability to "explore" is limited only by the men and means which Divine Providence condescends to put at its disposal.

The last mail took you no letter. I have, therefore, a whole month to report to you. It has been a month of hard traveling, mostly in regions hitherto un-

explored. Rev. Mr. Hamilton was the companion of my journey, as far as Yreka. From all that I had learned of this place and its surroundings, I should have been willing to have advised that brother and his wife to enter this field without delay. But as her strength was not adequate to so tedious a journey, and as they both felt a reluctance to going, they knew not whither, to settle among a people wholly unprepared for their coming, I deemed it best, on the whole, that he should first visit the place, leaving Mrs. H. at her boarding place in the city to recruit; and as it was my duty, agreeably to your request, to visit that region and the districts beyond, I made my arrangements to accompany him. I did this the more gladly, because of my belief that my presence and help would be of essential service in the result.

Generosity of Steamboat Companies.

We reached Yreka on the morning of the 4th of this month, having left here nine days before, and spent one Sabbath at Shasta, on the way. By steamboats, our fare was nothing—meals and lodgings excepted. This generosity on the part of our steamboat companies on inland waters, is only their usual courtesy to clergymen of all denominations. It is an act of great convenience and kindness to us, and has saved your Treasury hundreds of dollars. It is an unsolicited favor, the only condition on which we could comfortably accept it. Seldom, however, has the same favor been extended on the stages. But a seat in the stage is a very different thing from standing room on a boat, and the courtesy cannot there be expected.

The Fourth at Yreka.

Reaching Yreka on "Independence day," we found the place filled with people from the farms and mines in the immediate vicinity. The town and country, therefore, were at once seen, in their best and their worst phases. In the streets, in dram shops, and open saloons of the gambler and the strange woman, dissipation in its various forms was most bold and rampant. But these are only the same vices that are prevalent in all our mountains, and along all our rivers and shores. The same sight would probably have pained us in any other town of California, on that day of "freedom." But they are not peculiar to California, as any missionaries of the far West, and some not so far West, know, to their sorrow.

But while Yreka presented this hard show at first sight, we soon saw a brighter and promising side. Hardly had we turned our eyes from a company of "fantastics," dressed in all sorts of drollery, and armed with diminutive, and with monstrous wooden and tin weapons, painted in glaring colors, their faces not lacking either in the tinge that brandy gives—when a band of music, playing a national air, caught our attention. This band headed a long procession, that was just turning a corner and coming toward us. We found the long line to be two processions combined, the one a civic, and the other a *temperance* array. The latter consisted of the Division of the "Sons of Temperance," near the head of which I recognized the Methodist minister of the place, Rev. Mr. Stratton, who afterward gave us a cordial welcome, and showed us no little kindness during our stay. Two addresses were to be delivered, and we followed the crowd to a large pavilion, erected for the occasion, where seats for an audience were prepared under a broad awning, and long and well-spread tables awaited their guests. Ladies, graceful and beautiful, and children, bright and happy, were not wanting in the large assemblage. The usual prayer, and reading of the "Declaration of Independence," were followed by an address appropriate to the national jubilee. And then came another on temperance, by Rev. Mr. Stratton, which, for good sense, tact, wit, and ability, we have seldom heard surpassed.

The attention given to both addresses, the hearty response and applause, on the part of hearers, of all ages and both sexes, especially to those parts bearing

most directly on religion and reform, proved how thoroughly the people of the State are awakening to the evils that abound, and to the remedies and appliances that can alone correct them. On the whole, therefore, the impressions of even a Fourth of July, in the most distant northern town in the State, were favorable to the moral progress of our population. Of one thing we were convinced—that in the town and its environs, there were people enough for the labors of more than the one clergyman who is there now, and who, during the last year, has done great good.

Yreka a Missionary Field.

After a day or two, the strangers had left town, and we could better judge of the size and importance of the place, as a missionary field. We went through and through the village, looked at it from the hill-sides around it, made acquaintances in it, met the people on week days and on the Sabbath, conversed with them, and preached to them; and from every view we could take ourselves, and from all we could learn from others, we both judged the place to be amply large and important to warrant its occupation by your Society, as a missionary field. The only church we found was a Methodist church. Its minister is an able man, and one deserving the encouragement he has received, and the success that has crowned his labors. He is a man of liberal views towards us and our objects, and would welcome to his side a coadjutor from our ranks. The citizens have built for him and his society a fine ceiled house of worship, justly the ornament and pride of the place. A full congregation has greeted him from Sabbath to Sabbath, and sometimes, of late, a larger one than could be accommodated within its walls. He has done his work so well, and has so commended Christianity to the community, that a necessity and a demand has been created for another church of another denomination. This is no small praise, and we love to render it where it is deserved.

The church-members are few. Still, we found two or three members of Presbyterian and Congregational churches, and many others whose associations at home were with those churches, and persons, too, of the best families in the place, who would be glad of the establishment of either of them, and of the settlement of a minister of either order. Countenance and coöperation were assured us by some; though the com-

mencement of a new enterprise would necessarily be small.

Situation. Prices.

It became evident, however, that the cost of a mission there would be greater than at almost any other place in the State. It is isolated and distant, shut in from other places by mountains, over which the snow makes traveling sometimes impossible, and which only horses and mules can at any time pass. Yet, over these rocky trails, all merchandize must be "packed;" so that, however cheap on this side, the cost of transportation necessarily renders it expensive on that side. Lumber and provisions, however, are not so costly. There is an ample farming country, both north and south; and, indeed, in every direction, beautiful and fruitful valleys extend, whose surrounding hills and mountains are densely wooded. From these, food, and fuel, and shelter, are readily and abundantly supplied. Yet for nearly all other commodities, I found prices fifty and one hundred per cent. higher than in most mountain towns.

Relative Position.

The place is the largest and most important north of Marysville. It is the center of an extensive farming and mining region, and is on the great natural highway reaching from Portland, in Oregon, to Sacramento, in this State. From Yreka, even from 40 miles south of Yreka, from the foot of Scott Mt.—where wagons and stages connect with the mule trains—there is a good wagon road (more or less good) all the way to Portland. And, recently, a road has been surveyed through Shasta Valley to the Sacramento Valley, and a wagon has actually passed over the route. This would open a feasible route, at all seasons of the year, and, by the better facilities offered, greatly decrease the cost of transportation. A new trail has also recently been opened from Crescent City, across the Siskiyou Mts., by which the distance between the two places is reduced from 170 to 100 miles. Thus Yreka is brought nearer to us, coastwise, by that difference; and the journey inland will be rendered much easier and shorter. Moreover, in the event of a division of this State, and the erection of a new one out of the northern portion of California and the southern portion of Oregon, its location marks Yreka as the probable capital. But, of

course, this is too much a matter of speculation to base any present action upon.

The present population of Yreka is variously estimated from 1,000 to 2,500 souls. Probably 1,500 would more nearly hit the mark. The town is better built than most others in the mountains. I counted more than forty brick stores—far more than any other mountain town in the State can boast of. It is the county seat. It has an active and intelligent population. It is improving in its morals, as its Sabbath blessings are appreciated, and its families are multiplied. I pronounce it decidedly the most important unoccupied town in the State.

To Jacksonville, Oregon.

In a second letter Mr. Hunt resumes his narrative, and gives a history of his journey to the valley of the Rogue River in Oregon, and thence, across the coast range, to Crescent City, on the north-western frontier of California.

Before leaving for Jacksonville, I explored the country to the west of Yreka, on Scott River, and down the Klamath some fifteen miles below the junction of the former with the latter. In this tour, as in the whole tour to the coast, I was alone, Brother Hamilton having returned to San Francisco by the same way we had previously traveled.

Some forty miles to the west of Yreka, I found a rich mining section, commencing at "Scott's Bar," and continuing through "French Bar," a half mile distant, and stretching on down Scott River to Hamburg on the Klamath, about two miles below the junction. Beyond this point I found but little mining, and scarcely a settlement of any kind, until I reached the crossing on the Klamath, at "Happy Camp," where a few farmers and miners have settled upon a small rich valley at the mouth of a tributary creek.

A Happy Meeting.

At this last place, in a small log cabin, I found, to my great joy, a member of my own church in the city, who had joined her husband but recently, and who was the only lady, in that wild country, within fifteen miles. The meeting was unexpected by her, and tears of joy were shed, when her pastor

was welcomed to her humble and isolated dwelling. Tears of sorrow were shed that same day, when he left her alone with her husband and child on the banks of the river. For, besides conversing with her on religious themes, as her pastor, I had, before leaving, baptized her infant daughter, and, at the family altar, commended the mother and her child, and the father also, to the care of the great Keeper and Protector of the flock. The father is not a professor of religion, but consented to the dedication of the child to God, and stood and knelt together with us, as we solemnly made the consecration. The scene was the first of the kind in all that region, and none of those interested in the event will soon forget that 10th day of July.

A Night under the Stars.

On the way thither I experienced a singular night. The trail down the Klamath being very rough, and in places almost impassable—except to mules—on account of stones and rocks, and the distance being greater by five miles than I had been told, I was benighted, and in the darkness, lost my way. The horse and his rider being both strangers on the trail, were both easily deceived till the path was lost beyond recovery.

It was about 9 o'clock in the evening when I reined up to a tree, convinced that I must halt for the night. Strange sensations crept over me as I came to the conclusion that on the wild banks of the Klamath, in the native home of the Indian and the grizzly bear, without a companion, or blanket, or a match to light a fire, or a weapon for self-defence, I must watch and wait for the morning alone, or lie down uncovered upon the ground, and sleep, if possible, till dawn. I concluded upon the latter. So, tying my horse to one tree, and making a pillow of the saddle under another, I lay down upon the leaves, and, under the poor cover of the wet horse-blanket, looked up to the stars. I felt unusually composed. I had just knelt down and commended myself to the God of Jacob, giving myself and my beast to the care of him who never slumbers nor sleeps; and as I looked up to the twinklers above me, I felt not a fear. Cassiopeia was just rising over the mountains to the east, and as I watched her ascent above the summit, thinking of the visions of the patriarch, as perhaps over the same shining way the angels had come down to bless his night, I fell asleep. At 8 o'clock on the following morning, I

awoke. The day was just dawning. From thanks to him who had kept me, my thoughts first turned to my horse; but lo! he was *gone*! On going to the spot where I had tied him, I found not a vestige of the rope, and concluded that Indians must have loosed him and taken him away. Considering, however, that he was worth looking for, I searched and found him, not far from the spot, quietly browsing—having broken, not the rope, but the tree itself, dragging it bodily with him, an incumbrance which probably prevented his escape. Doubly thankful for this further token of divine care, I set out cheerfully on the lost trail, which, without difficulty, I found not *twenty rods* from where I slept. It was after this little adventure that I found the house of the above-mentioned church-member, about two miles below.

Settlement in Scott's Valley.

On the afternoon of the same day, I returned to "French Camp," where, on the day before, I had left an appointment to preach. But, though a large number were assembling for worship, we were disappointed, as the only hall suitable for the purpose was unexpectedly occupied by the "Know Nothings."

The towns I have mentioned are themselves small, roughly built, on the stony bank of a rapid river. But though they can never become large, they are centers of a much larger population. The two "bars," Scott's and French's, represent a mining population of 1,000, and Hamburg, of 100. In Scott Valley, above Scott's Bar, the mining and farming population numbers 800. At Hamburg, Greenhorn, and Deadwood, places between Yreka and Scott's Bar, the population is, in all, 1,200, scattered along a distance of six or eight miles. The population of the whole of Siskiyou Co., is supposed to be about 5,000; Yreka, the county seat, is the only point where it would be advisable at present to locate a missionary. From that as his center, he would occasionally go out to some of the places above mentioned, while his influence would necessarily be felt more or less throughout the county.

Rogue River Valley.

From Yreka, I set out, finally, for Rogue River Valley, in Oregon. The only place on the road over the Siskiyou mountains, is Cottonwood, the very last town in California, the small trading

center of about three hundred miners and farmers.

Rogue River Valley, I found to be one of the most beautiful in Oregon. It is about forty miles in length, of a crescent shape, varying in width, from a narrow point at either end, to about six miles at the center. At least, such appeared to me to be the shape of the valley, as from Jacksonville, the county seat of Jackson Co., I looked both north and east. The valley is all "located" by settlers, whose grain fields were already white for the harvest. The farming population is set down at 1,500. *Five thousand acres* of wheat alone, were ready for the reapers. Three flouring mills are on the ground to grind it. In the valley are many religious families of various denominations. The Methodists have the only church edifice.

Jacksonville.

Jacksonville contains from 300 to 500 inhabitants, and is the trading center for the valley. Here I preached all day on the Sabbath, July 8th, to congregations of thirty and eighty. The desire was expressed by two or three Presbyterians and Congregationalists, that a minister of either order should be sent thither—satisfied that in Jacksonville and the valley, a church could be gathered of members already on the ground. I was impressed with the importance of the occupation of that beautiful valley by your Society. Your missionary would make his home in Jacksonville, with one out-station in the valley, and one at Sterlingville, about six or eight miles south, among the hills—a small mining town, containing about 500 miners.

A Wild Journey.

From Jacksonville I proceeded, on mule-back, across the coast mountains to Crescent City. The journey occupied nearly three days. Part of the time I was alone and on a dangerous road. I passed the graves of three Americans, who had recently been murdered by the Indians. The weather, as it had been before, was exceedingly hot, the thermometer standing at over 100 degrees. The trail led through dry, dusty valleys, and over high and jagged mountains, now along a rapid mountain torrent, now, as I approached the coast, through giant and tangled forests. From some of the elevations the scene was frequently grand, sometimes sublime, and always wild. The inhabitants along the road

were few and scattered. At Sailor Diggings, there may be 100 miners and traders, more or less; and at Althouse, 500. These towns, or rather mining centers, are in Illinois Valley, in which is also a farming population of perhaps 200. As many more miners on Josephine Creek, adjoining, with 100 at Applegate, and 200 farmers and miners on Smith's River, give a population of about 1,100, between Jacksonville and Crescent City—a distance of about 100 miles.

The Work and the Men.

Persons sometimes adopt mistaken views of the ministerial work in California. The following paragraphs may set them right. Whoso, upon reading this description and appeal, does not feel his heart thrilled, and eager for this inheritance of toil, is not called of God to be his ambassador in California.

I have yet to see *one* laborer, who has not his trials peculiar to the country, arising out of the extraordinary circumstances under which it has been peopled, and by which it has thus far been so rapidly developed. We have no missionary work to offer to any young men coming hither, but that of the most self-denying, laborious, trying to faith and patience, and often soul-depressing, and sometimes soul-sickening kind. For we deal not with an ignorant people, whom we can pity for their follies, but with a people who know their duty, but *will not* do it—the hardest of whom are often the degenerate sons and daughters of promise, whom prayers have followed hither, and over whose departure from truth, honor, and piety, tears of anguish have plentifully fallen.

Let no young man come hither for preferment or ease; they are not wanted; nor would they find what they seek. Let those come who, in the midst of wickedness in high and low places, earnestly desire to lift up the standard of purity and truth. Let those come, who wish to work hard, work alone, if need be, and work against hope; who can work long without fruits, without thanks, perhaps, and often among those with whom they can have little sympathy, and who, failing to appreciate their labors, would soon forget them, should they leave. Let those come who will labor cheerfully on the foggy and chilly shore, or in the dry, dusty, and parching valleys and mountains, in the city,

among fastidious hearers, hard to please, or in the rough mining towns, among rougher Sabbath-breakers and practical Atheists, with here and there one to sympathize with them in their holy calling and heavenly hopes. Let those come who are willing to be pioneers, and sacrifice themselves to those who are to come after them, breaking the forest-ground that others are to see ripening into harvest-fields, sowing the seed which those after them will gather into the garner. There may be a few exceptions to this dark picture, but most of those now here will tell you that I have but painted the reality. The only ambitious persons who can here realize their hopes, are they who are ambitious of shining in darkness, and of enduring hardness as good soldiers, willing to wait for God's approval of what appears to be a small work now, but whose greatness and importance are mostly in the future.

Such young men, who can take to the log cabin with a cheerful heart, fell the forest with a determined hand, trench and fence with a will, and wait patiently as well as toil continuously—perhaps only to prepare a comfortable place for their successors—send *them* as pioneers. Foundation work is out of sight, under the structure that rises imposingly to view; but how important! Yet, how forgotten by the beholder! how despised, perhaps, by the admirer of that which rises firmly and gracefully upon it! *They* should come to lay foundations who would be willing to spend all their lives at work upon these obscure foundations, and be forgotten, except by the Great Master Builder—while others, who rear the superstructure, receive the praise, because their work appears to view.

Such men you have sent, by scores and hundreds, into all the West. Such men you have sent to the shores of the Pacific; and they will be fathers, both there and here, as worthy of the praise of the tenth generation after them, as are the founders of New England schools and churches. And the *tenth* generation *will* praise them, though the present and the next succeeding may not appreciate or remember them. But to my narrative.

Interesting Sabbath at Crescent City.

I reached Crescent City on Thursday afternoon, July 19th, and remained, waiting for the steamer, till the 25th of the same month. I had, therefore, abundant time and opportunity to acquaint my-

self with the church and people. A Sabbath intervened, which I improved in two public services, both well attended, and in administering the sacrament to the few communicants. Two excellent men, one an elder in a Presbyterian church, were admitted by letter. The member suspended by Rev. Mr. Lacy, just before his departure, was received back to fellowship by the unanimous vote of the church, the evidence of penitence being satisfactory to all. It was an occasion of joy to the shepherdless flock, to be permitted again at the communion table, to sit together "in heavenly places in Christ Jesus," to witness an accession of two beloved brethren to their number, and the restoration of the once loved and useful one who had fallen. Tears were shed as she was welcomed back, and commended to their charitable sympathy and prayerful encouragement and help; but they were not such tears as were shed when her own most sad confession shut her from this communion. The day will long be remembered; and I felt, at its close, that in the revival of public worship, suspended for four months, in the administration of the Lord's Supper, and in the restoration and addition to the church, I had indeed been permitted to strengthen the things that remained.

The citizens I found hungry for preaching, and glad to welcome some one who would lead them in the worship of God. Probably the long suspension has made them appreciate their former privileges better than before. They expressed—both church-members and others—their strong desire for a minister. A neat, ceiled church, and a pleasant study, await any one who will go there to break to them the bread of life. A debt of about one thousand dollars embarrasses the property, but it would be paid before winter, should a minister be sent to them, whom the community would approve. I promised them my best endeavors to obtain such a man soon.

The Field at Crescent City.

The place contains about 300 inhabitants, including, perhaps, 20 families, and turns out a congregation of from 70 to 80—as large as most towns in the State. There is no other population in its vicinity, and the pastor would be shut up to a narrow sphere. But his parish would be convenient to him, in a most healthy locality, and not wanting in beauty. His opportunities for study

are rare, while the society of young people would afford him a fine field of usefulness. No other religious society at present divides either the community or the support of the ministry. The town is a trading post for packers into the mines of Northern California and Southern Oregon, and is situated directly on the coast, twelve miles south of the Oregon line, presenting an attractive appearance on the "crescent" shore, looking southward upon the ocean, with the dark green and dense forest of red wood crowding it closely on the rear. I felt like staying there, had I been at liberty so to do.

IOWA.

From Rev. William L. Coleman, Bellevue, Jackson Co.

Retrospection.

With the close of summer, comes the close of the last quarter in the eighth year of my missionary service on this field. During these years, the churches I have endeavored to serve have been continually nurtured by the fostering care of the American Home Missionary Society; and your ever prompt remittances and kind regards, dear brethren, have often relieved from embarrassment, and furnished encouragement, just when your missionary needed such aid most. How we love to cherish the memory of God's great goodness in these things! How pleasant to associate kind christian friends and donors, with our warmest thanksgiving and praise to God! And when our hearts are lifted up in prayer for the great cause in which we are employed, how sweet the thought that you and the many portions of this Society are engaged in the same blessed work of prayer!

Bellevue Eight Years Ago.

It may be proper to take a brief review of what God has wrought on this field, during the eight years now just closed; in part, at least—and a large part too—through the instrumentality of the American Home Missionary Society.

"The Bellevue War" of April 1st, 1840—in which the band of horse-thieves and counterfeiters, who had made this town their principal center of operations, were routed and scattered—had left a

bad name upon the place, and it had rather dwindled away than grown, up to June 9th, 1847, when the writer and his companion landed here. We found a village of some 185 or 190 inhabitants, of little enterprise, and containing but *three* persons who had made a public profession of religion—two Roman Catholics and one Methodist. Then, with the exception of three or four families, there were none who regarded the Sabbath more than other days. Intoxication, profanity, open gambling, hunting, and other sports, were the order of the day.

There was no preaching in town, save an occasional sermon from a Methodist minister, who traveled twenty miles to reach this place. The usual audience on the Sabbath was not over twenty five, and most of these came from the farming neighborhood lying to the south of Bellevue. The place of worship was a poor old house, called a school-house, or, a room in the tavern, or, any other place of like character that could for the time be obtained.

Progress.

After two or three years of missionary labor, the writer was permitted to see the town improving and growing in population. In January, 1851, we enjoyed a precious revival of religion, not reaching a large number, but adding most valuable help to our little, feeble church, which had been formed with only five members, all females but one, and which had been hitherto composed almost wholly of females. Last winter, another precious outpouring of the Holy Spirit brought several into the church, and quickened the whole body.

But the moral and religious influence of these eight years of missionary labor is not to be measured by the number who have been led thereby to profess Christ, and dedicate their lives to his service. We have a convenient sanctuary, which, with the ground on which it stands, its bell, and other furniture, has cost some \$1,500, and is an inviting place for worship, to the children of God and their families. Besides, intemperance, Sabbath desecration, and kindred vices, have diminished very greatly, and open gambling has ceased altogether, and it is thought that secret gambling has become a rare thing. Education has steadily gained upon the affections of the people, and our schools are improving.

Your missionary rejoices in witnessing two vigorous Sabbath schools in Bellevue, the existence of one of which can

he traced to labor sustained by your Society. The surrounding neighborhoods have shared in the preaching of the Gospel, and the dissemination of Sabbath school libraries, and religious periodicals; and the whole region wears a moral aspect, more promising every succeeding year. There has been a good influence, going forth, with annual increase, from the Cottonville church also, its sanctuary, and the word preached there.

Our audiences have been as good during the past quarter, in both places, as at any former period; and a recent Foreign Missionary collection shows a growing interest in the cause of christian benevolence.

They had made it "a den of thieves." May we not hope that it is becoming a dwelling place of God! Many towns in our land were originally settled by bad men; but, not more surely do savage tribes fade away before the march of civilization, than does iniquity, before the lifting of the banners of the Lord. At the breath of his coming, the wicked disappear. Oh, that his presence, in its fullness, dwelt in the hearts of all those that are called by his name!

From a German Missionary.

Blessed be the Lord for making your hearts willing to open your kind hands again for the relief of my poor congregation! May he abundantly reward you for the offering you thus bring to the praise and glory of our God, and the benefit of our church!

I cannot communicate to you many striking incidents or features, in regard to the doings of my church for the last quarter. The Sunday's services are generally well attended. The audience listen with great eagerness to the preaching of God's word; and here and there signs are appearing which show the word to be efficacious in many a heart.

Ready to Die, Ready to Live.

A young mechanic—after having been two months employed at his trade in this place, and having regularly attended our services, and with more than common attention listened to the word of God—a short time ago came to my house and told me: "Dear minister, I am very sick, and don't know if I shall not die.

I should like to board with a christian family, where I could quietly prepare for the hour of death. Where I am now, I have no place where I could bend my knees before God, and seek at his throne the forgiving of my sins. There is so much cursing and swearing and worldly-mindedness all over the house." I sought to comply with his desire, and requested the christian head of a family to receive the young man into his household; which he readily did. This young man is very thankful. He is now recovering. He told me: "I doubted if there was ever to be found a practical Christian; but now I have been permitted to find, by experience, that *not all* christians are such only in their sayings; and now I desire better to improve the time of grace allotted to me."

The Prisoner.

I also observe, on my visits at the penitentiary, that the word of God has proved its power in the case of one of the prisoners. I am visiting him, if ever I can manage it, every Sunday. He confessed: "Since I have been here in prison, I have got acquainted with the word of God, which I despised when I was yet free. Now that I am a prisoner, I am getting conscious of the state of my mind." I made him feel how the transgressors and evil-doers are punished in this life, already; and told him that his prison might present him a similitude of the eternal imprisonment in hell; that hell was the highest degree, of what his present condition was only a type. I told him it was better to suffer here, and be brought to the knowledge of sin, and to repentance, than to be condemned to everlasting death.

This man is now in the way of seeking. So the Lord condescends to show that his word has not ceased to be powerful. True, hostility is not wanting here. The enemies of our church, to whom she is a thorn in their eyes, would fain destroy her, if they were permitted. But the Lord has faithfully sustained me, and the feeble word of his servant, up to this hour. Beloved brethren, I beseech you to assist me by kindly remembering me before the throne of grace. I feel, in a high degree, my unfitness for such a holy profession. May the Lord enable me, by his Holy Spirit, to lead many a soul to Him!

WISCONSIN.

*From Rev. A. C. Lathrop, New London,
Wapaca Co.*

"Lambs among Wolves."

I am in one of the newest and most difficult fields in the great West. Bordering on the vast pinery, and at the head of steam navigation on the Wolf River, this place is often flooded with lumbermen, speculators, and adventurers passing to and fro. Drinking, gambling, swearing, Sabbath-breaking, revelry, and riot, are so prevalent at times, as to be alarming. Gangs of men huddled together through the winter in their camps, become corrupted, and exceedingly coarse and brutal in their manners and morals. When the season for "driving lumber" comes, at the breaking up of winter, they come swarming down the Wolf and Embarrass rivers (whose confluence is at this point), in their "wongums," or floating cabins. They are often obliged to "boom their drives," as shepherds fold their flocks, and wait until the gangs gone down to "Boom Island," have formed their drives into rafts to be tugged through the lakes. Some of the gangs and drives are delayed here for days and even weeks, when they make nights and Sabbaths hideous with their loud revels.

Here, settlers on the upper streams are passing up and down, or those who live in the regions intermediate, meet together. Some hold their horrid orgies till the small hours of morning pass away. Here, speculators in land, town plots, or lumber, Indian traders, prospectors of village and city sites on the upper streams, or water-powers, often congregate. Here, boatmen, wild Indians, half-breeds, French and Yankee traders, with squaws for their reputed wives, make a brief sojourn.

The few "people of God" here, are "as lambs among wolves." We trust that grace will keep these sheep from being torn in pieces or transformed into wolves, and, that the wolves along these streams will be changed into lambs. The little flock, gathered in an upper room, often exhibit signs of timidity, while the howling and prowling pack are passing by, or gathered near. It is a comfort to know that "it is the Father's good pleasure to give us the kingdom," when "the wolf and the lamb shall lie down together."

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Pioneer Labors.

Being well supplied with tracts, I have distributed them on steamers, wongums, scows, barges, row-boats, canoes, and from house to house. I have always been treated with kindness and respect. I have been invited to hold service in the saloons of steamers, and often welcome boatmen, captains of steamers, and crews, and lumbermen from their gangs and wongums, at our meetings. There has been a change for the better, among the citizens of this young town. When I came here to reside, nine months ago, every store was open, and more business done on the Sabbath than on any other day. Now they are all uniformly closed. Our congregations are increasing. We hope to be able to organize a Congregational Church soon, but wish not to be precipitate. I preach here one half of the time; the remainder I spend at Hortonville, and in the vicinity, encouraging Sabbath schools and looking up the children of God. Four weeks since, I walked eighteen miles and preached, on a week day, at Ogdensburg, in the heart of this country, a little village on the Little Wolf. I walk through woods and marshes, on trails and stringers, among clouds of large, black, hungry mosquitos. Not long since a lady heard me at Moore's Mills, and being deeply convicted of sin, she sought and found the Savior. Being consumptive, she soon sickened and died. On her death-bed, she desired me to preach at her funeral, and as I generally lead the music of my congregations, having been formerly a teacher of choirs, she requested that I should sing "Mount Vernon" at her grave. I complied, and it was a solemn and affecting occasion.

Moving.

I am just about moving into a log cabin on the south side of the river, at the head of the beautiful spring that supplies water for cooking and family use, to this village. I have gone into the dense forest, and cleared of stumps a lot for a place of residence. My roof is of boards, that will let in water when the rains fall, but I must put up with it. I remove from the loft of a warehouse, where we are cramped very much for room. Had I not a strong constitution, sustained by providential aid, I should certainly sink under my burdens. But I never was happier, or more content with my lot. I only mourn that I can

do no more for the Savior's cause. Of course I expect to remain.

From Rev. W. W. Whipple, La Grange, Lewis Co.

MISSOURI.

From Rev. William H. Smith, Calhoun, Henry Co.

A Revival.

I can now communicate joyful tidings! God has remembered the little church here, and has granted us a glorious refreshing from his presence. On the evening of the 30th ult., a protracted meeting was commenced, and continued for five days. I was assisted by Rev. Mr. Barks, of Warsaw, and Rev Mr. Morrison of North Prairie. Rev. Mr. Harlan, of Osceola, came, but was prevented by sickness from rendering much assistance. Mr. Morrison, also, was unable to preach. Large numbers came out. On the Sabbath, the house was crowded, and several could not find seats. The sacrament of the Lord's Supper was administered. Deep solemnity prevailed over the congregation. Close attention was paid to the word. The audience seemed to feel as in the presence of God. God's presence was with us. His people felt it. They were refreshed, greatly blessed, and strengthened. Their hearts were mellowed. They felt it good to be in God's house, to sit together in heavenly places in Christ Jesus, to wait upon the Lord, in whom is all our strength. Sinners were deeply impressed; and on Sabbath evening, several manifested their concern about their soul's salvation, and desired an interest in the prayers of God's people. God poured out his Spirit upon us. Some of the children of the church, who have stood aloof from Christ, can now rejoice in his great salvation. Several have expressed a hope; and others, not in families connected with the church, are deeply concerned. Some, too, in middle life, are trembling and astonished. The influences of God's Spirit are now felt more extensively in this neighborhood, than they were at our revival season a few years ago; and I trust that God has still greater blessings in store for us. Oh, how much these things encourage the heart of the pastor! How much they cheer him onward in the good work! And then, how they seem to establish him in his field of labor! This people have not erected a house of worship in vain.

Incorrect Views of Revivals.

My congregation at La Grange, this summer, has been larger than ever before; and at times, it has been so solemn, attentive, and evidently interested in divine truth, as to excite my most sanguine expectation that God was about to pour out his Spirit, and add his most gracious blessing to my humble labors. But, to the present time, these hopes have been awakened, only to be succeeded by keen disappointment.

These people, from long-established habit, have ceased to listen to the "still small voice," the whisperings of the Spirit; they wait for the "strong wind, the earthquake and the fire," and they will not believe God is present, until they see the smoke, and hear the thunder of his presence. Hence, in addition to the usual worldliness and coldness of the church, and the wickedness of the impenitent, religion has here to encounter an amazing amount of unbelief among the professed people of God,—who never expect a revival, perhaps never *pray* for one, except in conjunction with protracted meetings, and other engineering on which a work of grace is supposed to depend.

Dependence upon God.

These are, doubtless, among others, some of the reasons why our hopes of a revival of religion at this place, have been so often blasted, when seemingly almost realized. I desire to have, myself, and most earnestly wish my people to have, no other dependence than God and his Spirit. A careful observation of the annual excitements *got up* among various denominations here, and their deplorable results, has confirmed my opinion, that no other instrumentalities than the presentation, by the pulpit, the press, and by private conversation, of Christ and him crucified, are reliable as means of revivals and of conversion. To these means, alone, I still adhere; and am not yet altogether without hope, as I labor on in my toilsome and discouraging, yet heavenly and joyful work, in the dark field where God in his providence has placed me.

ILLINOIS.

*From Rev. Joseph Gordon, Vandalia,
Fayette Co.*

“Church Extension” and “Home Missions.”

It is eight years, to-day, since I first took pen in hand for the purpose of reporting to your Board the result of my labors as their missionary. I can assure you, I feel rejoiced as I write this meagre report, that it is my privilege once more to renew the connection, that I so long enjoyed with a Society which has so much befriended me as an individual, and which has done so much for the cause of Christ and the salvation of souls, in the region where I am permitted to labor.

Much has been said about plans for Church Extension, and the better way to reach the masses with the word of life; but I have yet to see a plan or hear of an agency which, to my mind, is better adapted to effect this great and much to be desired end, than is the American Home Missionary Society: that is, if we judge the tree by its fruits.

My convictions with regard to this matter are not founded on testimony merely imaginary; but on the efficient practical workings of the Society, as they are spread out before me, over the length and breadth of the country, in the reports of its missionaries, and as I have seen them, and known them, in my own observation and experience.

Having resided in Illinois during the last thirty three years, I may say I have “grown up with its growth”—if I have not “strengthened with its strength.” During this time, I have not been an entirely careless observer of the changes, physical and moral, through which the country has passed. Whole regions, that then presented to the eye of the stranger an uncultivated wilderness, now “bud and blossom as the rose.” Places that were then unknown to the white man, except in imagination, now present thriving villages and cities in embryo, teeming with the activities of busy life. The untrodden, uncultivated prairies now feel from east to west, and from north to south, the heavy tread of the iron horse, dragging in his train the enterprising business men of the East, with their valuable merchandize, going to supply the wants of a vast and growing population. While, sitting by his side, you may see the industrious farmer, having in charge his pork, and beef, wheat, corn, flour, and oats, destined to a market at some point where, a few years

ago, the man of trade was not known. In the same company, too, you may often find the missionary, passing from point to point, bearing the bread of eternal life to the congregating masses. Such changes are a matter of wonder even to the individual under whose observation they have been steadily progressing. And yet they are not more wonderful than are the changes that have been progressing in a moral point of view.

When I first came to Illinois, morality and religion were almost unknown to the people that then inhabited it. Sabbath-breaking, gambling, drinking, horse racing, and all manner of wickedness seemed to be the order of the day. But a moral change has since passed over this fertile and beautiful land, keeping pace, in some good degree, with physical changes as they are moving to the development of the resources of the country. It would seem almost unnecessary for me here to avow my conviction that the American Home Missionary Society, in its catholic spirit, and its faithful and efficient management, has been mainly instrumental in bringing about most of the changes that are permanently good. The reports of its missionaries, spread out before the country in the pages of the Home Missionary, tell the story.

I well remember that the first good common sense gospel sermon, that attracted my attention, was preached by a missionary sent out by your Society. At that time there were very few, if any, organized churches of the Congregational or Presbyterian order, in the State. The church to which I minister was probably among the first in its organization. Respecting its organization, I find this record, as the book lies open before me:

“On Saturday, the 5th day of July, 1828, a church was constituted at Vandalia, Illinois, by Rev. Solomon Hardy, a missionary sent out by the American Home Missionary Society, Rev. Thomas H. Spilman being at the time stated supply. Mr. Spilman was succeeded by Rev. Theron Baldwin.” In the belfry of this church, hangs the first bell used in Illinois for the purpose of calling a Protestant congregation together, to the worship of Almighty God. This bell was donated to the church, as a missionary church, by a young lady in Philadelphia, and is still sending forth its clear tones, for the noble purpose for which it was given. Since the organization of this church, what has God wrought in Illinois, through the agency of the Society! Let the Congregational and Pres-

byterian churches throughout the length and breadth of the State, organized and sustained under its auspices, answer. Let them walk about Zion, and go around about her, tell the towers thereof, mark well her bulwarks, consider her palaces; that they may tell it to the generations following, that all this has been done under God through the efficient agency of the AMERICAN HOME MISSIONARY SOCIETY. Let not the hands of fanaticism, of stiff sectarianism with its undue attachment to church policy, paralyze the efficient influence of such an agency, so long as souls are perishing for lack of knowledge. Let not the contest be, who shall enter a particular place first, and rear *first* a particular denominational standard; but, with holy emulation, let each go forth into the waste places of Zion, with every power of the soul bathed in deepest sympathy for lost, ruined sinners. Then shall we see Zion coming up out of the wilderness, leaning on the breast of her beloved, fair as the moon, clear as the sun, and terrible as an army with banners."

* * * * *

After all the changes through which the church has passed, there is yet

left an efficient organization. Its contributions have been gradually increasing, as well with regard to self-support, as the benevolent objects of the day. We have a weekly prayer meeting, monthly concert, and Sabbath school, all well sustained. For all this, the hearts and the gratitude of the people are turned to the Home Missionary Society as their efficient aid in what has been done.

To this church, my time and ministrations have been principally devoted since the date of my last commission. I superintend the Sabbath school, and preach twice every Sabbath. Every alternate Sabbath, I preach at two different points in the country, each seven miles from town, at four o'clock in the afternoon.

I find it very laborious and fatiguing work, especially when the thermometer stands 95° in the shade, to superintend the Sabbath school at nine o'clock in the morning, preach at eleven, ride seven miles in the country and preach at four, and then return and preach again at night. But so it is. The work seems necessary, and I feel willing to perform it to the best of my ability, as long as bodily strength will permit me to endure it.

Miscellaneous.

Anniversary of the Maine Missionary Society.

The forty eighth Annual Meeting of the Maine Missionary Society was held in Portland, June 27th, 1855. It was opened with reading of the Scriptures, and with prayer, by its President, Rev. WILLIAM T. DWIGHT, D. D. After a Sermon by Rev. S. C. FESSENDEN, of Rockland, the Reports of the Treasurer and of the Trustees were read and accepted.

From these, it appears that at the Annual Meeting of last year, there was a balance in the Treasury of \$1,589 21. The receipts of the present year have been \$15,848 09: Since those of last year were only \$13,391 21, there has been a gain of \$2,456 88. The donations for the year amount to \$11,426 67; the legacies, to \$3,783; and the income from notes and permanent funds, to \$558 42—the donations exceeding those of last year, by \$648 43.

The meeting was favored with brief addresses from a number of gentlemen; and

a strong desire was expressed that the Maine Auxiliary should hereafter make larger contributions than ever, to the Treasury of the Parent Society. If the same spirit should come to prevail all over the land, the churches of the West would have no need to fear for their future.

After a collection, the public exercises were closed with prayer and benediction by Rev. Dr. CHICKERING, of Portland.

We make room for the following extracts from the Report of the Trustees:

The fields of labor occupied by our missionaries during the year have been 90—comprising 92 churches, and above 30 towns and plantations where are no churches. Of the several places thus occupied, 41 have been supplied all the time; 13, three fourths; 17, one-half and upwards, and 21, one fourth and upwards.

The missionaries employed have been 89; of whom 75 were ordained ministers. Fifty two have been in commission all the year; 19, for six months and upwards, and 18, for periods less than six months. During the year two pastors of missionary

churches, and eight, who for twelve months or more had been stated supplies, have relinquished their several charges; of whom seven are still laboring in the State as pastors or stated supplies of other churches. Over three of our missionary churches, pastors have been ordained, and one, having the pastoral care of a missionary church, has been ordained as an evangelist. The aggregate of labor performed has been equal to that of sixty seven years; and that portion of it, for which remuneration has been received from this Society, to about twenty four years.

The number added to the several churches, the past year, has been, by profession 107, by letter 47, in all 154. The whole number of members, including many non-residents, is 4,334. The whole number of hopeful conversions reported is 196, nearly double the number of the year preceding. The amount contributed to the Maine Missionary Society by the churches receiving its aid, has been \$1,508.24; to other objects of benevolence, \$878.61; making in all \$2,386.85—more than 20 per cent. upon the amount which they have received.

"No pent up Utica."

Our Home Missionary cause may well be regarded as embracing the whole land. In what part of it are not the sons and daughters of Maine to be found? Were this Society to deposit a portion of its annual receipts in the Treasury in New York, for the benefit of the mighty West, it would go to the support of missionaries from Maine, in preaching the Gospel to hearers from Maine. In the Territory of Kansas, there are emigrants from Maine, of sturdy frames, and bold hearts, ready to do their part, at the ballot-box and elsewhere—whatever dangers may threaten, or enemies assail—on the side of order, law, liberty; and we would esteem it a privilege, there to aid the three good missionaries already sent, and others who are yet to be commissioned, in proclaiming "amidst the din of political and national excitement" the unsearchable riches of Christ.

Obituary of Rev. Thomas D. Hudson.

Died, on Sabbath morning, the 15th of July, the Rev. Thomas D. Hudson. He had left the home of his parents on the 29th of June, to attend a sacramental meeting, in Wythe county, Va., distant about 34 miles. On the day following, he was so unwell as to decline sharing,

to any extent, in its labors. Sabbath morning found him still more indisposed; and, except in the administration of the Supper, he took no part in the services of the occasion. This was his last day in the church on earth. On Monday, he took his bed; and it soon became evident, that his sickness, if not unto death, would nevertheless prove a serious matter. In its more prominent features, his attack was bilious fever; yet it was so complicated in its character, that the ordinary remedies in such cases could not be resorted to. His lungs became deeply involved, and hemorrhage ensued. Defying all medical skill and the unwearied attention of sympathizing friends, his disease made steady progress, and on the 14th day of his confinement, its dreadful work was done.

In the history of those who have suffered unto death, it is confidently believed comparatively few instances have occurred of submission so entire to the will of God, and of sufferings so patiently endured, as that of our deceased brother. So quiet was he, and so uncomplaining, that to not a few of those who stood by his bedside, and were ready to minister to his wants, it would have been a matter of gratification to have caught from his lips some expression of uneasiness, or perhaps even of complaint. His sickness and death were altogether such as honor religion, and magnify the riches of redeeming grace.

The wisdom and the goodness of God we dare not doubt; yet in this dispensation of his providence, there is much that is painful and mysterious. Mr. Hudson was the youngest member in the Presbytery of New River. His missionary life had just commenced. He had entered upon his work with a mind well disciplined, and inured to close consecutive thinking; he was emphatically a man of thought. His sermons were well prepared, and many of them of a high order. Modest as he was, and constitutionally timid, his self-possession in the pulpit, and growing improvement in the manner of his delivery furnished evidence sufficient, that the time was not distant, should his life be spared, when he would prove himself an able and effective speaker. But all that qualified him for his work, and all the growing hopes entertained in regard to him, are now buried in the grave. And while the heart is filled with sorrow, and the hands are weakened, the question naturally arises, why was he taken, and others of us, already groaning under a weight of years permitted to remain? These are among

the deep things in the ways of God; we cannot comprehend them.—*Presb. Witness.*

Slavery.

It is sometimes asserted that—"The American Home Missionary Society supports ministers and churches who are in favor of slavery, and help to sustain it." A public institution that should devote its energies to the task of hunting down all incorrect rumors, would have less time than it needed, for its own work. Acts, not words, are the answer which it must give to the greater part of the misconceptions that are uttered against it. Those who are acquainted with the responsible managers of this Society would never, for a moment, suspect them of yielding aid and comfort to a system which they deplore and abhor. And those, also, who have made themselves familiar with the facts of the case, know perfectly well, that the accusation mentioned above is groundless. We have thought it worth while, however, to publish in our columns the following extracts from a letter of a missionary in Missouri to the "Congregational Journal," as an illustration of the sentiments that prevail among the missionaries of this Society in the Slave States:

The fact is, there is a universal consciousness that slavery is wrong. Southern ministers may produce their Bible arguments, and Northern men may apologize; but slaveholders know that a greater violation of human rights was never invented by depraved man. Hence, you will find, christian slaveholders say nothing on the moral question, but often say much about the evil of agitation. By this course *wicked slaveholders* will not persecute *them*, but make a great uproar about Northern interference, raise mobs, &c. If you talk about European oppression, you have all slaveholders with you—when you speak of the invasion of the rights of man abroad, you excite the indignation of every slaveholder; but you speak of the rights of the negro, then, like the lawyer in the fable, "that alters the case."

It may be inquired, if the slaveholder's conscience is on the side of truth, why do they tolerate such illegal voting as was practised in Kansas? They fear that Kansas will become free territory,

and thus become a safe place for abolitionists and a harbor for fugitive slaves. This is considered of sufficient importance to warrant the sacrifice of every republican principle of the nation, and perpetrate acts that would shame a pope or an autocrat. The fact that a man's conscience is on the side of truth, does not prove that his acts will be so. Slavery exists in the selfishness and pride of the depraved heart. Wicked men love slavery because it pampers their pride and selfishness. It is therefore at war with an enlightened conscience. Hence slaveholders seldom argue the civil or moral rights of the slave. Mobs and pistols are the best arguments they have, or, as was said in one of their mob meetings, "A hemp rope or the Missouri river is all the argument we have for abolitionists."

* * * * *

But suppose that every Northern tongue was hushed in the most friendly silence—would the South go on to abolish slavery? would those who sacrifice every moral and political principle of the country for its support be likely to favor emancipation? would the world be healed without this?

But Southern ministers think that agitation puts back the cause of the slave, and that there can be no hope for emancipation until discussion ceases. Is that likely? Can we expect that slavery will or would cease to be, without being talked about? If slavery exists, as I have said, in the pride and selfishness of the heart, is it reasonable to suppose that it can fall so easily? The fact is, wicked men will hold to slavery as long as there is a negro to own, or power to oppress, and this power cannot be broken only by the force of public sentiment. Discussion is the legitimate instrumentality to rectify public sentiment, and bring it to bear on this question, as well as on other great moral questions. It would be well if all that is said North or South could be said understandingly and in a right spirit. There are men in the North who do understand the subject. They know its lights and shades: they know the "seat" of the beast. They can sympathize with the christian slaveholder in his love and desire for the best good of his slaves. Let such write and lecture. Let the truth go far and wide, its edges keen and bright. That God will favor such truth, I have no doubt. He hears the upheaving billows of our land on this subject, "the sea and the waves roaring." May we not hope that "He that sitteth in the heavens" will purify the turbulent waters and bring a calm?

Correspondence between the American Home Missionary Society and the General Assembly.

The substance of the following paper has already appeared in print. It is important, however, that the facts and the principles elucidated in this document should be in the possession of all the friends of the Society. We therefore give it a place in the columns of the Home Missionary.

The General Assembly of the Presbyterian Church, at Buffalo, 1853, adopted the following order, viz.:

“*Resolved*, That a Committee of Conference be raised to confer with the Executive Committees of the American Home Missionary Society, and of the Philadelphia Home Missionary Society, for the purpose of ascertaining what arrangements can be made for the relief of feeble churches at the West, and in other destitute places, which may not be provided for by any existing rules of the American Home Missionary Society.”—*Minutes of the Assembly*, 1853, page 341.

The Assembly's Committee submitted to the Executive Committee of the American Home Missionary Society, the following

INQUIRIES.

1. “Will it be consistent for them to make such an alteration in the rules of the Society, as will allow appropriations to congregations in large towns and cities?”
2. “Will they consent to make appropriations to a church or churches, in places where there is already a church aided by the Society?”
3. “Will it be consistent with the rules of the Society to assist a Missionary laboring under the direction of a Presbytery or Synod?”

To these Inquiries the Executive Committee of the American Home Missionary Society made the following

REPLY.

The Executive Committee of the American Home Missionary Society have carefully considered the questions proposed to them by the Committee of the General Assembly, and in reply respectfully submit the following statement:

The *First Inquiry* is as follows: “*Will it be consistent for them to make such an alteration in the rules of the Society, as will allow appropriations to Congregations in large towns and cities?*”

The rule to which reference is made in this inquiry was adopted in the year 1844, and is as follows:

“*Whereas*, The American Home Missionary Society was originally formed, and is now patronized by the christian public, as a provision for supplying the means of grace to those who are specially destitute, and who cannot reasonably be expected to obtain the blessings of the Gospel in any other way,—and *whereas*, in times past a few cases of Congregations in large towns have been regarded as so far extraordinary in their claims as to justify appropriations in their behalf, but recently cases thus situated are becoming so numerous as to require the adoption of a general rule; Therefore,

Resolved, That it is inexpedient for this Committee hereafter to make appropriations in aid of Congregations in this city and its vicinity, or in other similar situations, where the members may enjoy religious privileges in congregations connected with the Society, without greater inconvenience than those who live in smaller towns are subject to."

It will be observed that this rule applies to those towns and cities only, in which the means of grace already exist in connection with one or more of the denominations acting through this Society. In places, however populous, where it appears to this Committee that gospel institutions cannot be sustained by these denominations to an extent obviously needed, without missionary aid, this rule is not enforced. Exceptions are made also in favor of congregations of colored people, and those worshipping in a foreign language. But the design of the patrons of this Institution in contributing to its funds is, to send the Gospel to that portion of our population to whom it would otherwise be inaccessible. The support of missions in such communities as this rule contemplates is indeed an important, but is properly regarded as a distinct department of benevolent effort, and is more economically and successfully conducted by local organizations.

When the church accommodations of a large town or city become insufficient for its increasing population, the natural and healthful process of extension is colonization or contribution from the surrounding churches, and the local sympathy which can be enlisted in this way only, is often essential to the growth and prosperity of the assisted churches.

The attempt of this Society, therefore, to conduct City Missions of this character, would, it is believed, be regarded by its patrons with disapprobation, and would tend greatly to diminish their contributions to its funds. The Auxiliaries of the Society in the Eastern States, which now, agreeably to the terms of their relationship to the Parent Institution, are acting under this rule, would be warranted, by its repeal, in expending their funds in the large towns and cities within their bounds, and thus one principal source of the Society's revenue would be dried up.

It should be borne in mind, also, that this department of labor is very expensive; and after satisfying the privileged claims of the towns and cities in the East, which contribute most largely to the Society's Treasury, only a small amount would probably remain, to supply the wide-spread and growing destitutions of the West.

It frequently happens, moreover, in respect to this class of churches, that the necessity for their existence, and the claims to missionary support are matters of controversy between two rival denominations, both friendly to this Institution, yet both claiming the ground, and to grant or to refuse the aid sought, would render the Society a party to denominational strife.

In view of these considerations, and as the result of their experience, before and since the adoption in form of the rule in question, the Committee regard it inexpedient to undertake the work of Missions in large towns and cities, where the means of grace are already enjoyed in connection with the denominations that sustain this Society.

The *Second Inquiry* is,—"*Will they consent to make appropriations to a church or churches in places where there is already a church aided by the Society?*"

Most of the considerations already stated, are equally applicable to the class of cases referred to in this inquiry. Those who have convenient access to the means of grace in connection with a church sustained by this Society, are not properly considered as destitute of the Gospel, in such a sense as renders them subjects of

missionary aid. Their organization into a separate church under such circumstances, is in most cases premature, resulting, as it usually does and must, in the injury and dissatisfaction of the existing church, and in the long-continued dependence of both. By assisting two churches, on the same ground, the Society would not only, in effect, be divided against itself, but would in many cases be required to appropriate double the amount to each church, or four times the amount in all that would be requisite if all were united in one church. Experience has shown, moreover, that churches of this character are apt to originate in personal or denominational differences, which the aid of the Society would have the effect to perpetuate and to increase, while the Institution itself would of course incur the censure of one or both of the parties concerned. For these reasons, the Committee believe that it would be highly injurious to the Society, and to the cause of religion in our new settlements, to encourage the multiplication of such organizations by the general pledge of missionary aid, which would be involved in an affirmative answer to this inquiry.

In respect to cases which may arise, forming exceptions to these remarks, the Committee agree in the opinion expressed by the General Assembly's Committee on Church Extension, that rather than adapt to these exceptional cases, rules of the Society, "which are undoubtedly wise and beneficial in their general working," they should be provided for by such local arrangements as will not divert collections from the Treasury of the American Home Missionary Society.

The *Third Inquiry* is,—"*Will it be consistent with the Rules of the Society to assist a missionary laboring under the direction of a Presbytery or Synod?*"

The Committee would state, in reply to this inquiry, that the Constitution of the Society (Art. 4) makes it their duty to "appoint missionaries, and instruct them in regard to the field and manner of their labors." While, therefore, they cannot, without violating this provision, pledge assistance to missionaries in whose appointment and direction they have no voice, yet they desire in all cases to consult the views and wishes of the ecclesiastical bodies in regard to all matters pertaining to the missionary work within their bounds. Accordingly, the various Presbyteries, Associations, &c., are invited (See 27th Annual Report, p. 101) to appoint each a "*Committee of Missions*" from its own members, to receive applications from its churches, and suggest to the Society the proper action in each case.

These bodies are also expected to represent to the Society the condition of the destitute within their bounds, especially in places where no churches exist, and to recommend the appropriate action for their relief; and no obstacles exist to making appointments for these destitute fields, to such an extent as their necessities require and the funds of the Society allow, provided each missionary confine himself strictly to missionary labor, at definite points, within such territorial limits, not embraced in the field of another missionary, as are consistent with the greatest efficiency of his ministry.

These arrangements, adopted in accordance with the wishes of the ecclesiastical bodies themselves, have, with rare exceptions, proved entirely satisfactory, and have secured, in a remarkable degree, harmony of views and action between them and the Society; and it is the opinion of the Committee that, in accordance with these provisions, the Society will be enabled, as it will be disposed, to carry out the wishes of these bodies to an extent limited only by its principles of action and its pecuniary means.

The Assembly's Committee made their report to the Assembly, at Philadelphia, 1854. This was referred to the Standing Committee on Church Extension, whose Report, adopted by the Assembly, was as follows, viz:

"In reference to the Report of the Committee of Conference with the American Home Missionary Society, and the Philadelphia Home Missionary Society, your Committee would recommend as follows, viz.:—That the Assembly design and desire that the Presbyteries should continue to co-operate with the American Home Missionary Society and the Philadelphia Home Missionary Society; that the difficulties apprehended being all happily adjusted, they see no occasion to create any other instrumentality." *Minutes of the Assembly, 1854, page 514.*

Appointments by the Executive Committee of the American Home Missionary Society, in the month of September, 1855.

Not in Commission last year.

Rev. Walter Frear, to labor in California.
 Rev. L. B. Fifield, Durango and Concord, Iowa.
 Rev. James Gordon, La Fayette, Iowa.
 Rev. S. E. Bissell, Blissfield, Mich.
 Rev. Samuel Fleming, Decatur, Mich.
 Rev. Hiram R. Revels (Colored), St. Louis, Mo.
 Rev. Benjamin T. Neal, Chemung, Ill.
 Rev. Charles H. Pierce, Kewanee, Ill.
 Rev. William Bridgman, Plymouth, Ind.
 Rev. John McMurrin, Fairfax Co., Va.
 Rev. D. D. Francis, Rochester, N. Y.
 Rev. Harvey Hyde, Jasper, N. Y.

Re-appointed.

Rev. W. L. Coleman, Bellevue, Iowa.
 Rev. W. A. Keith, Decorah, Iowa.
 Rev. L. P. Matthews, Garnaville and Elkader, Iowa.
 Rev. Bennet Roberts, Quasqueton, Iowa.
 Rev. J. S. Emery, Palmyra, Wis.
 Rev. C. R. French, Barton, Wis.
 Rev. Jonathan Cochran, Palmyra, Mich.

Rev. William P. Esler, Eagle, Delta, Waconsta, and Grand Lodge, Mich.
 Rev. Andrew Govan, Oxford and Brandon, Mich.
 Rev. Daniel Jones, Raisin, Mich.
 Rev. Charles Nestel (German), Hermann, Mo.
 Rev. John Wettle (German), Boonville, Mo.
 Rev. W. W. Whipple, La Grange, Mo.
 Rev. J. D. Baker, Cambridge, Ill.
 Rev. J. Ballard, Brooklyn, Versailles and vicinity, Ill.
 Rev. Adam Johnston, Somonauk and South Somonauk, Ill.
 Rev. J. W. McCord, Murphysboro' and Marion, Ill.
 Rev. D. H. Coyner, Genoa, O.
 Rev. Samuel D. Smith, Yellow Springs, O.
 Rev. E. E. Tucker, Defiance, O.
 Rev. S. Cowles, Olean, N. Y.
 Rev. H. Kittredge, Red Creek, N. Y.
 Rev. Foster Lilly, Andover, N. Y.
 Rev. J. N. McGiffert, Hillsdale, N. Y.
 Rev. Warren Mayo, Head of the Delaware, N. Y.
 Rev. Samuel J. White, Cannonsville, N. Y.

Receipts of the American Home Missionary Society, in September, 1855.

NEW HAMPSHIRE—

Campton, by Mrs. E. R. Shedd,	3 00
Candia, Ladies' Benev. Circle, by Mrs. R. H. Page,	3 00
Henniker, Western H. M. S., by Mary D. Wallace,	1 00
Hopkinton, Ladies' Sew. Circle, by Sophia W. Bailey,	3 00
Orford, West Cong. Ch., by Rev. B. P. Stone,	10 68

VERMONT—

Fair Haven, Joseph Sheldon,	5 00
Pittsford, Cong. Ch., Young Ladies, by Charles Walker, D. D.,	2 00
Thetford, Ladies' Benev. Assoc., by Mrs. S. S. Clary,	4 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,	2,000 00
Conway, by Mrs. Maria H. Avery, Married Ladies' Benev. Soc., in part to const. Mrs. Franklin Childs a L. M., \$18; Beulah B. Avery, L. M., in full, \$20,	38 00
Cumington, East Village, Ladies' Benev. Assoc., in part to const. Elias Beals a L. M., by Sarah B. Orcutt,	20 00
East Abington, Ladies' Sew. Soc., by Mary A. Walker,	2 00
Fair Haven, legacy of Miss Hannah Dexter, by Rev. J. Roberts, Ex'r,	37 37

Hadley, Rev. Dr. Woodbridge's Soc., by Dudley Smith,	3 00
Marlborough, Ladies' Benev. Soc., by Mrs. S. Bucklin,	5 00
Monson, on account of legacy of Sarah V. Norcross, by Alfred Norcross, Ex'r,	61 10
North Brookfield, School Dist. No. 3, Ladies, by Miss Lucy Gilbert,	3 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt,	3 00

CONNECTICUT—

A friend of Home Missions,	12 00
Birmingham, Cong. Ch., by H. Somers,	10 87
Bristol, Ladies' Benev. Soc., by Mrs. J. M. Thomas,	5 00
Cromwell, Cong. Ch. and Soc., by Rev. G. A. Bryan, \$30, to const. John Stevens a L. M.,	188 64
Greenwich, Stillson Benev. Soc., by Miss Sarah Lewis,	500 00
Second Cong. Ch., by Miss Clarissa Mead,	88 23
Haddam Neck, Sew. Circle, by Mrs. Amelia C. Kilbourn,	4 00
Huntington, Cong. Ch., by Roswell Hawley,	18 47
Litchfield, on account of legacy of Honor M. Buel, by Wm. E. Buel, Ex'r,	265 00
First Cong. Ch. and Sew. Soc., by Mrs. H. H. Coit,	13 00
Meriden, Center Cong. Ch., by Rev. A. S. Chesebrough,	83 00
New Britain, F. H. North,	100 00

New Haven, on account of legacy of Wm. Canada, by Hawley Olmsted,	500 00	OHIO—	
North Cornwall, Ladies' Benev. Soc., by Sabra Baldwin,	3 00	Ellsworth, Lynds Lord, by D. N. Lord,	18 00
North Haven, Cong. Ch. and Soc., to const. Rev. Orson Cowles a L. M., by F. T. Jarman,	39 00	Lower Liberty and Little Mill Creek, Presb. Chs., Rev. E. Kuhns,	12 40
Norwich, Second Cong. Ch., of which \$10 is from Charles Johnson, in full to const. Mrs. Jane Tyler, of Jewett's City, a L. M., by Charles Coit,	194 00	Mount Healthy, Presb. Ch., by Rev. E. Scofield,	15 00
Plymouth Hollow, Cong. Ch. and Soc., by Rev. J. Averill,	51 00	Perrysburg, First Presb. Ch., by Rev. J. H. Newton,	29 29
Orange, Eliza M. Lawson,	5 00	Sandusky, N. J. Wallace,	3 00
Plainville, Cong. Soc., to const. Dea. John Wiard and Chauncey Morse, L. M's,	60 00	Sandy Spring and Rome, Presb. Chs., by Rev. J. E. Vance,	18 00
Ridgebury, Cong. Ch., by Rev. P. Canfield,	23 00	Warren, Presb. Ch., by Rev. J. S. Walton,	75 00
Somers, Cong. Ch., by J. W. Stickney, Treas., T. C. H. E. S.,	56 13	INDIANA—	
Southington, 10th District Ladies' Benev. Assoc., by Mrs. E. L. Upson,	4 00	Adams Co., on account of legacy of Robert C. Webster, by W. G. Spencer,	100 00
South Woodstock, Ladies' H. M. S., by Caroline A. Perry, to const. Rev. Sidney Dean a L. M.,	30 00	ILLINOIS—	
Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	16 00	Belleville, Ger. Evan. Ch., by Rev. Wm. Homeier,	7 50
Thompson, Ladies' Sew. Soc., by Hope B. Gay,	3 00	Fulton City, Rev. S. N. Grout,	1 00
Vernon, Char. Soc., by J. S. Kellogg,	2 00	Greenville, Cong. Ch., by Rev. G. C. Wood,	16 00
Young Ladies' Benev. Soc., by Mrs. C. D. Talcott,	3 00	Joliet, First Cong. Soc., by Rev. L. H. Loss,	15 00
Wallingford, Cong. Ch. and Soc., by Rev. E. K. Gilbert,	57 00	Mortlands, Coll. by Rev. J. E. McMurray,	4 00
Washington, Ladies' Sew. Soc., by Mary E. Logan,	5 00	Naperville, First Cong. Ch., by Rev. Hope Brown,	21 44
Westchester, Cong. Ch. and Soc., by Samuel Brown,	25 00	Northville, Second Presb. Ch., by Rev. B. Floto,	5 23
West Cornwall, Benev. Soc., by Mrs. Eliza Wheaton,	3 00	Plum Creek and Elizabeth, Presb. Chs., by Rev. J. R. Smith,	15 00
West Meriden, Mrs. Lucy H. Murdock, to const. Miss Lucy W. Thacher a L. M., by Rev. G. Thacher,	30 00	St. Charles, Cong. Ch., by Rev. G. S. F. Savage,	16 00
Woodbury, North Cong. Ch., Ladies, by J. G. Miner,	4 75	Sycamore, Cong. Ch., by Rev. D. Gore,	20 00
NEW YORK—		Warsaw, Ger. Ch. Coll., \$2 55; Gent, \$5; Ladies, \$5, by Rev. C. Young,	12 55
Albany, Mrs. Richard Winslow,	5 00	MICHIGAN—	
Brooklyn,		Received by Rev. H. A. Read:	
Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	9 09	Allegan, Hon. J. R. Kellogg,	
First Presb. Ch., Mon. Con. Coll., by H. Redfield, \$18; A. Fisher, \$10,	28 00	to const. Rev. A. O. Van Raaltie a L. M., \$30; a friend in part to const. Rev. J. A. Ranney a L. M., \$10,	40 00
Warren St. Mission Ch., Mon. Con. Coll., by A. D. Wheelock,	2 82	Presb. Ch., to const. Mrs. Joseph A. Ranney, and in part to const. Hon. H. H. Booth L. M.'s,	42 02
Brownville, Presb. Ch., in part to const. Wm. P. Mussey, M. D., a L. M., by F. W. Andrews,	21 00	Angusta Cong. Ch.,	20 40
Catskill, a friend, in part to const. J. Edwards Graham a L. D., \$25; Mrs. W. Austin, by Dr. John Doane, \$5,	30 00	Battle Creek, C. B. Hubbard,	50
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	4 07	Presb. Ch.,	65 75
Ithaca, Rev. Wm. Wisner, D. D., by Rev. E. R. Fairchild, D. D.,	5 00	Edwardsburgh, W. H. Bacon,	
Lowville, Ladies' Miss. Soc., by Miss M. S. Wilbur,	1 00	to const. Alfred Bacon a L. M., \$30; Presb. Ch., to const. Rev. L. C. Ronse a L. M.,	32 87
New York City,		Kalamazoo,	
A friend, \$150; Mrs. Elizabeth Baley, \$10; a friend, \$5,	165 00	Presb. Ch., to const. Mrs. Frances Huggins a L. M.,	76 23
Mercer St. Presb. Ch., A. Smith,	10 00	Cong. Ch.,	18 40
Prince St. Presb. Ch., Coll., \$5; Rev. J. W. C. Pennington, D. D., \$2,	7 00	Lawrence, Cong. Ch.,	4 50
Tabernacle Cong. Ch., H. H. Raymond,	1 00	Marshall, Presb. Ch.,	10 00
Rochester, Mrs. Theda Garrett, by Louis Chapin,	10 00	Niles, Presb. Ch.,	35 73
Volney, Ladies' Sew. Soc., by Rev. J. Petrie,	1 75	Port Huron, Cong. Ch., to const. Rev. W. P. Wastell a L. M.,	80 00
NEW JERSEY—		Richland, Presb. Ch.,	69 00
Elizabethtown, Third Presb. Ch., by Rev. E. Aikman,	16 00	St. Clair, Cong. Ch., in part,	44 58
Morris Plains, Ladies' Benev. Soc., by A. H. Condict,	4 00	St. Joseph, Cong. Ch.,	4 50
PENNSYLVANIA—		Detroit, Ger. Ref. Ch., by Rev. W. Spies,	519 58
Philadelphia, Young Ladies of Miss Gill's School,	5 00	Hillsdale, Presb. Ch., Mon. Con. Coll., by Rev. C. Clark,	11 00
		Lapeer, Presb. and Cong. Chs., in part to const. Mrs. Mary M. Smith a L. M., by Rev. W. C. Smith,	10 00
		Paw Paw, Rev. E. Whitney,	17 00
		Sharon, Cong. Ch., by Rev. Jas. Howell,	5 00
		Utica, Cong. Ch., by Rev. Wm. Platt,	1 00
			13 43
		MISSOURI—	
		La Grange, Presb. Ch., by Rev. W. W. Whipple,	16 00
		WISCONSIN—	
		Barton, Presb. Ch., by Rev. C. R. French,	7 00
		Dodgeville, Welsh Cong. Ch., by Rev. Evan Owens,	15 00

Fox Lake, Cong. Ch., by Rev. O. W. Cooley,	6 84
Hortonville and New London, Cong. Ch., by Rev. A. O. Lathrop,	10 00
Kenosha, Cong. Ch., by Rev. George Benson,	30 00
Lyndon, Cong. Ch., by Rev. Josephus Morton,	16 00
Milwaukee, Evan. Luth. Ch., by Rev. A. A. Schele,	5 00

IOWA—

Received by Rev. J. A. Reed:	
Davenport, Cong. Ch., Mon. Con. Coll.,	23 20
Donation,	5 00
Bellevue, Rev. W. L. Coleman,	28 20
Benton, Rev. John Summers,	2 50
Bloomfield, Presb. Ch., by Rev. Asa Martin,	10 00
Eddyville, Cong. Ch., by Rev. J. T. Cook,	5 00
	6 55

MINNESOTA—

Minneapolis, First Presb. Ch., by Rev. J. C. Whittney,	15 00
Prescott, First Cong. Ch., by Rev. Richard Hall,	8 40
St. Anthony, First Cong. Ch., by Rev. C. Seccombe,	32 50

OREGON—

Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	7 00
	\$6,029 33

Donations of Clothing, &c.

Bloomfield, N. J., Female Seminary, a box and barrel,	
Bristol, Ct., Ladies' Benev. Soc., by Mrs. J. M. Thomas, a box,	46 87
Campton, N. H., by Mrs. E. R. Shedd, a box,	52 58
Candia, N. H., Ladies' Sew. Circle, by Mrs. R. H. Page, a barrel,	31 00
Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	
East Abington, Mass., Ladies' Sew. Soc., by Mercy A. M. Walker, a box,	31 87
Hadley, Mass., Rev. Dr. Woodbridge's Soc. Ladies, by Dudley Smith,	31 25
Henniker, N. H., Western H. M. S., by Mary D. Wallace, a box,	
Hopkinton, N. H., Ladies' Sew. Circle, by Sophia W. Bailey, a barrel,	38 04
Litchfield, Ct., First Cong. Ch. Sew. Soc., by Mrs. H. R. Coit, a box,	57 22
Lyme, N. H., a box,	
Marlborough, Mass., Ladies' Benev. Soc., by Mrs. S. Bucklin, a box,	46 49
Newport, R. I., by Mrs. E. R. Hammett, a barrel,	53 00
North Brookfield, Mass., School Dist. No. 3, Ladies, by Miss Lucy Gilbert, a box,	41 00
Philadelphia, Pa., Young Ladies of Miss Gill's school, a box,	75 00
Pittsfield, Mass., Rev. Dr. Todd's Cong. Young Ladies' Benev. Soc., by Miss H. J. Buell, a box,	125 00
Pittsford, Vt., Cong. Ch. Young Ladies, by Rev. Charles Walker, D. D., a box,	33 17
Saybrook, Ct., Ladies' Sew. Soc., by Miss A. K. Dowd, a box,	22 17
Southington, Ct., 10th Dist. Ladies' Benev. Assoc., by Mrs. E. L. Upon, a box,	59 82
South Weymouth, Mass., Fem. Char. Soc., by Lydia Pratt, a box,	50 83
Stonington, Ct., Aux. H. M. S., by Miss L. A. Sheffield, a box,	121 44
Thetford, Vt., Ladies' Benev. Soc., by Mrs. S. S. Clary,	55 28
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,	63 66
Volney, N. Y., Ladies' Sew. Soc., a barrel,	

West Cornwall, Ct., Benev. Soc., by Mrs. Eliza Wheaton, a box,	
Woodbury, Ct., North Cong. Ch. and Soc., Ladies, by J. G. Miner, a barrel,	
A box, source unknown.	

Receipts of the Massachusetts Home Missionary Society, in the month of August, 1855. BENJAMIN PERKINS, Treasurer.

Bedford, Fem. Char. Soc.,	5 00
Braintree, First Parish, Ladies' H. M. Soc., to const. Mrs. Ann W. Bowditch a L. M.,	64 00
Bridgewater, East, Trinitarian Ch. and Soc.,	15 50
Eastham, Literary Society,	2 10
Fair Haven, Ephraim Pope, to const. William H. Pope, of Oregon, a L. M.,	30 00
Framingham, a Friend,	10 00
Gloucester, Lanesville, Ch. and Soc.,	7 50
Hadley, Third Ch. Benev. Soc., to const. Oliver E. Bonney and Miss H. Sophia Dickinson L. M.'s,	60 00
Haverhill, Center Cong. Ch. and Soc., to const. Mrs. Simeon Coburn, Mrs. Eliza T. Ingalls, Miss Elizabeth Ayer, Benjamin Kimball, 2d, and Charles Bradley, L. M.'s,	144 83
Hubbardston, legacy of Miss Jerusha Clemens, by Wm. Barrett, Jr., Exr.,	521 83
Marlboro, Rev. Mr. Field's Soc.,	37 00
Newton, Elliot Soc., bal.,	6 11
Newtonville, Samuel Stanton, to const. Mrs. Comfort Stanton a L. M.,	30 00
Randolph, West, Rev. Mr. Cordley's Soc.,	45 31
Stoughton, First Cong. Ch. and Soc.,	18 00
Truro, North, individuals,	2 50
	\$1,002 63

Receipts of the Philadelphia Home Missionary Society for the quarter ending August 31, 1855. HENRY PERKINS, Treasurer.

NEW JERSEY—

Decaturtown, Presb. Ch., by Rev. W. H. Megie,	21 00
Hanover, Presb. Ch., by Rev. George I. King,	40 00
Newark, Ger. Presb. Ch.,	5 00
Sparta, Presb. Ch., by Rev. W. H. Megie,	18 50

PENNSYLVANIA—

Athens, Cong. Ch., by Mr. Perkins,	12 50
Bethany and Rileyville, by E. O. Ward,	25 00
Bradford,	3 00
Catasauqua, Presb. Ch.,	10 00
Conneautville, Presb. Ch.,	2 50
Dauphin, Presb. Ch.,	12 50
Johnstown, Welsh Cong. Ch.,	1 50
Lawrenceville, Presb. Ch., by Rev. H. A. Barnes,	46 00
McKean, Presb. Ch.,	3 00
Montrose, Presb. Ch., by Rev. B. Baldwin,	38 00
Philadelphia,	
First Presb. Ch., J. B. Lapsley, \$100;	
Alexander Fullerton, \$50; A. White,	
\$50; Miss M. R. Dunton, to const. Mrs. M. S. Dunton, Miss C. Brown,	
and Miss M. R. Dunton L. M.'s, \$90;	
T. Mitchell, \$25; Wm. Hildeburn,	
\$20; Samuel Tolman, \$20; T. Harris, \$5; A. Eastlack, \$5; Ladies, bal.	
\$2 50,	867 50
Clinton St. Ch., by G. W. Forbes,	346 97
Germantown, Ind. Ger. Ref. Ch.,	15 00
Kensington, First Presb. Ch.,	50 50
Mantua, Presb. Ch., Miss S. Lackey, \$20; others, \$37 60,	57 66
Pleasant Mount, \$40; Uniondale, \$19 25,	
by Rev. S. Whaley,	59 25
Susquehanna Depot, by Rev. E. Allen,	25 00
Waterford, Presb. Ch., by T. T. Bradford,	7 00
Williamsport, Second Presb. Ch.,	150 00
For Home Missionary,	50
Interest on Railroad Bonds,	177 00
	\$1,489 83

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

VOL. XXVIII.

DECEMBER, 1855.

No. 8.

Scope of the American Home Missionary Society.

As the American Home Missionary Society was instituted for the purpose of combining the resources, and entering into the labors, of the various local organizations previously existing, their several plans of action were, to some extent, comprehended in the principles adopted by the National Institution.

History of Principles.

The earliest missionary operations in the new settlements were little more than a series of *missionary tours*. This system did not contemplate the permanent supply of churches with the stated ministry. Many of the laborers employed were pastors of churches in the older settlements, and were commissioned for the whole or a part of a year, to "itinerate" over large districts, ascertaining their spiritual condition, visiting families and schools, distributing Bibles and tracts, organizing churches, administering the word and ordinances, and then passing on to other destitute regions.

Experience, however, soon proved that this system was inadequate and defective. So general and thorough was this conviction, that when, in 1822, the United Domestic Missionary Society was formed, by delegates from nine other Societies, this system was laid aside, and the Executive Committee, in their first Report, expressed the earnest hope "that the practice of employing missionaries to travel from place to place, preaching here and there a sermon, consuming a great portion of their time in journeying, and remaining at no point long enough to accomplish any thing likely to be permanent, will be universally abandoned."

In 1826, that Society was merged in the American Home Missionary Society;

and in its plan of operations the two systems above referred to were combined. Accordingly, in the "Address to the Christian Public," issued one month after this Society was formed, the Committee announced their proposed mode of procedure as follows:

"In those territories which have been most recently settled, where religious societies are unformed, it may be necessary to allow to each missionary a *considerable extent of country, as his circuit*. Ultimately, however, it is believed that, in most cases, a single town or parish will afford ample scope for the labors of a faithful pastor."

In the First Report of the Society the Committee say,—

"It has, accordingly, from the beginning been a prominent object with the Committee, to send out well-qualified ministers to our frontier settlements, with instructions to gather new congregations, and labor as they may find opportunity, until, with the choice and coöperation of the people, they may become permanently established in the pastoral office."

In the Fourth and Fifth Reports, the Committee state that the same policy is continued. In the latter Report they give special prominence to their efforts in exploring and occupying the frontier settlements. They say,—

"This, indeed, is the only method by which the preaching of the Gospel can be permanently secured in those sections of the country which are most destitute. It must be *sent* to them, or they will remain destitute; and, in sending the Gospel to such fields, the Committee have found it necessary to commission their missionaries without regular applications from the people, and to assume their entire support, including such sums as they may derive from the fields on which they labor. No less than thirty four of the missionaries named in this Report have been thus appointed. These, in general, have been the most expensive missions of the Society."

This department of labor has been continued without interruption; and its necessity and importance have frequently been set forth in the recent Reports of the Society, and in the columns of the Home Missionary. In the Report for 1852, the views and usages of the Committee are stated in the following language:

"To give to every church the undivided labors of a pastor as soon as practicable, is the great object which the Society seeks to attain. As preparatory to this, however, the destitutions must be explored; where churches consist of but few members, or no churches are yet organized, and the country is sparsely settled, there must be occasional preaching—the feeble must be encouraged, the scattered elements combined, and the way opened for more frequent and regular ministrations. And where settlements do not increase in population and strength, so that each can hope to sustain a minister within itself, they must be united in a circuit, and visited at stated periods. Itinerant labor, therefore, if employed only where it is specially called for, and not relied on as an adequate supply where a more permanent one could be sustained, is regarded as a necessary and important part of a well-ordered system of missions in our new settlements. This Society has employed it from the commencement of its operations, and the proportion of itinerant service to that of the settled ministry, has been stated in the Annual Reports."

By comparing the earlier with the later Reports,* it will be seen that, as the new and sparsely populated settlements have multiplied, this department of service has assumed greater relative prominence. During the first five years, it gave employment to about one eighth, and, during the last five years, to about one sixth of all the missionaries in the field. The average number engaged in this preparatory labor, during the former period mentioned, was 39; during the latter

period, 178. This proportion is determined by no fixed law of the Society, but by the circumstances of the missionary field.

Method of Exploring and Occupying New Fields.

In most of the Western States, this Society sustains *Local Agents*, whose special duty it is, "by correspondence and personal visitation, to ascertain the wants of the destitute, and assist them to obtain the preaching of the Gospel." Their particular attention is directed to new and frontier settlements, which they are expected frequently to traverse, and carefully to explore, thus keeping themselves and the Committee informed of all openings for missionary labor. In respect to frontier regions not within the field of an Agent, this information is obtained by direct correspondence between the officers of the Society and christian laymen residing on the ground; or the Committee employ a temporary Agent, or neighboring missionary to examine and report in regard to the necessities and promise of a given field. As soon as the facts ascertained seem to warrant it, a laborer is sent forth, with a pledge, from the Society, of entire support. He surveys the ground, and fixes upon the most eligible points as centers of his operations. They may be four, six, eight, or more in number, comprising as many townships, or, perhaps, the destitutions of a county, or larger district. He gathers the scattered sheep of the wilderness into separate congregations, organizes churches at some or all of his posts of labor, and supplies them steadily, though perhaps infrequently, with the bread of life. As the population increases, and his labors multiply, another laborer is sent to occupy a portion of his field, and thus furnish to each congregation a more adequate supply of gospel ministrations.

Meanwhile the tide of emigration has flowed into the region beyond him. Thither he extends his observations and occasional labors, makes known its wants to the Committee, and, through them, to the christian public; and thus opens the way for other laborers in the remoter wilderness. It is not easy to see how, by any other method, the Society could better secure, at the same time, the thorough exploration, the early occupancy, and the permanent cultivation of the frontier districts of our country. This system of operations has been regarded with general approbation for nearly thirty years, and has been closely copied by the Boards, both ecclesiastical and voluntary, of other evangelical denominations.

Of late, however, it has been asserted that the American Home Missionary Society, by its rules and relations, is greatly embarrassed with

Limitations and Restrictions.

It has been stated that there are important departments of missionary service from which the Society is necessarily excluded. What are its limitations, and in what do they originate?

1. *The want of laborers and funds.*

Owing to these causes—especially to the scarcity of *laborers*—the Executive Committee have often been unable to occupy fields whose urgent necessities they have known and represented to the public; and, in many instances, these fields have been supplied by transferring laborers from important posts of usefulness at the East. This difficulty, however, does not arise from the structure or relations of the Society, and will not be obviated by any measure or organization that does not replenish the ranks of the ministry.

2. *Considerations of expediency.*

The Committee must exercise their best judgment, and, in so doing, may differ from others, in regard to the qualifications of laborers, the relative claims of different fields, the proper amount of appropriations, the expediency of employing non-resident ministers, or those engaged in secular pursuits; but these, and other like questions, are determined by considerations of propriety, not by any organic restrictions or relations of the Institution itself. If the Committee decline to designate, as the field of a single missionary, a whole State or Territory, or other district of like extent, their action turns upon the fact that they already have a General Agent within those limits; or they judge that, in occupying such a field, he must stretch himself beyond his measure; or he may interfere with others whom they have assigned, or may wish to assign, to some portion of the same district. If they fail to employ exploring agents, in such numbers, or in such fields, as may be suggested, it is because they have the necessary information from other sources; or it is not in accordance with their estimate of the relative claims of that particular field and mode of labor. If they do not multiply churches in any region, or of any order, as rapidly as may be desired, it is for lack of sufficient materials to constitute them, or of ministers to watch over them, and not through any organic defect or limitation. All these *forms* of missionary effort lie within their appropriate sphere, and no difficulty is experienced, in respect to them, which would not be felt equally by any other missionary organization.

3. *The relations of the denominations for which the Society acts.*

By agreeing to coöperate in the missionary work, those denominations consent to respect each other's rights in fields already occupied, and to consult the denominational preferences of those among whom churches are planted; and this Society, as the organ of these denominations, must do the same. *Its restrictions result from, and are measured by theirs.* Its missionaries, and the people to whom they minister, are as free, in the exercise of their denominational preferences, as if they were sustained by an Ecclesiastical Board, or by none. All the missionary work, not inconsistent with the relations of comity subsisting between the denominations for which it acts,—all which they can undertake by another agency, *while this cooperation continues*,—this Society is competent and ready to perform. Wherever the people have not access to the means of grace, in connection with either of these denominations,—whether it be within the chartered limits of a town or city, or on the farthest frontier,—wherever there is *missionary ground*—there it is the office of this Institution to plant and rear churches, organized and governed in accordance with the will of those who compose them. *No case in which missionary aid can properly be claimed is beyond its reach.*

Results of this System.

We cannot better illustrate and commend to our readers the principles above stated, than by referring to the results they have achieved during the last thirty years. We will select our illustrations from those departments of labor where the principal defects are alleged to exist, viz.: *the exploration of new fields, and the planting of churches.* In the language of one who was associated with the Institution for more than a quarter of a century,—

“A large share of all the statistical and other information which has been thrown before the public, and which constitutes the common fund of knowledge

and interest respecting the West, has been developed by the research of the officers, agents, and missionaries of this Society. This information has been wrought into appeals both to the ministry and to the churches. And the success of these efforts is seen in the annually increasing list of missionaries and missionary congregations. By far the larger part of the permanent work accomplished in the newer sections, by planting churches, sending out and sustaining ministers, and thus establishing religious institutions on some stable basis, has been done by the agency of this Society, and in the natural and appropriate operation of its plan and policy."

At its organization, it assumed the support of the only Presbyterian minister then laboring in Michigan, which contained at that time about 15,000 souls. Nearly every Presbyterian and Congregational minister who subsequently entered that Territory, was sent forth by this Society. By its agency the spiritual condition of the people was early ascertained, and published to the world; and more than 200 churches, comprising all but seven or eight connected with these denominations, are the trophies of its labors.

This Society commenced its operations in Illinois, when four men constituted the whole ministerial force of these denominations in that State. Though it contained 100,000 souls, its evangelization had hardly been attempted, and its moral condition was unknown. Its thorough exploration was early undertaken by this Institution. Under its direction Ellis, Hale, Baldwin, and Kent, traversed its wild forests and prairies, searching out the scattered sheep of the wilderness, and sending back, through the columns of the Home Missionary, thrilling appeals for help. Through the same medium, the Eastern public were first acquainted with the appalling condition of the mining population in the Northwest; and by the same agency, in 1829, the standard of the cross was erected at Galena, 200 miles beyond any other missionary station. The first congregation that assembled for worship, and the first church that was planted, on the western shore of Lake Michigan, were gathered by a missionary of this Society, in 1833, at Fort Dearborn, now Chicago; and seven eighths of the N. S. Presbyterian and Congregational churches in that State owe their origin and early training to the timely care of this Society. A similar statement might be made respecting the churches of Missouri.

In 1835, before Wisconsin had received a Territorial government, before a single church had been planted within its borders, the solitary voice of a missionary of this Society was heard crying in the wilderness, "Prepare ye the way of the Lord!" Other laborers, in rapid succession, were sent forth in the front rank of emigration, as it advanced westward and northward through the wilderness. The Rev. Stephen Peet was early commissioned to make a careful exploration of the Territory. The valuable results of his survey, accompanied by a map prepared for the purpose, were spread before the public on the pages of the Home Missionary. They awakened much attention, called forth liberal contributions, and the number of missionaries in that Territory was more than doubled in a single year. These vigorous efforts have continued to the present time; and of nearly 200 churches in that State, in sympathy with this Institution, about three fourths have been gathered, and the remainder, with scarcely an exception, have been sustained by its efforts.

The first evangelical labors performed in Iowa were undertaken by this Society in 1835. A map of the Territory, and the affecting story of its moral condition, were published in the periodical of the Society. As the result of its efforts and appeals, twelve young men were induced to enter that field in one year. By its missionaries the first congregations were gathered, and the first churches planted.

They have followed the advancing frontier, from the banks of the Mississippi to those of the Missouri, and about 100 churches in that State already stand as monuments of their labors.

In Minnesota, the first, and, so far as we are informed, the only churches in sympathy with this Society were organized by its missionaries. The work, which was temporarily retarded by the rush of emigration to the Pacific coast, is now going vigorously forward; and the Committee are making arrangements for the thorough survey and early occupancy of those portions of the Territory which, within a few months, have received their first white inhabitants. The same process has already been commenced in Kansas, and before this page is seen by our readers will be commenced in Nebraska.

Nowhere have the adaptations of the Society for pioneer labor been more fully tested than on our Pacific borders. Before the first gold hunter had left our eastern coast, the missionaries were on their way to erect the gospel standard on those shores; and to their labors, almost wholly, we must ascribe the foremost position and influence which have been attained by the denominations coöperating in this work. Their researches, reported to the public in the columns of the Home Missionary, embody an amount of information respecting the religious history and condition of that region, which exists nowhere else. During the present year, a more complete reconnoissance of the whole country—from the Mexican boundary to Puget's Sound—has been undertaken by the Society's agents, and the results, in part, are contained in the Home Missionary for November.

It must be conceded, therefore, not only that this Society is competent to engage in that department of missionary effort which is described above, but that it has demonstrated its peculiar adaptation to it, and has achieved its greatest triumphs in it. Its chief work, from the beginning until now, has consisted not in building the old wastes, in the Eastern States, but in following our emigrant millions with the means of grace, and transforming the vast moral wilderness they occupied into a fruitful field. By these labors, more than by any and all others, it has earned the place it holds in the affections and prayers of God's people; and, with gratitude to him, it points to the monuments it has reared, in the form of christian churches, all over the West. They stand as moral lighthouses along the shores of our Mediterranean waters,—at Cleveland, Sandusky, Toledo, Chicago, Racine, Milwaukie, Green Bay. In the great commercial centers that line the banks of the Ohio and Mississippi—Cincinnati, New Albany, St. Louis, Alton, Quincy, Burlington, Dubuque, Galena, St. Paul,—in the thriving villages of the interior—Ann Arbor, Marshall, Kalamazoo, Indianapolis, Springfield, Jacksonville, Beloit, Janesville, Madison,—in the rising cities of our Pacific empire—San Francisco, San José, Marysville, Oregon City, Portland—indeed, in nearly every city and village from the shores of Lake Erie to the Pacific Ocean, they stand, and will stand till the Millennial day, as witnesses to the efficiency of the system by which they were reared.

On such principles, and with such results, this Society has been conducting its operations for nearly thirty years. Though the prevalence of a more intense denominationalism renders the work of applying these principles more delicate and difficult than heretofore, it does not destroy their virtue, nor require their abandonment; and if the conductors of the Institution continue to enjoy, as heretofore, the favor of God and the confidence of his people, they can prosecute this work by the same methods, and with like success, in time to come. And this will they do if God permit.

Missionary Intelligence.

OREGON.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

The Missionary's Work.

A month since, I gave a brief report of past labors. It is proper for me now to speak more definitely in reference to those of the last quarter. They illustrate the character of all my labors during the year, and during all the years which I have spent in Oregon.

1. The first object is to sustain the services of the sanctuary at this place, morning and evening, every Sabbath. This has been done through the year, with one or two exceptions. I have had help only a few times, perhaps three or four, when I preached elsewhere. This demand of two new sermons a week has somewhat limited my number of out-stations. I cannot ride all the time, and prepare food for my little flock too. The congregation has been small, numbering, in the morning, from forty to one hundred, and from ten to fifty in the evening. We have had a steadier class of hearers than formerly; and know, now, whom to expect at meeting. We can usually assign reasons for vacant seats.

Reprove, Rebuke, Exhort.

The brethren have been cordially united in my support. The same is true also of several men not connected with the church. Some, however, who would otherwise attend our meetings, avoid us because I preach against the extension of slavery, and pray for the oppressed; others avoid us because I have steadily taken a position in favor of the Maine Law, and have not spared the opposite class. Demagogues and dram-shop men sometimes display a remarkable anxiety to keep the pulpit *pure*!

One man, a frequenter of the dram-shop, heard me last year speak of the fraud and great wrong of the Nebraska bill; and very gravely remarked to a man from the country, that "Mr. Atkinson ought not to preach any more." "Why so?" "Oh, he is preaching politics." "What does he say?" "I heard him, last Sabbath, speak against the Nebraska bill." "Well, if that is all, I

respect him all the more for it. Every man ought to preach against it, in the pulpit as well as out of it."

Office-seekers, of course, denounce me. You would seldom find one of that class in my congregation. The church do not object to my preaching. I have not designed to give these subjects an undue place. My chief themes have been drawn from the prophecies, and from the narratives of our Savior's life. I have sought to know more of Christ, to have his power rest upon my own soul, and to make him savingly known to others. I have sought to ennoble the faith of Christians, so that they would consecrate themselves to high and holy services in the cause of our Redeemer. I have aimed to make parents feel their duty to give up their children to God; and to make our children and youth feel that they had something to live for beyond all personal interests.

The Sabbath school and Bible class have been sustained here by the deacon, with the assistance of several other members of the church, and has numbered from forty to fifty steadily.

The monthly contribution for home and foreign missions has been regularly sustained, and a small collection taken up. Two weekly prayer meetings have been maintained through the year—attended, however, only by a few, from four to ten persons. More than half of our members live two miles off; only ten live in town. We have thirty nine on the roll, but only twenty five near enough to attend any of our services. The town has depreciated in population and business one third during the last year.

2. I have had two out-stations to fill on two Sabbath afternoons in each month. The average attendance is twenty five. Some of these are members of our church who cannot be often at meeting here. Three of those members keep up a good Sabbath school. I have two stations for week-day preaching; and visit one every fortnight, and the other every month.

3. Besides these regular labors, I act as Secretary and Depositary of the Oregon Tract Society, and endeavor to keep this work in vigorous progress. We have a good colporteur in the field. I usually keep on hand a supply of Sabbath school libraries, for which I receive frequent application.

4. I have still much to do in promoting the welfare of our institutions of learning. At this moment, however, the Clackamas County Female Seminary, for which I solicited and received aid in the States, in 1852, is passing from my care. Our debt we *cannot pay*; and the creditor, who is one of the trustees, having given me two years in which to raise the money and buy it for ourselves, is now selling it to the Methodist Conference. You will remember that it was a Union School. The Methodists were much the largest contributors. They will keep it up as a Female Seminary. Already it has served the immediate purpose of its establishment, in saving our Protestant girls from a Papal school. It will still go on, we hope, and will fulfill the ultimate purpose for which it was founded, in educating many of the daughters of Oregon for the stations to which God shall call them. The Tualatin Academy and Pacific University are steadily prospering. There is a growing interest in the cause of education in Oregon. The people are demanding free schools, and establishing them at all feasible points. Taxes are freely paid to sustain them; and, indeed, in one or two places, these schools begin to compete with the academies.

Temperance.

The cause of temperance steadily gains. We expect, after one or two more trials, to procure the passage of a prohibitory liquor law. Unless the Legislature submit a law to the people for ratification next June, a distinct "prohibitory party" will be organized, and men will be voted for on that as the leading question. Many men will leave their old parties, if this question is to be ignored as it has been. Political leaders have shuffled it off in all ways, and some of the leading presses have done all they could to blacken the character of ministers who took a prominent part in this matter.

An Earnest Appeal for Men.

Our Association meets soon, and will represent eight churches. We have had a small increase of members during the year, and probably shall number about one hundred and fifty.

We have all pursued much the same course in our labors, each of us spending his strength, chiefly, at one or two points. We have had no camp meetings, and few if any extra meetings.

We have taken decided ground on all

questions of the day, often at the risk of public odium. Still, our positions have secured the respect of most men. We have no means of adding to the number of our ministers. In this respect we are continually crippled. *We fall behind*, because we cannot occupy fields and do a greater work, for want of men and means. Our deficiency in this respect renders us less influential among the people. Men will court and favor and sustain the greater power. Masses will accumulate, while small bodies, unless they have a very strong cohesive power, will constantly lose. Our effort is, to perfect this cohesive power, until we can secure the means for greater accretions; to edify to the highest degree, the churches and people among whom we labor now. I cannot doubt that we have fallen short of our christian privileges. When I see how much other denominations have done, I feel ashamed for ourselves.

We have asked for helpers. We have plead with the churches at the East to send us men to fill churches now organized, and to occupy new fields. The church at Portland has been languishing for a year without a pastor. The church at Eugene City has been waiting as long without a regular pastor. We have no man at Jacksonville, where a good church could be at once gathered. The out stations which I occupy on week days would afford work for a faithful man all the time. We are so few that we cannot help each other much. We can hardly have an extra "meeting, for want of help. We see other denominations supplying their lack of service by immigrant ministers, and by young men from their own ranks; but we have no such available ways and means. We look with earnest hearts and longing eyes to our churches and academies and colleges and theological seminaries at home, and if we could utter all our feelings in one earnest appeal, it should be: Consecrate yourselves and your children to God's service in the ministry. The fields are white and ready for the harvest! There is latent talent and piety and education enough in our churches, to supply every destitute portion of the land. Oh, what waste of young men and of young women in the churches of New England! They are going to their farms and merchandise, to their schools and their professions, while the work of Christ is suffering in our own favored country. It is permitted them, if they will, to save our nation; but they prefer to live unto them-

selves. Christian parents prefer to have their children around them. It is permitted them to build up the Church of God and beautify it, but they prefer to build up their own dwellings and to adorn them. Never was so high and sacred a trust committed to the Church as now; and yet we are refusing to accept it. We pray for Zion but refuse to give ourselves to the work of God. O my dear brethren in the churches! I beg you to consecrate yourselves and your children afresh to your Savior. Be willing that he should take you and them, and employ you all. Dear brethren in the institutions of learning, we beg you to hear the call of your Master, Son, go work to-day in my vineyard, and whatsoever is right, I will give you!

The recent attempts to supply this great want have not altogether failed; and a missionary is already on his way to Oregon. Yet it cannot be too strongly impressed upon the churches, that the great exigency of the Home Missionary work at the present time is, the want of MEN! Some have said that the fields have not been "explored." Nay, brethren, the trouble is, they *cannot* be supplied. The churches must furnish a greater number of able, earnest, sagacious, enterprising, devoted ministers of the Gospel; and then the work will make more satisfactory progress. Not but that it is progressing now; but it is not advancing with that rapidity and power which the welfare of souls, and the glory of God imperatively demand. We want more MEN, men fitted by nature and by grace; to become, each one of them, a moral nucleus to a rapidly crystalizing community; men who can stand in their place and exemplify, as well as preach, the wonderful power of God; men who can STAND! and when all is done, and the hosts of iniquity—the blasphemers, the rumsellers, the demagogues, the Sabbath-breakers, the unbelievers—have retired baffled and shattered from the conflict, shall be found "standing" in the midst of a church enlarged, invigorated, and purified by its fiery trials. These are the men that the country needs. Are there no hearts whom a holy ardor impels to such a work? Is the "Pilgrim spirit" dying? When will the churches rouse themselves to efforts that shall worthily respond to the call of God's providence!

From Rev. Obed Dickinson, Salem, Marion Co.

A Misfortune.

I am under the necessity of making my first report for this year to you, from a bed of suffering. Fourteen days ago, I was thrown from my horse by his taking fright, and my leg broken in the thigh about six inches below the joint. It was immediately set, and appears to be doing well. The doctor thinks that I shall be able to resume my duties as a minister, in about six weeks from the time it was broken.

This accident interferes with my plans very much. I had made my arrangements for beginning a series of meetings, in each of my five places of preaching; and had engaged Rev. Messrs. Starr and Lyman to assist me. We should have held the first on last Sabbath, had I not been laid aside by this providential stroke. Such is the uncertainty of our plans. A man's heart deviseth his way, but the Lord directeth his steps. His ways are not as our ways. Instead of saving souls, as I had hoped, I am doing nothing.

Spiritualism, Phrenology, Tom Paine.

I have been laboring as usual in the four places around Salem, of which I have before spoken. My congregations are good, and they listen to my sermons with much apparent interest. I am still hoping to see the salvation of the Gospel embraced by the people; but yet there are many things discouraging. Worldliness, thoughtlessness, and almost perfect recklessness of the future, seem to be the order of the day here in Oregon. Almost every bar which Satan ever invented wherewith to shut the heart, is here found in its strength. In conversing with the people I find that some have barred out the truth, because "the revelations of modern spiritualism have proved the Bible untrue. 'There is no future punishment for sin.'" Some have such large "bumps" of benevolence that it is not in their nature to believe that God will punish sin for ever. "I could not do it; and I do not believe God will do it, for he is more benevolent than I am." In short, their phrenological development is such that they can not believe the Bible. Emanuel Swedenborg is here, and Andrew Jackson Davis. Tom Paine is also going his round among the miners from camp to camp, busy everywhere in his work of

death. Not a young man do I meet, but he has read that work, and his heart and head are full of it.

Shadows of the Valley of Death.

There is a young man now in the last stages of consumption, within two minutes' walk of my house, whom I have visited every few days for the last six months. Week after week he bantered me with his infidel objections, until now, as death is fast approaching, he is beginning to see that the Bible is true. He is beginning to seek the Lord, but yet with only half a heart, for his infidel objections, though dead, rise before him like the ghosts and hobgoblins in the "valley of the shadow of death," whenever he attempts to pray. Poor man! "I have thought," said he, "about infidelity so long that I can not get it out of my head." His case is that of thousands on this coast. The longer I live here, the more strongly do I find Satan entrenched in the hearts of the people; and yet I believe in the more effective power of the preached Gospel of Christ. I know it will prevail in the end. The Lord help us to be patient, and labor, and hope, and wait for him.

From Rev. Harvey Clarke, Agent of the Society for Oregon.

Sketch of Missionary Efforts in Oregon.

As I have reflected upon the duties and labors which my present position devolves upon me, I have been led to inquire, Was it necessary, in the early history of this country, and is it still necessary for the upbuilding of our churches, and for the best good of this growing people, that the AMERICAN HOME MISSIONARY SOCIETY should send any considerable number of men to labor here? My reflections lead me to say—It is indispensably necessary that you should continue to send men here, and it will be necessary for some time to come. A brief history of the past will make this clear.

I came into Oregon in 1840, and in 1841 commenced, with some others, an Indian Mission in Tualatin Plains. But the immigration of 1843 took our ground, and we soon gave up all hope of doing the natives much good. My attention was then directed to the whites

and half-bloods, English, French, and Americans. Two churches were organized; one at Oregon City and one at Tualatin Plains. The latter being much the largest, I gave more attention to it than to the other. The church at the city suffered much for want of preaching; and, as every year brought many to this coast, and some of course wished to find a home in our churches, the question would often force itself on the mind, who shall gather, counsel, and feed them? After a year and a half of prosperity, the church in the Tualatin Plains, at a wedding after the Scotch custom, had a dance which almost broke it up. At this time the church numbered twenty-five members, mostly half-bloods. I felt most sensibly the need of aid and counsel. It seemed that if God in his providence did not send help from some quarter, I must myself soon leave the field. True, a number of ministers belonging to other denominations came, but they were not able to do all that was urgently demanded.

One Effort More.

After a few months' labor, in doing all I could to reclaim those who had strayed, I concluded to return to the States, thinking it was not my duty to bear such responsibilities alone, and with so little hope of ultimate success. This, the providence of God did not permit. I then, with a few brethren, (whites,) in another part of Tualatin Plains began again, and most of the half-blood church united with us. By the blessing of the Lord on our labors for some two or three years, we increased to the number of thirty, and had a large and prosperous Sabbath-school. The church in the city remained about the same as when organized, with only eight or ten members. The question of sustaining and perpetuating the churches, and of gathering others, was still before me; and I could see little hope, and often felt that, after all our prosperity we should ultimately fail of establishing churches in Oregon. The wants of the country increased every day, but I could see no way in which they could be supplied. Should ministers come, they could not be supported.

Timely Help.

Pressed down heavily with labors, and tossed with hopes and fears, you can scarcely conceive the joy we felt when Mr. Atkinson and Mr. Lyman came to

our aid. I can truly say, that the results of the labors and prayers of these, and of other brethren who followed them, under the commission of the Society, have been the means, under Providence, of sustaining, and organizing, and perpetuating our churches in Oregon. I may speak of the fact also, that the *Tract Society*, the *Bible Society*, and the temperance movement have either been brought into existence, or greatly aided by the labors of your missionaries.

Appeal.

Could I speak to my brethren and sisters in the States, I would say: Be not discouraged! Give your benefactions and your prayers for the HOME MISSIONARY SOCIETY. I have been in Oregon now almost fifteen years; and was two years in the West. I have seen the necessity for the labors of the home missionaries; and I have seen also the blessed results of their labors. Think of the interest Christ has in his scattered people. Think of our struggling, feeble churches. Think of your neighbors, and your own children, that have gone from you. Think of the joy of the solitary missionaries at the coming of their brethren and sisters. Above all, think of the glory of God, which you have already promoted, and may still promote by sustaining the HOME MISSIONARY SOCIETY.

CALIFORNIA.

*From Rev. William W. Brier, Alvarado,
Alameda Co.*

III Health.

I have preached regularly at two places, every Sabbath except two, and on those Sabbaths at one place. My health has been good; but that of my wife has very much declined. She has labored during the long night which hung so darkly over our prospects, while I was afflicted, and exhibited that fortitude for which woman is so distinguished. I shudder at the thought that now, when I feel the life tide returning, and she might be permitted to rest from anxiety, she should be called to bodily affliction. Yet we have a Father who in the darkest hour has given us a place in his bosom.

Ministerial Life in California.

My labors in this field are of a peculiar character. The churches are small and poor; so that I am not so much the minister of the churches as of the people. From outsiders comes most of my support, with the money to build a house of worship. According to the custom in California, I am now collecting funds to erect a church. My labor does not consist in going to men with families and homes alone; no, it is a pleasure to "beg" from such. Much of the money must be squeezed out of the hard fists of men who have but one idea and purpose, and that—to get money enough to make them comfortable or rich when they return to their families. Often, very often, am I repulsed by the sons of New England; and the coarsest thrusts are made at the Bible and the Church. "Free thinking," as it is termed, prevails to an alarming extent in this country. Yet I try humbly to bear testimony to the truth and blessedness of our holy religion, and to show the benefits conferred upon this land by the Gospel. A Division of the Sons of Temperance has recently been organized at my house.

I can see a great improvement in this community, and yet the discouragements, here and elsewhere in California, are numerous. Our ministers are called to struggle with many cares, in building up the outer walls of the Temple. This is a necessary policy. We are expected to establish self-supporting churches. How is this to be done? The answer is, "Get up houses of worship?" How is this to be accomplished? "Go out and collect money from every man you meet, and superintend the erection of the church. Preach in the meantime in a school-house, or under a tree; and keep up your courage and spirituality." *This is ministerial life in California!* And woe be to the man, who cannot count dollars, and drive sharp bargains with men of the world, all the week, and on the Sabbath preach learned and eloquent sermons, and gain, besides, the reputation of a good pastor! For while all this labor is performed he must live on the hope of a future settlement.

Let these statements be seriously considered by all young men who have begun to look forward to a minister's work on the Pacific shore. Let them store it in their hearts, that the work to be done there is difficult, trying, and sometimes humiliating.

KANSAS.

From Rev. C. E. Blood, Shannon, Wild Cat Creek.

Manhattan.

I have now three regular preaching places, Juniatta, Manhattan, and Pawnee, besides occasionally preaching at other points. At Juniatta, the number of hearers is from forty to fifty. We have here a small but interesting Sabbath school, well supplied with books. Manhattan is six miles distant, and is the same town which was at first called Boston. It is at the mouth of the Big Blue, on the west side, and on the north of the Kansas river.

A company from Cincinnati came up the Kansas in a boat with some dozen houses ready to put up, designing to lay out and build up a town above Fort Riley, at the junction of the Republican and Smoky-hill rivers. When they arrived at the mouth of the Blue the river fell so that they could go no higher. They were pleased with the site of Boston, and entered into an arrangement with the Boston Association, landed their houses and freight, and laid out a city to be called Manhattan. We have now in the town some twenty houses completed or progressing. I have sold my claim four miles distant, and have commenced building in the city. This place is at the head of navigation, and will, we think, at a time not far distant, be an important point.

Several of the houses put up by the company are thirty by forty feet in measurement, making very comfortable houses for worship. One of them is set apart for this purpose. The settlers of Manhattan and vicinity are mostly religious people. They sustain a Sabbath School and prayer meeting.

Pawnee.

Pawnee is sixteen miles from Manhattan, on the Kansas river, two miles below Fort Riley. Gov. Reeder called the Legislature there, but they only met to adjourn to the Shawnee mission. Pawnee, it is thought, will be a considerable place. There are two preaching places there; in the morning, at Pawnee, to some thirty hearers, and at four o'clock P. M., in a grove near the Fort, to an audience of a hundred and fifty or more. There have been some four hundred laborers at the Fort; but a day or two since the cholera commenced its terrible

work, and soldiers, laborers, and citizens fled in every direction. I had an appointment to preach there to-morrow; but such is the panic, and so complete the desertion of the place, that it is useless to go. There is a vast amount of drinking there.

Notes.

Our rains commenced on the first day of May. Since then we have had reasonable showers, and the promise of crops is at present quite encouraging. So late however was the season, that comparatively little was planted; and timber being scarce, but little fencing was done. For the next twelve or fifteen months the people of the Territory will have to purchase the greater part of what they consume. The carriage of provisions a hundred and twenty miles, by land, makes living quite high.

House of Worship at Lawrence.

Rev. S. Y. LUM, of Lawrence, has revisited the East, at great inconvenience to himself and his people, for the purpose of obtaining funds for the erection of a church. The congregation in that place have now reached the point when that measure can no longer be deferred without serious loss. The resources of the new settlements in Kansas have not yet had time to develop themselves; and therefore aid from abroad is now indispensable for accomplishing things which, in a few years, they will easily do for themselves. It is absolutely necessary, that amid the surging and tumultuous elements of that confused and agitated community, there should be something stable, strong, and benign, able to rule, and, at the same time, to pacify the storm. Nothing short of the actual presence of God in hearts that love him—nothing less than the steady and the commanding influence of christian institutions established on a basis that lifts them above all contingencies, and constitutes them a power in the land, and makes their spirit a ruling spirit, can satisfactorily accomplish this end. *Churches must be built.* The ark of God must not dwell in tabernacles. *Temples must be reared in permanence;* and the whole enginery of the Christian Church must be carefully and solidly arranged, and set in motion.

IOWA.

From Rev. George B. Hitchcock, Lewis,
Cass Co.

Mormonism Declining.

It is a matter of encouragement to us, that our congregations are becoming more regular, and apparently more attentive. Another encouraging fact is, that the Prohibitory Liquor Law is exerting a happy influence upon public morals; and last but not least, *Mormon* rule is finally overthrown. They have up to the present time held the offices of the county, and of course the debasing effects of their system have been felt by the community generally. Indeed, we have felt that this was our most serious obstacle in building the walls of Zion. But we trust that their time is past, and that henceforth we shall see their influence more and more impaired, until their monstrous fooleries shall be forgotten forever. At the last election the question was, Mormon and Anti-Mormon. The latter were entirely successful; so that none of the county officers now are Mormons. We regard this as a great triumph of truth over error, and would devoutly and thankfully recognize the interposition of the Head of the Church, in bringing to naught the councils of the wicked. May we not hope that this is but the beginning of victory over all the powers of the enemy; and that henceforth the work of Christ shall prosper without let or hinderance.

Destitutions.

Permit me to say a word in relation to the destitutions of Western Iowa. The Council Bluffs Association embraces thirty five counties on the western slope of the State. It covers an area of about twenty one thousand square miles, with a population of about twenty thousand souls. In these thirty five counties there are four ministers who sympathize with your Society. These are able to preach stately in eight counties, and to about one thousand souls; so that nineteen twentieths of the population are destitute, so far as our faith is concerned, of the means of grace. Several of the counties in the above statement have no settlements yet, but there are many points where there is an immediate demand for a minister. The present is an important time, and we earnestly desire that it may be improved

to the utmost extent of your ability. Of course, very little can be done without your aid. We know that you will do all that you can.

Appeal for Ministers.

But cannot ministers suited to a pioneer missionary work be found who, for the sake of *Christ* and for the sake of *souls*, will be glad to come over and help us to lay the foundations of many generations? And what christian heart or hand would not be opened to sustain them in so great a work? Who would not covet the pleasure of looking down from the seats of glory, and seeing all this beautiful land subject to the Prince of Peace, while every morning and evening should witness the incense of true devotion ascending from the myriad family altars scattered over the breadth of this land?

How long would Paul have staid away from such a field? Nothing, certainly, but an express refusal of permission by the Holy Ghost, would have held him back. Where is his spirit? Where his devotion to the great work of human salvation? Oh that his mantle might fall on many of the sons of the Church; that they might hasten to enter this waste, and with an energy and zeal like his, transform it into the garden of the Lord!

Peril of Delay.

But if this field is left a little longer to grow up to noxious weeds of Infidelity, Mormonism, and—to use a Western phrase—*Nothingism*, then much labor must be expended, and many valuable lives must be worn out, to do what would require but little money and few men *now*. Now is the time. We shall pray for and expect at least *three* ministers to be sent to Western Iowa, and two to Nebraska, the coming Fall.

We trust that the extensive revivals in the East will give new impulse and vigor to missionary operations; and that hereafter you will not be prevented by lack of money or of men, from filling all the opening fields of the West without delay.

WISCONSIN.

Dead Christians.

We find here two classes of those who once had a connection with the church,

but who now have none. The first came here on purpose to get away from religion; the second have wandered since they came. But few, however, in this region, take the position of open infidelity. I can recall only one or two of this kind, within the circle of my own acquaintance. Yet they often occupy even a worse position, and exert a more deadening influence. For they have a certain standing; and the world look to them to move in religious things. And they do move, when self-interest prompts. When the growth of their place, the rise of lands, or other similar interests can be forwarded, then they act. But when it is merely the cause of religion, or the glory of God, that is at stake, their interest may suddenly call them in a different direction. It is one of the most painful things in the missionary's experience, to have so many of this class of men about him. In connection with them, he has his greatest difficulties. From them, comes the greatest occasion of reproach to religion, and the most successful opposition to his labors.

Ratio of the Dead to the Living.

To convey some idea of the numerical ratio of this class of *dead* christians, I give a few statistics, from within the scope of my personal knowledge. In this village of about a thousand inhabitants, there are fourteen male members of evangelical churches, all told, there being three denominations. There are also eight men of some prominence whom I know to have been connected once with some church, but who are now members of none. There are probably others whom I do not know.

Again: In the region from which our village congregations are gathered, I can count thirty, of similar character; and am sure that I know but a part of the whole. We now number forty members, scattered through the same territory. Here then, we have about one half of what was once the body of Christ, diseased; and all the members are suffering with it. In the town of ———, there is a similar state of things. In four towns in the county north of us, the same proportion is found. In these places indeed there are sufficient numbers to form the nuclei of churches—enough, if they were true men, like Gideon's three hundred, to take the citadels of sin, and convert them to the Lord. But how can they who need converting, convert others? How can they who are lukewarm, revive to newness of life

those dead in trespasses and sins? Oh, for the spirit of the Lord to breathe upon these dry bones, that they may receive life, and stand up! There would appear an exceeding great army.

In view of facts like these, another thought oppresses me. I tremble for the christian character of the professors of religion in our Eastern churches. I tremble for myself. What! have we not enough of religion, enough of steadfastness in the faith, to stand a few new temptations, a few changes of outward circumstance? Who is sure that he standeth? Who is built upon the rock of ages? To all in all our churches, both East and West, examples like these, say—Beware! "Let him that thinketh he standeth take heed lest he fall."

Individual Examples.

Number one, was a man of some position, and desirous of more. He had left a church in the East, before he came to the West; it was not good enough for him, and he came out of it. Nor is the one which he finds here spiced up to his taste, upon the moral questions of the day. He hangs around the gate, and talks much, but shows no spirit of devotion, or of humility, that would prompt him to enter.

Number two, is not known as a church member, and knows that he is not fit to be one. His political position is such, that he chooses not to prejudice his interest by an alliance with any congregation. He is a good moral, temperate, intelligent man.

Number three, was a Baptist at the East, and came to Wisconsin early. He has become very rich—by speculations and fraud—pays something to build churches and support ministers, but his Sunday bills at saloons are probably threefold, and perhaps tenfold, the amount of these contributions. In one speculation he relieved a merchant of some \$5,000 worth of goods, leaving only a few water-lots in payment. His money sways an extensive influence, but not one tithe of it is given to God.

Number four, is a man who holds a professional position. He attempts to rule a town, and have all bring tribute to his purse. He joined the church before he came across the waters, and removed his relation to a church in an Eastern State. He lived years in Wisconsin, and had done nothing for Christ; but a change in the growth of the place opened a vein for his avarice,—and now churches and school houses must be

built, and the village must have a name abroad. He attempts to trade in schools, churches, teachers, and ministers, to-day favoring one denomination, and to-morrow another; making arrangements and bargains, and then repudiating them, as his interest seems to dictate—declaring that he will destroy all that do not subserve his own ends.

Number five, has become a confirmed infidel, of the quiet character, who disturb none but themselves and their own families. I could go on and portray young men, now ruined by intemperance or licentiousness, who were once the hope of their friends and of the church,—but enough!

To the credit of the sex that was last at the cross, I think that it wanders less. I have found instances, and bright instances, of those who, deprived of all religious privileges, have yet kept the flame of piety burning upon the altar. Thanks be to God, there are a few that do not bow the knee to Baal. The Lord knoweth them that are his.

From Rev. Edward Brown, Waukau, Winnebago Co.

The very next letter on which we chanced to lay our hands, was upon the same theme. It is no wonder that imbecility and faithlessness abound as they do in the field of politics, when, in the very home of religion, in the very family of Christ, such lukewarmness, such guilty negligence and unfaithfulness are found.

Withering Branches.

One of the trying things that a missionary has to meet with, all over the West is, to find so many professors of religion who, when most needed, will not "come up to the help of the Lord." Oh, if we had more missionary laymen, how much could be done! But such are the very rare exceptions among those who emigrate westward. The prominent idea is, to make money. The minister is expected to go into his field, with a single eye to the glory of God; but the lay member comes to better his circumstances; and if he does anything for the cause of religion, it is not done as though this were his great aim, but only incidentally. Oh, that emigrants from the East could realize how large a proportion of them only weaken the hands and afflict the heart of the missionary, by throwing the whole weight of their

example against his labors! As far as my own observations extend, I am led to think that a large *majority* of church members who emigrate to the West, known when they settle to be professors of religion, remain for many years without connecting themselves with any church; and as long as they do so, they are *worse* than useless. Their influence counts on the side of irreligion. One has a dislike to some member of the church, and so will do nothing because of the mote in his brother's eye. Another finds that the minister, and the church, and the Sabbath school, are of the Western type, and not "according to the pattern shown" in the Green or the White Mountains, and so has all that he can do, for two or three years, in finding fault. Another is not quite satisfied with the articles of faith—they are either too rigid or too lax. Another has become disgusted with sectarianism, and so intends to set up to serve God independently, and become a sect of his own. Another thinks the church is not anti-slavery enough; and his neighbor thinks it too *ultra* anti slavery. Another came from a church where, in his opinion, the minister and people did not take a proper stand in favor of the philanthropic objects of the day, and so he has renounced the church and forsaken Christ. I have learned the lesson so well, that when a church member with his letter with him, says—"I think I will not unite with the church at present," I feel that I must give him up as lost to all usefulness, at least, till a revival of religion occurs, when, if a real Christian, he comes forward with a humble confession of the fact, which the minister has long known and mourned over, that his influence had *all* gone against the cause of Christ.

Since I have been a missionary, I have met with but one emigrant whose inquiry was, "Where can I do the most good?" And that one was called home to heaven two weeks afterward. The inquiry is, "Where is the best and cheapest land?" "Where can I sell the most goods?" "Where can I make the most money?"

When will church members emigrate for the purpose of propagating the Gospel, and building up churches in the West? Can you not, through the Home Missionary, say to the members of Eastern churches who intend to remove westward—If you do not intend to identify yourselves with the infant churches when you go, we entreat you to remain where you are. We can, in

the strength of God, work without you; but your presence here, will hinder our labors. I do not refer to the numerous class of backsliders, but the equally numerous one of *hold-backs*,—those who neglect the very best opportunity of their lives to “come to the help of the Lord against the mighty.” I may seem to complain, and, I do complain; but I am not discouraged.

ILLINOIS.

From Rev. Joseph Wilson, Charleston, Coles Co.

Meditations on Afflictions.

Nothing of special importance demands specific notice, at this time, save the very general sickness now prevailing. This, for the last two or three weeks, has sensibly diminished the number in attendance at our Sabbath schools, and on my Sabbath ministrations.

In consequence of the state of things around me, my thoughts have dwelt much on affliction, its present effects,—not “joyous but grievous,”—the necessary part it holds in the discipline of God’s children:—“What son is there whom the father chasteneth not?—its designed effects—to wean us from our worldly attachments, to promote increased religious sensibility, that the subjects of it might be “partakers of his holiness.”

In the same line of sequence I have often been called to kneel at the bed of pain, and implore a blessing on the means used for restoration, for the consolations of the Gospel, and the purifying influences of the Holy Spirit, that they may come forth from the furnace, as gold tried,—and, in some instances, that God would lay underneath them his own everlasting arm amid the sinkings, and agonies of death; or, when death has triumphed, to ask for the bereaved and stricken ones, acquiescence in the will of the Sovereign Disposer of all things. Under the press of such duties, the hands of your missionaries are very full; their influence is more direct, if not so extensive as at some other times, and the messages of the Gospel with which they are charged are more cordially received. To-day I was to have united two of the youth of my congregation in marriage. But, alas for human shortsightedness, the father of the intended bride died last Sabbath morning; and she herself is on a bed of sickness, with fever so maddening the brain, that

last night she did not know him who, on this bright day was to call her “wife,” and take her to his own home.

From Another Missionary.

How Hard for them that have Riches.

We earnestly hope that the subjoined extract may fall beneath the eye of the person to whom it refers. There must be many rich men at the West—as elsewhere—who are totally unconscious, both of the real state of their hearts, and of the real influence of their example. Could they but see themselves even as their neighbors see them, could they once fully appreciate the fact that they are hanging as a dead weight upon all noble enterprises, lowering the tone of aspiration, and the standard of nobility in a whole community, really debasing the popular heart, and perpetuating its meanest impulses, they would fling their gold from them as one flings a poisonous reptile. Read this *bad example*.

It is difficult, however, to raise the standard of liberality. We have one man, formerly an officer in an Eastern church, who in an early day took up lands here pretty largely, but who, so far as I have been able to learn, has paid nothing for the support of preaching, or for building school houses, or making roads, except when required by law, until he came here to live, about two years ago. He is a more extensive money lender than any other man in the county, so far as my acquaintance extends. He owns more land in this town, than, I think, any other man. His wife is reported to have said that he has 3,600 acres in Iowa. He has been heard to say that he has paid in a single year, \$1,000 in taxes; and owns property at the East which is estimated at about \$50,000. This individual subscribes \$25 this year towards sustaining the Gospel. He gave \$2 when the Home Missionary collection was taken up here, and \$2 when the agent of the A. B. C. F. M. was here. He is looked up to as an able man, a professed Christian—though he has never united with any church here; but I fear that his example will be a continual provocation to others, *not* to give as they are able.

In my own mind, although he is re-

puted honest, and neighborly, and unambitious of distinction among us, he is a hindrance to our whole community in every general enterprise undertaken. If he should give \$250 a year, it would not, in the judgment of the community, be more for him than \$5, or \$10, or \$15, for others. Such a man, you perceive is a monopolist of the most injurious kind, and a false representative of christian character and enterprise. I say this much concerning this man, that you may know what a mountain is to be overcome before this people pay for preaching, even for half of the time.

From another Missionary.

Ecclesiastical Divisions.

The press, recently, has been teeming with threats of the division of the Con-

gregationalists, and the Presbyterians. How does the practical operator, the Home Missionary on the field, look upon this discussion, this whole subject of division? One of his greatest difficulties is the present division—the sects of conflicting interests. Should a separation between these two denominations, which are essentially *one*, take place, it would be the creating of another sect in the field, to cripple the Home Missionary still more, and to create a demand for a third more money to accomplish the same good. We weep in secret places when we think of it. We pray that the day when another sect shall be launched may be far distant, since the enemy are now saying: “Ah ha! who is right? Look at your divisions!—Do you ask us to embrace such a religion!” What shall we say to such taunts, when this division occurs?

Auxiliaries.

Massachusetts Home Missionary Society.

This Auxiliary held its public anniversary, the present year, on the evening of the 29th of May. The President, Rev. RICHARD S. STORES, D. D., occupied the chair. Prayer was offered by Rev. JOEL HAWES, D. D., of Hartford, Conn. A brief abstract of the Report of the Executive Committee was read by the Secretary, Rev. JOSEPH S. CLARK, D. D., and was followed by animated and appropriate addresses from Rev. D. B. COE, Secretary of the Parent Society, Rev. GEORGE W. BLAGDEN, D. D., of Boston, and Rev. JOSHUA T. TUCKER, of Holliston, Mass.

The receipts into the Treasury of this Auxiliary, during the past year, were \$38,408 46, which, with \$9,695 96, contributed from the same State directly to the treasury at New York, makes the total contribution of Massachusetts, for the year ending in last May, \$48,104 42, an advance

upon the preceding year of \$2,631 31. The disbursements, during the same time, in aid of feeble churches within the State, were \$4,901 67, a diminution from those of the year before of \$344 16. “This two-fold advance is the more worthy of our grateful recognition, on account of the financial embarrassments which the country has suffered since the last anniversary.” A considerable proportion of this increase was in the legacies, though there was some improvement in the regular contributions, the collections in Boston exceeding those of any preceding year by nearly *two thousand dollars*.

We make room for the following extracts from the Annual Report.

Summary.

The whole number of churches that have received assistance from this Society the past year, is 38. Out of 469 Orthodox Congregational churches in Massachusetts, only 38 are now leaning

on the Massachusetts Home Missionary Society for support; which is about 8 per cent. Sixteen years ago, when we numbered only 875 in all, 80 of them, or about 21 per cent, were unable to stand without this staff. Thus is the Lord "sending us help from the sanctuary, and strengthening us out of Zion; remembering all our offerings and accepting our burnt-sacrifice; granting us according to our own heart, and fulfilling all our counsel." And it would but express the sentiment of every christian heart among us, in view of these facts, to proceed with the quotation one verse farther—"We will rejoice in thy salvation, and in the name of our God will we set up our banners."

Connected with these 38 churches are 1540 members; of whom 97 were added during the year, viz., 46 by profession, and 51 by letter. These are generally located in communities which, without them, would turn into moral deserts; while through their influence, nearly four thousand souls are gathered into the sanctuary every Sabbath, and more than half that number into the Sabbath school, out of the 1,094 families, which the missionaries report as under their charge.

At five or six of the stations there has been manifest an unusual religious interest—a *revival*; and the whole number of converts reported is nearly 100.

The aggregate of the expenditures upon meeting-houses and parsonages, which have nearly all been paid, exceeds \$12,000, or more than double the amount that all these mission churches have drawn from our treasury during the year; and this in addition to the payment of one per cent. on their taxable property in support of preaching. It is by encouraging and calling forth such efforts as these, on the part of the people themselves who ask for help, that this, or any other kindred society, accomplishes its aim.

The Field at Large.

In louder and more affecting tones than ever before, the Macedonian cry comes from the valley of the Mississippi and the shores of the Pacific; and since the last Anniversary a larger force has been sent in reply to that call. But the increase has been less than was anticipated at the opening of the year; far less than is earnestly solicited by the destitute multitudes there perishing for lack of vision; incomparably less than the clear demands of Providence. In-

deed, the falling off of receipts in the treasury of the American Home Missionary Society to the amount of over \$11,000, as compared with those of the previous year, has compelled that Society to make whatever advance it has made in those new and needy sections of the field, by transferring laborers from the older and better supplied portions.

The Present Emergency.—Kansas.

Is this the time to take a backward step, after all that God has done and is now doing to open our way and encourage our hopes? No. It is like the children of Israel disheartened after tasting the clusters of Eshcol, and turning back on a forty years' march in the wilderness after having come almost to the promised land. It is like the husbandman who should till his fields through all the spring and summer, and then sluggishly give up the golden harvest to be wasted by the winds of autumn, or buried beneath the snows of winter. Look at the triumphs which have been achieved through the agency of Home Missions all over New England and throughout the great West. Look at the doors continually opening for still greater achievements on the distant shores of the Pacific. Look at those vast interior solitudes, fifty times as large as Massachusetts in geographical extent, suddenly resounding with the tread of coming multitudes, rushing forward with intense earnestness, as if to another battle of Waterloo—which, in a moral point of view, is unquestionably at hand, and will be decided by the moral forces that are brought into the field within a very short time. In these pressing circumstances, with these exciting prospects before us, who can think of a retrogressive movement without pain? Who can be willing that a year should come to a close without recording some marked progress, when in answer to every prayer put up to Heaven, there comes back the response of God to Moses, with ever deepening emphasis, "*Wherefore criest thou unto me? Speak to the children of Israel THAT THEY GO FORWARD.*"

The Home Missionary Work in Massachusetts.

Facts are presented in this interesting report which clearly show that the great work to be done in Massachusetts is no longer that belonging to a benevolent So-

ciety, but that which can only be wrought by the churches. The "wastes" are now very few. The feeble churches are reduced almost to the minimum—for we always have the poor with us; but moral desolations of the most deplorable character are yet to be found within her borders. While the 469 orthodox Congregational churches of Massachusetts contain nearly half as many communicants as the whole Presbyterian Church, and while the religious and benevolent institutions, the benefactions, and the christian literature of this State prove that her Christendom possesses an unsurpassed exuberance of vital power, and although there is no other State, out of New England, that has not more of irreligious unbelief and stupidity than this, there are places still to be found within its limits, where various immoralities, unbeliefs, and superstitions are most sadly prevalent. One of the missionaries says of his field, "Almost every error which has been baptised into the name of our holy religion, finds believers and advocates here." He adds, "One thing is clear, the Gospel must be carried literally from house to house among these families, or they will perish." Many of these communities, it is true, are largely made up of foreigners; but, nevertheless, there exist among those portions of the native population that hold themselves aloof from christian influences, very grave departures from the simplicity of christian truth, and from the purity of the christian life. It would seem that Christians in Massachusetts might now feel their hands free to grapple more vigorously than ever, with these errors and iniquities which still infest their own neighborhoods. Are they not at liberty now to propose to themselves the *complete* christianization of their State? The cause of the country leans on her as one of the very ablest of its supporters, and looks to her for greater things yet hereafter. In order to meet the demands of that mighty West which is every day enlarging, she must not only increase her already liberal benefactions, but—what is of absolutely priceless value—must contribute *the example of a great christian conquest*. This is not the day when intemperance can be permitted,

with impunity, to defy the law and trample righteousness in the dust. Indeed of all the older and more religious communities in our land, the country rightly expects and demands a sure and permanent triumph in the interest of morals and religion. Above all, the cause of Home Missions needs this, and without it cannot continue to achieve an honorable progress.

Vermont Domestic Missionary Society.

This Society held its last Anniversary at Brattleboro, June 20th, 1855. Hon. ERASTUS FAIRBANKS, the President, was in the Chair. Prayer was offered by Rev. W. CHILD, D. D. The Annual Report of the Directors was read by Rev. J. F. STONE, Corresponding Secretary, and addresses were made by Rev. Messrs. BOUTELLE, C. B. DRAKE, M. B. BRADFORD, and by the President.

The Society mourn the decease of one of its missionaries, Rev. J. WELLMAN, a good man, and an able and faithful laborer; of J. P. FAIRBANKS, Esq., one of its life-members, and most liberal contributors; Rev. AUSTIN HAZEN, for twenty seven years a Director, and a member of the Executive Committee; and of Rev. THOMAS A. MERRILL, D. D., in whose study the Society was organized, and who had served on its Board of Directors and in its Executive Committee from the beginning—who was also one of the Vice Presidents and firm supporters of the Parent Society, and whose intelligence, sound judgment, catholicity of spirit, faith in the divine promises, and untiring assiduity in every good work, have embalmed his memory in all the churches of the State, and in very many christian hearts and christian institutions over the land.

The amount received into the Treasury of this Auxiliary, during the year, was \$4,008 06, which, with \$968 05 sent directly to the Parent Society, makes the total contribution of Vermont to Home Missions, \$4,971 72—or \$4,860 12 less than the year before.

"This difference is not wholly in the collections and donations. The receipts from demands and legacies have been much less this year than last." This falling off should not be taken as indicative of diminished interest in the cause, but is the result, mainly, of the financial embarrassments which have been felt throughout the country.

Summary.

The whole number of missionaries, including the Secretary, which have been in commission the whole or some portion of the year, is forty two. The amount of their labors under the patronage of the Society is thirty three years and five months. The number of fields occupied—one of them embracing the destitute parts of Essex County, is fifty one. Twenty two of these have been supplied all the year. Six others have had arrangements for a constant supply; but three of these were not occupied till part of the year had expired, and three were left by the missionaries before the close of the year. Seven have been supplied each alternate Sabbath, and the remainder different portions, varying from three-fourths of the year to only one or two weeks. By comparing this statement with that of the previous year, it will be seen that there has been a decrease in the number of missionaries, of eleven, and in the sum of ministerial labor, of five years and ten months,—and that the number of fields occupied this year is less by five than that of the previous year.

Cause of the Scarcity of Ministers in Vermont.

This decrease in the number of missionaries and of fields supplied, is the result of causes beyond the control of the Board. The immediate cause has been the scarcity of ministers, together with the limited resources, present and prospective, in the treasury. But the scarcity of ministers in Vermont, is the result of causes which lie farther back; one of which is, the incompetent support rendered to ministers in former years. The compensation of ministers was never very liberal, in Vermont; and the increased expense of living, for several years past, was not accompanied by a corresponding increase of salary. Consequently, many were brought into such straits and perplexities, as not only to diminish their efficiency and useful-

ness, but, by rendering it impossible to remain in their fields without going in debt, to induce them to accept invitations to places without the State, where more just compensation was proffered, and where they might hope to be equally useful. The churches and communities of Vermont, did not awake to the necessity of increasing the support of ministers, so early, as did those in some other parts of the land. And the result has been, as intimated in the last report, the transfer of ministers in large numbers to other States. Many vacancies in sister States have been supplied at the expense of increasing the number of destitute fields in ours.

From the admirable "Remarks" with which the Report closes, we are able to make only meager extracts. But we commend the entire document to the careful and devout consideration of all Christians in Vermont. It is full of instruction and admonition.

If some other States have been bounteous in their contributions of money, for the West, this State has been liberal of her children. Her sons and daughters have been continually deserting the slopes of her Green Mountains, for the greener plains of the West, and churches once vigorous have become dependent, for the Gospel, on the charity of others. This fact while it imposes a sterner necessity upon those who remain, holds out to them—when rightly viewed—the encouragement of a noble aim and hope.

Vermont a Nursery for the West.

The cause of Domestic Missions has evidently been grossly underrated from the first. The importance of this branch of Christian enterprise was evidently underrated by the churches. They looked at the field in itself, and regarded it for its own sake, instead of regarding it in relation to the country at large and to the world. It seems not to have occurred to the patrons of this cause, till within a few years, that we are to cultivate Vermont—not for the sake of Vermont merely, nor mainly, but in order most effectually to subserve the cause of Christ at large;—that our communities are nurseries in which trees of righteousness are to be reared with which to plant the fruitful fields of the great

West, and of other parts;—that to establish and sustain a church here, is often, in effect, to provide the germs, and in some instances nearly all the original elements, of one or more churches at the West; and, in numerous instances, to provide ministers for those churches.

Cure for Emigration.

This debilitating drain of emigration must continue, until, through the benign influence of Christian institutions, such superior security and stability has been given to property and to business, that both have largely increased; and such intellectual privileges have been gathered in numerous centers, and such a charm and delight has been thrown over social life, that the *homes* of Vermont have stronger attractions for her youth than Western prairies, or the warehouses of the metropolis. There can be no hope of enabling the soil and the climate of this State to compete with those of more favored regions. The true remedy for this *marasmus* of her population, is to be found in the general tonic influences of a superior intellectual culture, and a loftier christian devotion. Let the kingdom of God grow strong, and all human interests will feel the might of the divine presence. The money that is consecrated to the cause of Home Missions in Vermont, is invested where it will bring to the citizens of that commonwealth a higher rate of interest, *in money*, than is paid by any bank or railroad in the land.

The Expense.

The expense necessarily involved in prosecuting this work in a proper manner, and to the needful extent, seems to have been very generally underrated. The receipts have never been more than half equal to the real and imperious demands. And this deficiency, it is charitably believed, has arisen, not so much from the want of benevolence in the churches, as from the want of a just and full conviction of the necessity in the case. For to this day, individuals are found, who give one hundred dollars annually to some other department of benevolence, and only five or ten dollars for Home Missions,—and churches, some of them aided churches, which do not give one-half as much for this as for some other objects. It is not assumed that they give too much for other ob-

jects, but it is plain that too little is given for this.

Appeal.

The Board believe that the time has now fully come, when the cause of Domestic Missions must receive a new impulse,—must take stronger hold upon the sympathies of God's people within our bounds, and receive from them a more earnest and liberal support, and be prosecuted with far greater zeal and energy than ever before, or, not only cannot the borders of our Zion be farther enlarged, but the number and strength of our churches must rapidly diminish.

Already, several once flourishing churches have become extinct. And there are many others, which, with only the present rate of receipts, it is impossible to aid; and which, if suffered much longer to remain destitute, will, in all probability become extinct.

Will not the friends of Christ in Vermont give this subject their serious and prayerful consideration; and henceforth graduate their efforts and their contributions in a manner to meet its imperious demands? This we must do, or make up our minds to see the borders of our Zion contracted to narrower limits from year to year, and our destitutions greatly increased,—to see fields where have been flourishing churches, and which have been fruitful in contributions for benevolence, and which have furnished large numbers of christian families, pious teachers, and some ministers for the West, and missionaries for heathen lands, become worse than barren wastes. Such must certainly be the result, unless the zeal and liberality of our churches and congregations in this behalf, shall be greatly increased, and attended by the blessings of God, who only can crown our efforts with success.

Remember Kansas.

This Territory deserves at this time the special attention of those interested in its religious welfare. It is impossible to predict in what manner circumstances will affect the churches which have there been organized. They may be standing upon the verge of a solemn trial. These churches and the precious interests involved in them, claim an interest in our prayers. LET US REMEMBER KANSAS IN THE MONTHLY CONCERT.

*Appointments by the Executive Committee of the American Home Missionary Society,
in the month of October, 1855.*

Not in Commission last year.

Rev. Richard Davies (Welsh), South Bend, Min.
Rev. James Conley, West Alto, Wis.
Rev. Daniel T. Noyes, Prairie du Sac, Wis.
Rev. J. S. Kidder, Eaton Rapids, Mich.
Rev. M. M. Porter, Wheaton, Mich.
Rev. E. Colman, Lamolite, Ill.
Rev. Samuel Ward, Pinckneyville and Vergennes, Ill.
Rev. James A. Vesale, Pisgah and Concord, Ind.
Rev. E. Richards (Welsh), Sharon, O.

Re-appointed.

Rev. Horace Lyman, Dallas and vicinity, Oregon.
Rev. S. Y. Linn, Lawrence, Kansas.
Rev. H. M. Nichols, Stillwater, Min.
Rev. J. C. Whitney, Minneapolis, Min.
Rev. David Blakely, Kokomo, Iowa.
Rev. Stillman Tucker, Spring Grove, Iowa.

Rev. J. G. Kanouse, Cottage Grove, Wis.
Rev. A. C. Lathrop, Hortonville, Wis.
Rev. E. Floto (German), Joliet, Ill.
Rev. G. C. Wood, Greenville, Ill.
Rev. Henry Bushnell, Marysville, O.
Rev. A. C. Chapman, Kingston and Porter, O.
Rev. David Davies (Welsh), Paris and Tallmadge, O.
Rev. Edward Scofield, Mount Pleasant, O.
Rev. B. F. Sharp, Independence, O.
Rev. Isaac N. Naff, Jeffersonville, Va.
Rev. Samuel R. Stewart, Fairfax Co., Va.
Rev. T. A. Gale, Randolph and Steuben, Pa.
Rev. I. P. Stryker, Hoboken, N. J.
Rev. G. B. Cleveland, Oramel, N. Y.
Rev. L. F. Laine, Portland, N. Y.
Rev. L. S. Morgan, North Collins and Perrysburgh, N. Y.
Rev. D. S. Morse, Springbrook, N. Y.
Rev. Henry Toelke (German), New York City.

Receipts of the American Home Missionary Society, in October, 1855.

MAINE—

Bath, a friend, 300 00
Waldoborough, Mrs. H. H. Lowell, 10 00

NEW HAMPSHIRE—

Derry, Ladies' Benev. Soc., by Maria L. Reynolds, 4 00
New Ipswich, Young Ladies' Benev. Soc., by Mrs. H. M. Fox, 28 75

VERMONT—

Fairfield, Thomas Morse, 3 00
Middlebury, a friend, 10 00
Swanton, Benev. Soc., by Daniel Bullard, 6 00
A friend, by Rev. M. Kimball, 5 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Treas., 2,000 00
Amherst College, Miss. Soc., by James A. Bates, 118 83
Hampshire, Miss. Soc., by E. Williams, Treas.,
Northampton, First Parish, Young Ladies' Benev. Soc., Miss C. B. Dewey, Treas., \$22 80; Nathaniel Clark, \$10, 82 30
Other sources, 267 70
North Brookfield, Ladies' Sew. Circle, by Susan B. Reed, 6 00
Pittsfield, Rev. Dr. Todd's Ch., Ladies' Free Will Soc., by Mrs. H. G. Davis, 8 00
Salisbury and Amesbury, Union Evan. Soc., Juv. Sew. Circle, by Mrs. Maria W. Bacon, 5 00
South Reading, Burrage Yale, to const. Mrs. Sarah M. Clute, of South Lynnfield, and Mrs. Emily G. Nichols, of South Reading, L. M.'s, 60 00
Sutton, Cong. Ch., Sew. Soc., by Rev. G. Lyman, 20 00
Williamstown, M. H. Baldwin, 30 00

RHODE ISLAND—

Providence, E. W. Fletcher, to const. Mrs. Margaret A. Fletcher, of Whitinsville, Mass., a L. M., \$30; on account of legacy of John H. Mason, by John N. Mason, \$50, 30 00
Central Cong. Ch., Mon. Con., Coll., by S. Gilbert, 56 34

CONNECTICUT—

Center Brook, Ladies' Friendly Soc., by Miss A. A. Pratt, 5 00
Cornwall Bridge, Dorcas Soc., by A. I. Calhoun, 3 00
Deep River, George Spencer, by J. W. Marvin, 30 00
East Avon, Cong. Ch. and Soc., by Charles Whittlesey, 23 60
East Hampton, Cong. Ch. and Soc., by Rev. Wm. Russell, 23 00
Hartford, on account of legacy of Hon. Thomas Day, by Thomas M. Day, Ex'r, 1,000 00
Huntington, Mrs. Thomas Punderson, 5 00
Marlborough, Cong. Ch., by Rev. W. C. Fiske, 34 12
New Hartford, North Cong. Soc., by H. W. Brown, of which \$30 is to const. Richard H. Wheeler a L. M., and \$20 is in full to const. Miss Mary L. Couch a L. M., 50 00
New Haven, West Cons., by A. Townsend, Jun., Treas., 20 00
Oxford, Cong. Ch. and Soc.,
New Haven, North Cong. Ch. and Soc., by John Durrie, of which \$30 is from Wm. Johnson, to const. B. C. Thare a L. M., 381 00
New London, First Cong. Ch., Ladies' Soc., by W. C. Crump, 23 00
New Milford, Ladies' Mite Soc., by Miss G. M. Mervin, 33 00
North Branford, Cong. Ch. and Soc., by Rev. W. Peck, 31 00
Plainfield, Cong. Ch. and Soc., by Rev. H. Robinson, bal., 53
Sharon, Rev. L. E. Lathrop, 1 00

Torrington, Ladies, by Mrs. M. E. M. McKinstry,	2 00
Trumbull, Ladies' Sew. Soc., by L. S. Edwards,	3 00
Waterbury, First Cong. Ch., Sab. Sch., by E. L. Bronson,	40 00
Yantic, C. E. E.,	2 00

NEW YORK—

Brooklyn,	
First Presb. Ch., Fisher Howe,	50 00
Clinton Av. Cong. Ch., by George Hills,	75 85
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	127 28
Berkshire, by F. B. Dessac,	5 00
Buffalo, "A Thank-offering,"	10 00
Calro, Presb. Ch., by Rev. S. W. Roe, in full to const. Peter Naylor a L. M.,	7 50
Canterbury, a friend,	5 00
Catskill, on account of legacy of Henry Whittlesey, by J. M. Donnelly, Ex'r,	357 14
Durham, Ladies' Char. Soc., by Z. Whittlesey,	7 50
Greensburgh, Irvington Presb. Ch., by Rev. C. K. McHarg, of which \$100 is to const. Jeremiah Wilbur a L. D., and \$50 is in full to const. D. W. Ingersoll a L. D.,	294 51
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	5 43
Jefferson, Presb. Ch., by Rev. W. J. McCord,	3 48
Kinderhook, on account of legacy of Sarah H. Beale, by H. Blanchard,	20 00
Lumberland, Cong. Ch., by Rev. F. Kyte,	2 77
Middletown, Mrs. Dr. Shaw, by Rev. D. T. Wood,	15 00
New Haven, Job Dowd,	60 00
New Rochelle, a friend,	2 00
New York City,	
J. D. Dix, to const. G. W. Gerard and E. A. Ludlow, L. M.'s,	60 00
Allen St. Ch., Mon. Con. Coll., by J. P. Fraill,	14 00
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, \$26 72; John P. Crosby, \$30,	56 72
North Presb. Ch., Miss. Soc., by A. Phelps,	30 00
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, \$4 48; D. H. Kellogg, in full to const. David H. Kellogg, Jr. a L. D., \$70; Richard M. Jessup, \$20,	94 43
Spring St. Ch., Youth's Miss. Soc., by J. H. Sahler,	150 00
Northport, Presb. Ch., by Rev. I. B. Smith,	20 00
Norwich, Isaac Foote,	10 00
River Head, Cong. Ch., by Rev. C. Lockwood,	25 00
Sherburn, Ladies, by Mrs. C. J. Bexford,	3 00
Windham Center, Young People's Benev. Soc.,	18 00

NEW JERSEY—

Madison, Presb. Ch.,	55 25
Morristown, Martha Whitehead,	10 00
A friend,	3 00

PENNSYLVANIA—

Lanesboro', Brandt & Slager,	3 00
Meadville, Jabez B. Sackett,	10 00

VIRGINIA—

Winchester, Presbytery, by Rev. J. T. Hargrave, \$25; by Rev. S. R. Stewart, \$50,	75 00
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ALABAMA—

Eutaw, Mrs. A. M. Heath, to const. Miss Ann Getty, of Geneseo, Ill., a L. M.,	30 00
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KENTUCKY—

Newport, Second Presb. Ch., by Rev. E. Black,	15 00
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OHIO—

Berlin, Presb. Ch., by Rev. J. W. Thompson,	30 00
Elsworth, United Presb. and Cong. Ch. by Rev. L. Chandler, Joseph Coult, \$10; Martin Allen, \$10; others, \$10,	30 00
Fulton, First Presb. Ch., by Rev. J. B. Fowler,	6 00
Roseville, Presb. Ch., by Rev. W. Nichols,	9 33
Stansbury and Frankfort, Presb. Chs., by Rev. W. H. Brinkerhoff,	5 75
Talmadge, Benev. Assoc., to const. James O. Wolcott a L. D., and in full to const. L. C. Walton a L. M., by Clement Wright,	114 95

INDIANA—

Green Castle, Presb. Ch., by Rev. H. A. Rossiter, Coll., \$25 10; Mon. Con., Coll., \$1 94,	27 04
Hopewell and Rochester, Presb. Chs., by Rev. N. L. Lord,	15 00
Pisgah and Concord, Presb. Chs., by Rev. J. A. Veale,	15 32

ILLINOIS—

Elk Grove, Cong. Ch., by Rev. G. G. Sill,	25 00
Elkhorn Grove, Presb. Ch., by Rev. G. Butterfield,	15 42
Melugen's Grove, by Rev. Spencer Baker, L. C. Butler, \$12; Presb. Ch., \$3,	15 00
Otter Creek, Cong. Ch., by Rev. James Hodges,	10 00
Rockville, Presb. Ch., by Rev. John Peck, in full to const. Mrs. Sarah N. Peck a L. M.,	15 00

MICHIGAN—

Bedford, Cong. Ch., by Rev. E. W. Shaw,	5 00
Detroit, First Cong. Ch., by Rev. H. D. Kitchel, avails of Mon. Con. Coll. equally divided between Home and Foreign Missions,	34 00
Matherton, Cong. Ch., by Rev. H. Grat-tan,	11 00
Otisco, Coll., by Rev. C. Spooner,	3 55

MISSOURI—

St. Louis, French Presb. Ch., by Rev. F. Michel,	6 25
Troy and High Hill, Presb. Chs., by Rev. E. P. Noel,	11 25

WISCONSIN—

Blake's Prairie, Cong. Ch., by Rev. Ira Tracy,	15 00
East Troy, Presb. Ch., by Rev. C. Morgan,	15 75
Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. B. Hassell,	2 75
La Crosse, Cong. Ch., by Rev. J. C. Sherwin,	30 00
Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	10 00
Oconomowoc, Cong. Ch., by Rev. S. H. Barteau,	24 00
Potosi, Presb. Ch., by Rev. E. Morris,	4 45
Sun Prairie, Cong. Ch., by Rev. C. W. Matthews,	4 50

IOWA—

Maquoketa, Rev. J. W. Windsor,	2 00
Marengo, Presb. Ch., by Rev. Joseph Lowry,	5 00
Summit, Cong. Ch., by Rev. L. R. White,	6 30
Troy and Shunem, Presb. Chs., by Rev. M. H. Dysart,	12 70

MINNESOTA—

Stillwater, Presb. Ch., by Rev. H. M.	
<i>Tables.</i>	26 00
	\$7,061 81

Donations of Clothing, &c.

Albion, N. Y., Sew. Circle, by Mrs. E. Hart, a box,	73 78
Centerbrook, Ct., Ladies' Friendly Soc., by Miss Ann A. Pratt, a barrel,	50 58
Concord, N. H., Ladies' Union Miss. Soc., by Mrs. Nathan Stickney, a barrel,	30 34
Cornwall Bridge, Ct., Dorcas Soc., by A. J. Calhoun, a barrel,	48 39
Derry, N. H., Ladies' Benev. Soc., by Maria L. Reynolds, a box,	50 42
Harford, Pa., A. Reed, by Rev. A. Miller, for S. S. Library,	10 00
Highgate, Vt., Ladies' Benev. Soc., a barrel.	
Middle Haddam, Ct., Haddam Neck Sew. Soc., by Amelia C. Kilbourne, a barrel,	20 00
Morris Plains, N. J., Ladies' Benev. Soc., by A. H. Condit, a box,	44 67
New Haven, Ct., Center Ch., Ladies' H. M. S., by Miss E. North, with the barrel and two packages acknowledged in the Sept. number,	292 12
New Ipswich, N. H., Rev. S. Lee's Soc., Ladies, by Mrs. H. M. Fox, a bed quilt.	
Pittsfield, Mass., Rev. Dr. Todd's Ch. Ladies' Free Will Soc., by Mrs. H. G. Davis, two boxes,	126 00
Parshippany, N. J., a box.	
Salisbury and Amesbury, Mass., Un. Evan. Soc., Juv. Sew. Circle, by Mrs. Maria W. Bacon, a box,	65 00
Sharon, Ct., Cong. Ch., Ladies, by Rev. L. E. Lathrop, a box,	60 00
Sherburn, N. Y., Ladies, by Mrs. C. J. Rexford, a barrel,	45 41
Sutton, Mass., Cong. Ch., Ladies' Sew. Soc., by Mrs. George Lyman, a box,	50 00
Somers, N. Y., Presb. Ch., Ladies' Soc., by Jane L. Slosson,	56 37
Swanton, Vt., Benev. Soc., by David Ballard, a box,	37 01
Torrington, Ct., Ladies, by Mrs. M. E. M. McKinstry,	36 77
Trumbull, Ct., Ladies' Sew. Soc., by S. S. Edwards, a barrel,	56 00
Vernon, Ct., Char. Soc., by J. S. Kellogg, a box,	38 54
Young Ladies' Benev. Soc., by Mrs. C. D. Talcott, a box,	
Washington, Ct., Ladies' Sew. Soc., by Mary E. Logan, a box,	77 42
Willsborough, N. Y., Ladies' Sew. Circle, by Miss Minerva Frisbie,	48 50

The box acknowledged from "source unknown" in the November number, was from the Ladies' Benev. Soc., North Cornwall, Ct., by Mrs. Sabra Baldwin; and the one from West Cornwall was valued at \$41 02.

Receipts of the Massachusetts Home Missionary Society, in the month of September, 1855. BENJAMIN PERKINS, Treasurer.

Abington, East, Rev. Mr. Walker's Soc.,	21 50
Amesbury and Salisbury, Cong. Ch., and Soc.,	20 00
Beverly, Washington St. Ch., to const. Mr. and Mrs. Abraham T. Doyle, L. M.'s,	100 00
Braintree, Rev. Dr. Storr's Soc., Quarterly Coll.,	25 00
Chazy, N. Y., Mrs. Hannah Hubbell,	10 00
Conway, Rev. Mr. Adams' Soc.,	122 30
Danvers, Third Cong. Ch., Ladies' H. M. S.,	56 24
Essex, North, Aux. Soc., I. Caldwell, Treas.,	
Byfield, Rev. Mr. Tenney's Soc.,	19 77
Newburyport, Rev. Dr. Dimmick's Soc.,	110 34
	130 11

Franklin Co., H. M. S., S. S. Eastman, Treas.,	
Bernardston, Orthodox Soc.,	21 50
Colerain, Cong. Soc.,	9 00
Deerfield,	
First Cong. Soc.,	20 84
Orthodox Soc.,	20 18
Gill, Cong. Soc.,	18 30
Rowe, Cong. Soc., \$3; A. & A.	
Burnap, \$10,	18 00
Shutesbury,	50
South Deerfield, Monument Soc., to const. Miss Harriet D. Palmer a L. M.,	30 00
Sunderland, William Hunt,	4 00
Freetown, Rev. Mr. Corey's Soc.,	2 00
Hampden Co., H. M. S., H. Brewer, Treas., of which \$368 is legacy of William Freeland, late of Feeding Hills, and \$50 is legacy of Mary Burt, late of Long Meadow,	666 00
Hingham, Rev. Mr. Dyer's Soc.,	8 00
London, England, Mrs E. H. Watson,	10 00
Lynfield Center, Cong. Soc., in full to const. Rev. U. W. Condit a L. M.,	20 00
Medford, Second Cong. Ch. and Soc., to const. George S. Wheelwright and Roland Jacobs, L. M.'s,	80 34
Middleboro', Central Cong. Ch. and Soc.,	34 85
Newton,	
First Cong. Ch. and Soc.,	33 37
Elliot Ch. and Soc.,	44 67
Newton Center, Henry Wanzel,	20 00
Newton West, Mrs E. M. Babcock,	20 00
South Hadley, Mrs E. F. Hawkes,	4 00
South Reading, Cong. Ch. and Soc., to const. Mrs. Charlotte C. Hull, Mrs. M. E. Carpenter, Mrs. C. R. Nichols, and Miss L. Hartshorne, L. M.'s,	120 05
Wayland, Cong. Ch. and Soc.,	25 26
Weathersfield, Vt., Isaac Brown,	5 00
	\$1,710 99

Receipts of the Connecticut Missionary Society, to Oct. 17, 1855. E. W. PARSONS, Treasurer.

Bristol, Ladies' Soc.,	57 00
Canterbury, First Ch. and Soc., Coll., by R. C. Learned,	48 53
Canton, by W. C. Humphrey,	73 71
Colchester, First Cong. Ch. and Soc.,	78 33
Glastenbury, Ladies' Benev. Soc., by P. S. Loveland,	30 00
Hartford,	
First Cong. Ch. and Soc., of which \$30 is from C. Day, to const. George P. Bissell a L. M.; also a donation from Mrs. F. Parsons and Miss M. O. Brown, for Petaluma Ch., Cal.,	933 35
Pearl St. Ch.,	602 35
North Ch., by H. C. Ransom,	381 71
Hitchcockville, by Rev. L. H. Barber, to const. Henry B. Lee a L. M.,	25 00
Litchfield, South Farms,	63 33
From Committee of Publication, Litchfield Co. Consecration,	3 25
Manchester, First Cong. Ch. and Soc., by Rev. F. T. Perkins,	96 75
New Britain, South, by Rev. S. Rockwell,	133 12
New Haven,	
Chapel St. Ch., by W. Webb,	191 00
Henry White, for Copyright of Psalms and Hymns,	207 72
Portland, by Rev. Mr. Talcott,	23 00
Rockville, Cong. Ch. and Soc., by Mr. Kellogg,	137 53
Salem, by H. Hooker,	10 20
Southington, Cong. Ch. and Soc.,	300 00
Watertown, Ch. and Soc.,	55 00
West Hartford, legacy of Mrs. Eleanor Dewing,	175 00
West Suffield, in full to const. H. J. Lamb a L. M.,	20 63
Whately, Mass., First Cong. Ch., a member, to const. Mrs. Henrietta B. Seymour a L. M.,	30 00

\$3,790 29

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

JANUARY, 1856.

No. 9.

Religious Liberty in America.

It is as important, in a republic, that the people should distinctly apprehend the nature and the limits of their rights, as that the chief of a monarchy should not hold exaggerated views of his prerogative. The exercise of sovereignty, which is the proper function of a free people, is one of those acts whose solemnity seems to bring man peculiarly into the presence of God; for it is an act which palpably lays hold upon the remotest future, upon most precious interests, and upon broadest national consequences. These acts need, therefore, to be in strict accordance with right principles; and if not profoundly reasonable and just, are in danger of working the direst injuries.

The present time is one in which it is especially, demanded, that the people have correct views of the essence and the proper limits of that religious liberty which is so often our boast. There is but too much evidence that in many minds the subject is involved in confusion; and that there is danger, on the one hand of license, on the other of an intolerance that may amount to oppression. It were well if the people in general could be induced to study the provisions of our constitution and laws in regard to this matter, until they had secured a clear and just apprehension of the principles which constitute—and, in constituting, limit—our American liberty; but it is absolutely essential, that christian ministers should be familiar with these principles, and especially those ministers who live in new and unstable communities, and who are often, of necessity, counselors, or even leaders in public movements, and in the organization of society. The following extracts, from the pamphlet quoted in the Home Missionary for November, present

authorities and elucidations, within a limited space, which will be of value to those interested in examining this subject.

Rights Guaranteed by the Constitutions.

"These constitutions, emanating from christian people, guarantee to each individual now living or hereafter to live under them, that he shall enjoy the right of worshipping God according to the dictates of his conscience, without restraint or molestation; that he shall not be compelled to attend, build, or repair any church, or for that end pay tax, tithe, or rate; that his civil rights shall not be abridged on account of his religious opinions; that no religious test shall be interposed to disqualify him for office, and that he shall not be incompetent as a witness by reason of his religious opinions; but they provide that the privileges thus granted shall not be abused by any immoral or licentious act, or any attack upon Christianity, or any disturbance of its worship, or any act against the peace or safety of the State. Under these constitutional guarantees which a christian people provide for their own security and peace, they invite all who are inclined to come, subject only to the disabilities in which they acquiesce themselves.

"Each constitution exists as the work of a christian people: it neither alters, modifies, enlarges, nor abridges Christianity. It provides against all spiritual domination, and secures full personal religious liberty. The liberty of worship so fully accorded, is the liberty to worship God, the God of Christianity, and not any other being, real or imaginary. Christianity is not displaced but expressly recognized, though not defined. Its exercise is left with the people, its liberty is secured by the Constitution.

"If no such constitutional provisions had been made, our judicial tribunals must have developed the common law doctrine of Christianity to the same effect, for our civil liberty would necessarily demand religious liberty and obtain it, where the people were the fountains of power. Our written Constitutions, our unwritten common law, public sentiment, and the deep convictions of the people, are in perfect accord, that Christianity is the religion of the country, and that religious liberty is the law of the country. All connection between church and State is cut off here forever, all sectarian preferences are precluded, all spiritual domination is absolutely forbidden, as alike contrary to the spirit of true religion and dangerous to free institutions."

Christianity a part of the Common Law.

"In 1822, a man was indicted in Pennsylvania for blasphemy, under an act of Assembly dated in 1700. He was convicted, and the case was carried to the Supreme Court, in which it was contended that the act of 1700, punishing blasphemy, was repugnant to the Constitution of 1787-1790, and therefore virtually repealed; and, moreover, that it was repugnant to our republican institutions, and to the rights of conscience. The opinion was delivered by Judge Duncan, from whose decision we make the following extracts:

"We will first dispose of what is considered the grand objection—the *constitutionality of Christianity*; for, in effect, that is the question."

"Christianity—general Christianity—is, and always has been, a part of the common law of Pennsylvania; Christianity without the spiritual artillery of European countries; for this Christianity was one of the considerations of the Royal Charter, and the very basis laid by its great founder, William Penn. Not Christianity founded on any particular religious tenets; not Christianity with an

established church, and tithes, and spiritual courts, but Christianity with liberty of conscience to all men.'

"Judge Duncan examines the English decisions in reference to Christianity, and shows that a man is not punished in England for holding erroneous opinions, but for so uttering them as to insult or attack Christianity. He quotes the words of Lord Mansfield, in *Evans vs. the Chamberlain of London*:

"The true principles of natural religion are part of the common law; the essential principles of revealed religion are part of the common law; so that a person subverting, vilifying, or ridiculing them, may be prosecuted at common law; but temporal punishment ought not to be inflicted for mere opinions.'

"Judge Duncan proceeds to quote, at some length, from the great statute of toleration, passed in Pennsylvania in the days of William Penn, in which it is provided that men shall not be compelled to conform to any religious observances but their own; but which also expressly provides against the creeping in of any looseness, irreligion, and atheism, under the pretence of rights of conscience. 'And thus it is irrefragably proved,' he remarks, 'that the laws and institutions of this State are built on the foundation of reverence for Christianity.'

"He cites Judge Smith, of Connecticut:—'To prohibit the open, public, and explicit denial of the popular religion of a country, is a necessary measure to preserve the tranquillity of a government. Of this no person in a christian country can complain; for, admitting him to be an infidel, he must acknowledge that no benefit can be derived from the subversion of a religion which enforces the purest morality.' He cites, also, a decision in the Supreme Court of New York, in which it 'was solemnly determined that Christianity was a part of the law of the land, and that to revile the Holy Scriptures was an indictable offense.' An attempt to overrule the law of this case was made in a subsequent Convention in New York, for the formation of a new Constitution, but it was repelled by a vote of 74 to 41."

Malicious Assaults and Revilings Unlawful.

"Judge Duncan proceeds to say:—'No society can tolerate a willful and spiteful attempt to subvert its religion no more than it would to break down its laws—a general, malicious, and deliberate attempt to overthrow Christianity—general Christianity. This is the line of indication, where crime commences, and the offense becomes the subject of penal visitation. These offenses may be classed under the following heads:—1. Denying the being and providence of God. 2. Contumelious reproaches of Jesus Christ; profane and malevolent scoffing at the Scriptures, or exposing any part of them to ridicule. 3. Certain immoralities, tending to subvert all religion and morality, which are the foundation of all governments. Without these restraints, no free government could long exist.'

"It is impossible to administer the laws without taking the religion which the defendant in error has scoffed at, that Scripture which he has reviled, as their basis. To lay this aside is, at least, to weaken the confidence in human veracity, so essential to the purposes of society, and without which no question of property could be decided, and no criminal brought to justice. An oath in the common form, on a discredited book, would be a most idle ceremony.'

"No preference is given, by law, to any particular religious persuasion. Protection is given to all by our laws. It is only the malicious reviler of Christianity who is punished. By general Christianity is not intended the doctrine of worship of any particular sect.'

"While our own free Constitution secures liberty of conscience and freedom of religious worship to all, it is not necessary to maintain that any man should

have the right, publicly, to vilify the religion of his neighbors and of the country. These two privileges are directly opposed. It is open, public vilification of the religion of the country that is punished, not to force conscience by punishment, but to preserve the peace of the country by an outward respect to the religion of the country.'

"This is the Christianity, which is the law of our land, and I do not think it will be an invasion of any man's right of private judgment, or of the most extended privileges of propagating his sentiments with regard to religion in the manner he thinks most conclusive. If from a regard to decency and the good order of society, profane swearing, breach of the Sabbath, and blasphemy, are punishable by civil magistrates, these are not punished as sins or offenses against God, but as crimes injurious to and having a malignant influence on society; for it is certain, that by these practices, no one pretends to prove any supposed truths, detect any supposed error, or advance any sentiment whatever.'

Opinions of Webster and Story.

"Mr. Webster in connection with his reference to the Girard case, has the following remarks. Referring to certain great features in the Constitution and laws of Pennsylvania, he says: 'These great principles have always been recognized; and they are no more part and parcel of the public law of Pennsylvania, than is the christian religion. We have in the Charter of Pennsylvania, as prepared by its great founder, William Penn, we have in his 'great law,' as it was called, that the preservation of Christianity is one of the great and leading ends of government. This is declared in the Charter of the State. Then the laws of Pennsylvania, the statutes against blasphemy, the violation of the Lord's day, and others to the same effect, proceed on this great broad principle, that the preservation of Christianity is one of the main ends of government. This is the general public policy of Pennsylvania. On this head we have the case of the Commonwealth vs. Updegraff, in which a decision, in accordance with this whole doctrine, was given by the Supreme Court of Pennsylvania. The solemn opinion pronounced by that tribunal, begins by a general declaration, that Christianity is and always has been part of the common law of Pennsylvania.'

"There is nothing that we look for with more certainty than this general principle, that Christianity is part of the law of the land. This was the case among the Puritans of New England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of Whitfield and Wesley, and the Presbyterians, who all brought and all adopted this great truth, and have all sustained it. And where there is any religious sentiment among men at all, this sentiment incorporates itself with the law. *Everything declares it.*

"The generations that are gone before speak to it and pronounce it from the tomb. We feel it. All, all proclaim that Christianity, general, tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general tolerant Christianity, is the law of the land.'

"Justice Story, in the course of the opinion delivered on behalf of the Supreme Court in this case upon Girard's will, remarks: 'It is also said, and said truly, that the christian religion is a part of the common law of Pennsylvania; but this proposition is to be received with its appropriate qualifications and in connection with the provisions of the Constitution of that State.'

"So that we are compelled to admit, that although Christianity be a part of the common law of the State, yet it is so in this qualified sense, that its *divine*

origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or the injury of the public.

Chancellor Kent.

"A man was indicted in Washington County, New York, in 1810, for blasphemy against the name of Christ. The offense was charged as against the common law, which is derived from England. The prisoner was found guilty, and sentenced to pay a fine of five hundred dollars and to be imprisoned for three months. The case was removed to the Supreme Court, the opinion of which was delivered by Chief Justice Kent, among the first, if not the very first jurist, which this country has produced. Judge Kent, after having noticed that the jury had decided the evil intent with which the words were spoken, proceeds to state the law on this subject in England, and quotes the Court of King's Bench, as saying in one case, 'that Christianity was parcel of the law, and to cast contumelious reproaches upon it tended to weaken the foundation of moral obligation and the efficacy of oaths.' And in another case, as saying, 'they would not suffer it to be debated whether defaming Christianity in general was not an offense at common law, for whatever strikes at the root of Christianity, tends manifestly to the dissolution of civil government. But the Court were careful to say, they did not include disputes among learned men upon particular controverted points.

"Such offenses have always been considered independent of any religious establishment or the rights of the church. They are treated as affecting the essential interests of civil society.'

"Chief Justice Kent then proceeds to remark:—'And why should not the language contained in this indictment be still an offense with us? There is nothing in our manners or institutions which has prevented the application or the necessity of this part of the common law. We stand equally in need now, as formerly, of all that moral discipline and those principles of virtue which help to bind society together. The people of this State, in common with the people of this country, profess the general doctrines of Christianity as the rule of their faith and practice, and to scandalize the author of these doctrines, is not only in a religious point of view, extremely impious, but even in respect to the obligations due to society, is a gross violation of decency and good order. Nothing could be more offensive to the virtuous part of the community, or more injurious to the tender morals of the young, than to declare such profanity lawful. It would go to confound all distinction between things sacred and profane.'

"No government among any of the polished nations of antiquity, and none of the institutions of modern Europe (a single monitory case excepted), ever hazarded such a bold experiment upon the solidity of public morals, as to permit with impunity and under the sanction of their tribunals, the general religion of the country to be openly insulted and defamed. The very idea of jurisprudence with the ancient law-givers and philosophers, embraced the religion of the country. *Jurisprudentia est divinarum atque humanarum rerum notitia.*'

"The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of Mahomet or of the *Grand Lama*; and for this plain reason, that we

are a christian people, and the morality of the country is drawn from Christianity, and not from the doctrines or worship of those impostors.'

"Though the Constitution has discarded religious establishments, it does not forbid judicial cognizance of those offenses against religion and morality which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligations, and weaken the security of the social ties. The object of the thirty eighth article of the Constitution was to 'guard against spiritual oppression and intolerance,' by declaring that 'the free exercise and enjoyment of religious profession and worship, without discrimination or preference, should for ever thereafter be allowed within this State to all mankind.' This declaration (noble and magnanimous as it is when fully understood) never meant to withdraw religion in general, and with it the best sanctions of moral and social obligation, from all consideration and notice of the law. It will be fully satisfied by a free and universal toleration, without any of the tests, disabilities, or discriminations incident to a religious establishment. To construe it as breaking down the common law barrier against licentious, wanton, and impious attacks upon Christianity itself, would be an enormous perversion of its meaning.

"The legislative exposition of the Constitution is conformable to this view of it. Christianity in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law. The statute for preventing immorality consecrates the first day of the week as holy time, and considers the violation of it immoral. This was only the continuation, in substance, of a law of the Colony, which declared that the profanation of the Lord's day was 'the great scandal of the christian faith.' The act concerning oaths recognizes the common law mode of administering an oath, 'by laying the hand on and kissing the Gospels.' Surely, then, we are bound to conclude that wicked and malicious words, writings, and actions, which go to vilify those Gospels, continue, as at common law, to be an offense against the public peace and safety. They are inconsistent with the reverence due to the administration of an oath; and, among their other evil consequences, they tend to lessen, in the public mind, its religious sanction."

Judge O'Neal.

"A tradesman was prosecuted in Charleston, S. C., for selling goods on the Lord's day. In deciding against him, Judge O'Neal held the following language:—

"Again, our law declares all contracts *contra bonos mores* as illegal and void. What constitutes the standard of good morals? Is it not Christianity? There certainly is no other. Say that cannot be appealed to, and I do not know what would be good morals. The day of moral virtue in which we live would, in an instant, if that standard were abolished, lapse into the dark and murky night of pagan immorality. In this State, the marriage tie is indissoluble. Whence do we take that maxim? It is from the teaching of the New Testament *alone*.'

Summary of Statements.

1. General Christianity is part of the Common Law.
2. It is impossible to administer the laws without acknowledging Christianity in the oath.
3. The true principles of natural religion, and the essential principles of revealed religion, are part of the Common Law.

4. Our laws and institutions are built on the foundation of a reverence for Christianity.

5. Christianity is the standard of good morals.

6. Whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government.

7. The free, equal, and undisturbed enjoyment of religious opinion, and free and decent discussions on any religious subject are secured to all; but malicious and blasphemous reviling is an abuse of that right.

8. A willful and spiteful attempt to break down religion can no more be tolerated, than an attempt to break down the laws.

9. A person assailing and vilifying the essential principles of natural or revealed religion may be prosecuted under the Common Law.

10. To revile the Holy Scriptures is an indictable offense.

To deny the being and providence of God; to bring contumelious reproaches against Jesus Christ; to practise immoralities that tend to the subversion of religion and morality—are offenses subject to penal visitation. The crimes already mentioned, together with profane swearing, breach of the Sabbath, and blasphemy are punishable—not as sins against God, but as crimes having a malignant influence on society. They strike at the root of moral obligation, and weaken the security of social ties.

11. All contracts contrary to good morals are illegal and void.

12. We are not bound to punish attacks upon the religion of Mahomet or the Grand Lama, because we are A CHRISTIAN PEOPLE, and the morality of the country is drawn from Christianity, and not from the doctrines of these imposters.

These principles secure (1) entire freedom of opinion and of worship; (2) entire freedom of sober and decent discussion; (3) immunity from ecclesiastical oppression, and religious tests of office; (4) protection from malicious and sacrilegious attacks upon things recognized as sacred; and (5) from the inculcation through the community of principles and usages openly subversive of religion, morality, law, and society.

Americans can never be sufficiently grateful for their free, christian ancestry; and they should be grateful, not for themselves alone, but in behalf of the world. Every year is making more manifest the greatness of the boon that was yielded to our race when this North American continent received the precious seed of the Protestant Christian Faith; and as every New Year brings its anniversary of joy to our homes, new vows should rise to Heaven, that, by God's grace, while we live, we will keep inviolate the liberal, but strict principles of this sacred religious freedom; that we will endeavor to teach them to our children, and to the stranger who seeks a home by our side; and so to fortify them by precept and by observance, that they shall go down, with undiminished authority, to remotest generations. Most of all will we remember, that these principles have their home and their citadel in *christian hearts*, and that no people can retain their substance, except as it is filled with the spirit of Christ. When we pray for this freedom, we pray for religion; and the vows which we lay on Liberty's altar, we lay at the foot of the Cross. The labors wherein we most efficiently and directly promote the world's deliverance from religious bondage, are those in which we are building up CHURCHES OF JESUS CHRIST.

Missionary Intelligence.

OREGON.

*From Rev. Milton B. Starr, Albany,
Linn Co.*

Do Men naturally Love God?

I am convinced from some experience that gospel ministers in Oregon are exposed to opposition and difficulties of a different cast, if not more serious, in their efforts to save souls, than their brethren in the old States. Our opposition is not a mere inconvenience, but a serious impediment. Here, bold, consistent, active *piety* is decidedly unpopular. If a minister exercises his right of suffrage strictly in favor of temperance, morality, and human freedom, he is sure to make political enemies, and not unfrequently create an implacable hatred. On the other hand, if he make special effort to promote a revival spirit, or to organize a church, he is met with denominational bigotry and prejudice. Practical illustrations in almost every day's experience show how exceedingly difficult it is, to maintain an honest difference, either in political or religious sentiment without "hurting" somebody's feelings. And as almost every person thinks he is "conferring a favor upon the minister by hearing him preach the Gospel," they punish his indomitable spirit of independence, by absenting themselves from his meeting, try to injure his reputation, and abuse his religion as much as possible. But the most formidable obstruction to the dissemination of gospel truth is sectarian jealousy.

"Iron Sharpeneth Iron."

However, these difficulties do not discourage the faithful servant of Christ. The walls of our spiritual Jerusalem in all ages have been built up in troublous times. Such opposition often comes laden with the tender mercies of God. "As iron sharpeneth iron," they only rouse the latent energies of his soul, try the strength of his faith, and stimulate him to make a bolder effort.

Books and Itinerants not Sufficient.

And how are these moral evils to be cured, these stumbling blocks to be re-

moved? I know, the Bible and the S. S. Agent are here, and the colporteur is going from house to house with his printed page; God send more of them. But not more sure is it that the light of the moon is insufficient to disperse the shadows of the night, than that these helps must fail to remove the spiritual darkness that envelops this people, without the aid of the living ministry. Wherever a church or neighborhood are left without the regular systematic *preaching* of gospel truth, then every variety of heresy will distract the one, and infidelity throw its dark mantle over the other. In its entire absence, *all* these secondary means will fail; and the light of religion go down in the night of error.

How then are Christ's ministers to be sustained in this great work. He has begun it, and will complete it by "the foolishness of preaching." As matters are here, one of two things is unavoidable; either they must labor through the week with their hands and thoughts to support their families, and deal out a hortatory talk on the Sabbath, not much to the instruction or the edification of their hearers; or they must give themselves wholly to the work, and receive foreign aid until the church is able to support itself.

Need of Urging the Claims of Missions.

It is scarcely possible to say anything about ministerial support here, without driving some people from the house of worship. Even the New England element among us seems in some measure to have forgotten its early training.—Much more unpopular is it to urge the claims of any Home or Foreign Missions. But without doing this there is no help this side of heaven, that can remove this dreadful stupidity from the people. What then? Must we sit down in despair, return to secular pursuits, and abandon the church to ignorance and infidelity? Must we give up these immortal souls to the hand of the destroyer, and resign our children to eternal death? No, Brethren! No! We will urge the claims of our own Home Missionary cause upon the people of our charge, popular or unpopular. It is the very *way* to support the Gospel in feeble

congregations, until able to support themselves. And who can object? By this instrumentality God has raised up his Church from her weakness in many other places. And by this, his Church, though small, and fallen in the midst of enemies, will yet rise in Oregon. If the people who receive our stated preaching are indifferent, why we must try to make them feel their obligations. There is too much disposition, among both ministers and churches receiving aid, to feel that "The Society will help us at all events." Hence it often happens that comparatively little or no exertion is made to help themselves. It is to be feared that some have neglected their duty too long, and have permitted their churches to live beggars in religion, when they ought to have been independent. It is our right, it is our duty, to make *our way* of supporting the Gospel appreciated and popular, as far as possible, among those who receive it. The church thus instructed will shortly say, "They who preach the Gospel, shall live of the Gospel."

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Additions to the Church.

Three persons were received into the church on profession of faith, at our last communion. They lived eight and ten miles distant. The lady who lived most distant came on an ox-wagon, her husband kindly driving the team. They have both been among my most attentive hearers at the Tuesday meeting, at this out-station, for four years, coming with their mules or oxen, and bringing all their children. My heart yearns for the husband, when I think of the change that faith in Christ would make in him, for time and eternity. I sometimes feel that I cannot give him up. Oh, that he may see and believe! The other family have been regular hearers, for about eighteen months. As soon as the husband believed, he began to work in the cause of Christ. He commenced a Sabbath school, and with the help of his wife and one or two others, has continued it for six months. At that station I have usually more children than adults. They listen as attentively as older persons, and I endeavor so to speak, that they may understand. Had I the whole panoply of the Gospel on, and all the graces of the Spirit in ex-

ercise, it seems to me that numbers would then be drawn into the fold.

Success.

A little leaven leaveneth the whole lump. The process is not a noisy or a brilliant one, and yet it is effective. The only essential circumstance is—that there be *leaven*.

All around us large meetings have been held, with the usual excitements. Some from that neighborhood have made profession of their faith, and been immersed; some have joined "the class;" and we began to think that our quiet and steady labors might not be the best way; and indeed, that they might be superseded altogether by others of a more sympathetic and moving kind. We felt prepared to give them up, unwilling to be in the way of a more vigorous and mighty mode of salvation. We would not for a moment deter our brethren of other denominations from saving speedily those for whom we had so long prayed. But as yet, no wish has been expressed for us to leave; but on the contrary, rather more signs have been given, of confidence and regard.

Embarrassments Peculiar to a New Country.

The Sabbath services in town are steadily attended by a few, but so few that I often feel disheartened. We have only twenty-four members—in and near town. An unusual number of these have been kept from the sanctuary, during the last six months, by sickness, and by absence from home. Our young men have been away at the mines. Families that moved to Oregon, either on account of duties connected with the government, or to make fortunes rapidly, have been steadily returning to the States, and we have lost our share of this class. The failure of a large milling company had disappointed others and turned them away to claims, to the mines, or to other towns. No new business attractions have arisen to retain these residents, or to call others here, and thus, from all these causes, we have lost in population, and the loss has been such as to reduce our congregations.

I relate these things to show you, to how small a residuum the church congregation may be speedily reduced here, by causes which hardly affect older churches in the East. Families are not fixtures here, more than individuals. Still, there is an increasing settlement of

such as will make Oregon their home. Multitudes of children are growing up among us. Our Sabbath school in town numbers steadily more than the average congregation for morning and evening, and often more than the morning.

Oregon Association.

The Annual meeting of the Oregon Association was held early in September, in connection with a little church on Grand Prairie, in Linn county. An excellent spirit prevailed. The brethren were refreshed and edified. Rev. T. D. Hunt, your Agent for California, was present, and contributed much to the interest and value of the meeting, by his counsels, as well as by his discourses. His visit will be of great value to us all, and to the cause in general.

CALIFORNIA.

Rev. T. Dwight Hunt, the indefatigable Agent of this Society for California, has been led, in attending the Annual Meeting of the Oregon Association, to which he had been appointed Delegate, to make a somewhat extended tour through these remote Territories. The present letter contains an account of only a portion of his journey; but the extracts which we make from it will be found both interesting and suggestive. We hope, ere long, to be able to communicate further details of these important explorations.

A Welcome waiting for the Missionaries.

We will cordially welcome the new brethren, and shall have enough hard work for them to do on their arrival. Rev. Mr. Chamberlain will be expected at Portland, about the time he will reach there in due course of steamers. I announced his appointment to the church in that place, and his expected arrival in November. The announcement gave great satisfaction. He will meet with warm friends, both in the church and in the community. But to my narrative of the Oregon trip.

Advantages of an Unembarrassed Devotion.

I reached Portland on Saturday afternoon, August 26th, just in time to take a horse for Oregon City, so as to spend the Sabbath with Rev. Mr. Atkinson.

Before leaving, however, I made an appointment for the Sabbath next succeeding, to preach in the church at Portland, which had been for some time closed for want of a pastor. Mr. Atkinson made me at once at home, and was glad of the unexpected help on the Sabbath. His congregation is not large, nor his church, but of good material. He has had much to contend with; but the growth of his enterprise, though slow, has been sure. His influence in Oregon City and vicinity is not to be measured by the numbers who attend his ministry, or the amount given annually for his support. It is not confined to one place or to an occasional effort, but it is felt all over Oregon in the many and unwearied and every day labors of a devoted life.

* * * *

Here is a good instance of the benefit conferred by the Society in enabling ministers from year to year to keep at their proper calling, undistressed by want, and undiverted from their chosen pursuits by necessary labors on the farm, or in other employments for the maintenance of their families. Your yearly help has enabled his little church to keep him wholly in their service and in the service of Oregon; so that he has been steadily growing in strength and influence. Otherwise he would have been obliged to give to secular labors and cares the thoughts and the strength he has given to the cause of religion and education.

A Band of Brothers.

His views and practice are those of all his brethren in Oregon, of those, i. e., who are dependent partially on your help. They are *all* of them, as far as I could learn, giving their time and energies to the ministry, and not to farms or merchandise; and if you expect them to continue so doing you will have to be patient with them for some years. Oregon must grow slowly. Churches will become independent slowly. But the plants you are there nurturing will, in the end, stand up in strength, and yield from their wide branches abundant fruit. Keep on planting and watering and you need not fear for the "increase."

Portland.

At Portland, on the succeeding Sabbath, I preached morning and evening to large congregations, i. e., large for the small communities and churches; and

administered the sacrament to nine or ten of the shepherdless flock, whom I encouraged to hope for a pastor soon. I visited the church and congregation to some extent, from house to house; and was gratified with the interest they still felt in the enterprise. I was particularly pleased with the high esteem in which Rev. Mr. Lyman is universally held by all classes.

The Association.

On the 6th of September, the Association met. All your missionaries were present, also your Agent, Rev. Mr. Clark, and others. It was held in the country school house on Grand Prairie, quite apart from any city or village. Considerable interest was created by the meeting, the house being densely filled on the Sabbath following. There were six sermons preached during the course of the meetings. Various matters were discussed by the brethren, and appropriate resolutions were adopted on questions of vital importance to the churches, the schools, and the people of Oregon. My estimate of the ministers of that association was raised by seeing and hearing them. I assure you that your money is not wasted on men of such intelligence and piety.

The brethren returned from the meeting of the Association greatly encouraged and strengthened. Rev. Mr. Atkinson was appointed Delegate to our bodies next April, and will endeavor to be present. He will be most welcome. From conversations with him, as well as from my own observations, I was impressed with the peculiar trials of that field. The people are widely scattered, i. e., in the country districts. The towns are small, and divided into several religious societies, all of which are poor.

The limited extracts which we are able to give from this communication, are sufficient to remind us, that while there is no more faithful band of ministers in any State than in Oregon, we must yet be content to await a slow development of the fruits of their fidelity. The land law, under which this Territory has thus far been settled, could not have been originated by men whose greatest anxiety was for the religious and intellectual character of the colonists. Portions of New England were settled under conditions compelling the people to live near enough together, to be within reach of the school-

house and the meeting-house; and the children were expected to frequent the one, and *all* the people to be seen every Sabbath within the other. The eagerness of our politicians for peopling Oregon, led them to offer claims to actual settlers containing, from half a square mile to a square mile of land. The consequence is likely to be, that the Territory will be settled more numerous than wisely; and a large portion of the population scattered at wide intervals through valleys and forests, will rear their children remote from the dearest privileges of civilization, and the most essential instrumentalities of religion.—Seek first the kingdom of this world, and *nothing else* shall be added unto you.

These facts, however, are no discouragement. They counsel the greater care, diligence, patience, self-denial, that the errors of the State may be overruled by the wisdom and fidelity of the Church.

From Rev. J. S. Zelig, Mokelumne Hill, Calaveras Co.

A Parsonage.

Soon after coming here, the people of this place made a "move" to build me a house, there being none in town suitable for us, that could be procured. A subscription paper was circulated and about \$600 has been subscribed. The house has been built, and nearly finished off, at an expense of \$800. It is a very neat and comfortable cottage structure, 21 by 24 feet. We moved into it on the 22d of August. The house is located in a central position and stands upon the finest building spot in town. On a part of the lot a church was built for Mr. Henry, which was destroyed one year ago by fire. The ground was retained by the church, and through the exertions of Mr. Henry three other lots have been secured, and all fenced in one lot containing about half an acre. Sufficient room is left for a good church edifice, which we hope ere long to see erected upon it.

Schools.

My audience averages about fifty and most of these are attentive hearers of the word. We have organized a Sabbath school within a few weeks, and we have about thirty scholars. We have a

Bible class of about a dozen members, taught by myself. My regular Sabbath labors then are these: I preach twice, teach a Bible class, and ride ten miles over a rough and hilly road. The Sabbath school was got up mainly through the efforts of Mrs. Zelig; my time being too much taken up with other duties to do much.

I preached a sermon a short time since on the education of children. It had the effect of awakening a new interest in the matter of common schools, and we are now making an effort to build a good school house, which is very much needed; there has never been one in the place. A weekly prayer meeting is held on Thursday evening at the parsonage.

My audience at Jackson numbers *nearly* fifty on the average. It is steadily increasing, and last Sabbath there were sixty five present, a good share of them young men. I think that steps will soon be taken for organizing a church there. The town is growing rapidly, and bids fair to become large and flourishing.

The Greatest Trial.

I am not going to enumerate the trials to be met with by those who preach the Gospel here; but I am frank to confess that the worst trial that it has been my lot to encounter, has been the unfaithfulness of those who *profess religion*, and who made that profession at home—in the East. Such an apathy, such utter indifference to spiritual things as is manifested by many such here, I never conceived to be possible before.

*From Rev. John H. Brodt, Columbia,
Calaveras Co.*

Ill Health and Retirement.

I have the painful duty to announce to you, that I have been obliged to give up my charge of the little church that I have planted in this town, on account of chronic laryngitis. For one month I kept at my post, preaching twice on the Sabbath, as usual, after I was attacked. But I found that I was not sufficient to the task, and took a vacation of one month, which I spent in San Francisco and San Jose. But I was not able to preach, or to converse, or sing, long at a time, and though my general health was improved, my throat was no better.—Then, against the advice of my physician, on account of the prosperity of this

little enterprise, I returned hither. I have preached once a Sabbath since, for three Sabbaths, and each effort has been attended by hemorrhage of the throat and much pain. My physician says, that I must stop, for the present; and my own judgment agrees with his. When it was known that I was to give up, the Yolumne County Water Company offered me the office of secretary, which, after consultation with my brethren, and much anxiety and prayer, I have accepted, and have sent to Rev. L. Hamilton an invitation from my trustees, to come up and supply their pulpit. He has signified to me that he is willing to undertake the enterprise.

The church is in a flourishing condition; the congregation is large; and in the six months we have been organized, we have raised a third part of the cost of our house of worship, and the interest on the whole up to date. Our Sabbath school numbers from twenty five to thirty five. We have about twelve persons who attend the weekly prayer meeting. Last week, when I proposed that they build on a kitchen to the house that I occupy, so that it might be suitable for a minister with a wife, one man gave the material, and three others put it up.

Our place promises to be more and more important. The increase in the town has been quite surprising, since I came up here; and the Water Company are now building *lakes* in the mountains to hold water for the dry season, which, if successful, will double our population before next fall.

You may well suppose that it was with much sorrow, I finally concluded to give up such prospects of usefulness, and take my present position. But I had only the choice between this and depending on others. My general health being so good I was ashamed to receive as charity what I was abundantly able to earn.

It was only in May last, that we had the pleasure of chronicling the prompt success which greeted Mr. Brodt's first efforts in Columbia. He had but entered the place, when there was a *self-supporting* church organized. Hardly six months has elapsed, when, in the midst of the most encouraging prosperity, his health gives way, and he is compelled, to the deep regret of his people and of all who know him, to cease from pulpit labors. Our brother submits to this stroke, in the

spirit of a Christian; and turns his hand to such employment as Providence offers him. We will all hope that the time of his exile may be short; and that he may soon, with new vigor, resume the sacred calling to which he had so cordially devoted his life. We are sure, however, that wherever he is, and whatever business may engage his attention, he will yet find a way to fulfill the great command—Go, preach the Gospel.

KANSAS.

From Rev. C. E. Blood, Juniatta.

Labors and Prospects.

When I arrived here one year ago, the field was entirely new. The settlers were comparatively few, and had but recently arrived. A few rough cabins had been erected, but there was not one in the whole settlement that was at all comfortable for winter quarters. All were busy in providing themselves with shelter. This is the first work of emigrants, the missionary not excepted; and I can assure you, it is no small undertaking here, to provide a comfortable house. Saw-mills we have none; timber is scarce, and of a poor quality, and at every step we labor under great disadvantages. I commenced preaching, however, on the first Sabbath, and have continued to preach every Sabbath since, when not prevented by sickness or other circumstances. I have already informed you that I have preached at Juniatta, at Manhattan, five miles distant, and at Pawnee, one and a half miles from Fort Riley, and eighteen miles from Manhattan; my place of residence. The neighborhood of the fort is a great place for drinking and Sabbath-breaking. Fort Riley is now an important military station; it is a regular dragoon post; the dragoons from the western prairies come in there for winter quarters. It thus furnishes a fine market for this part of the Territory. They purchased twelve hundred tons of hay, at \$12 per ton, and are giving \$1.50 for all corn delivered there.

We have not had a great emigration to this place, yet our population has steadily increased. You can judge something of its amount by the number of votes cast in our recent election. At Pawnee, there were twenty eight for

Whitfield, the pro-slavery candidate, and seventy six for Reeder; at Juniatta, eighty two for Reeder, and one for Whitfield; at Rock Creek, sixteen miles east of Juniatta, sixty five for Reeder, and none for Whitfield. At Juniatta an interesting Sabbath school and Bible-class have been kept up, to the present time; but those interested in a prayer-meeting are so scattered, living some of them seven miles distant, that as yet we have not been able to maintain one.

I hoped at this time, to be able to report a church organized. The 20th of October was set for that purpose; as also for the meeting of an Association of ministers; but the prevailing sickness, and the threatening aspect of the weather, prevented the meetings in both cases. We purpose, however, to organize a church soon; but it will be small and feeble, and able to do very little for my support, for the coming year. Most of those who emigrate to Kansas are men of limited means; and for a year or two, there is a constant demand upon that little; there is a constant outgo, and no income.

Be Liberal to Kansas.

The churches can well afford to be patient and liberal toward those who are laying foundations in Kansas. It is not possible to overrate the importance of christian institutions in that central and commanding position. The progress of the Gospel over wide regions of our land will be determined by its success here; and there is need, in the communities that are rising there, of that mingling of moderation and courageous enterprise, of zeal, prudence, and devotion, which is found in no communities save those that are deeply impressed with the spirit of christ. If once a good and strong basis of missionary operations can be established in Kansas, if pure and vigorous churches shall gather its population beneath their influence, we may expect to see the great central region of this continent occupied by similar institutions, and those wastes shall blossom with christian homes, and shall be made glad with the voices of the free, and the good. In the fear of God, must the foundations of Society be laid there, and in the love of man, or the structures that shall be built upon them will not stand.

MINNESOTA.

*From Rev. Charles S. Le Duc, Hastings,
Dacota Co.*

The Beginning.

I cheerfully render an account of what I hope time will prove to have been the day of *smallest* things in the religious affairs of Hastings.

After fixing upon this place as the field of my labor in the Territory, I spent two weeks in constructing a temporary abode, before reporting myself as your missionary. After this, however, it required much time to render our abode at all comfortable, and with little exception, I had the work to do myself. This, together with other unavoidable difficulties, and the sickness of a friend in my family, have prevented me from exploring the surrounding field, as I hoped ere this to have done. As yet I have but one appointment out of Hastings. This is at Spring Lake, six miles distant, where we meet, once in two weeks, in a private house. The congregation varies from fifteen to twenty five. One man whom I had hoped to find a ready co-worker, and who has been an officer in the church at the East, has been present but once. He manifests *no* interest, and is undoubtedly by example, doing an injury to the cause of religion.

Sabbath Breaking.

One among the prominent and obvious evils in this community, and that greatly hinders the advancement of religion, is the disregard for the Sabbath. Many persons seem not to know when the day comes; or if they do, and distinguish it from others, it is by visiting or something of the kind. Yesterday, in going to church, I met on the way a team with a huge steam boiler, on its way to Cannon River. In town, as usual, here and there were companies of men, looking at horses, discussing politics, or visiting the drinking shop. During the time of service, two loads of lumber were drawn and deposited just under the window where I sat; and within two hundred feet of me, some masons were building an oven for a bakery. It is needless to specify particulars. You already know the state of things in a community of "emigrants." To inform and reform these, is a work requiring time, perseverance, patience, and the aid of God's spirit. It will not do to complain and oppose, but we must instruct and expos-

tulate. I experience a kindness of deportment from most of this class, that affords encouragement to hope for better things.

Thanks.

With gratitude we are permitted to record the occurrence of events that cheer and encourage us in our work.—About the last of July, we received from "The Reading Society of Newburyport," Mass., a barrel containing articles of clothing, library books, a Sabbath school library, and a communion service. This was a welcome token of remembrance by those who love the cause of Christ, though it adds to our responsibilities, as those whom christian friends would make their agents in doing good.

From the same place we have since received \$23, as a subscription toward building a church. These, together with the money remitted through you for the purchase of Sabbath school books, afford us encouraging evidence, that God designs that we should accomplish something here, in building up his cause. We feel that the providence of God has all along been pointing and leading us to this field; and we will look with faith for still more evident tokens of his approbation, in the outpouring of his Spirit.

*From Rev. H. M. Nichols, Stillwater,
Washington Co.*

Two years have now passed away, since I commenced my labors in connection with the Home Missionary Society. They have been years of toil, but also years of pleasantness and peace; years of responsibility and anxiety, but also years of trust and confidence in God. I would that I might speak of revivals of religion, and of the outpouring of the Spirit of God, and of the conversion of souls. But, while I cannot do this, I can speak of increased attention to the means of grace, and the preaching of the Gospel; of the trebling in number of our Sabbath congregations, and of a greater cheerfulness to contribute for the support of the Gospel. The social influence of our church in the place is good, but our membership is still very small, only twenty-three. A number of excellent christian families have this season arrived, and at our next communion we expect to receive an addition of six or eight persons. Men of some means are becoming connected with the

congregation, and I hope that in two or three years more we shall become self-supporting.

We need the Maine Law very much. We have *seventeen* places where intoxicating liquors are sold, and these all in defiance of a license law. Twice a year the Grand Jury indict the sellers, and they are fined \$25 each, pay their fines, and go on the same as before. But we have hope that our next election will work a revolution in our Territory, and that we shall have some good laws another year.

Additional laborers are needed in this growing Territory. Emigrants have been pouring into it—its wants are known, but where are the *men*? Applications come to us; but too often the only answer that can be given is, "We know of nobody to send." All the North Western States are in want of ministers, of men who shall *plant* themselves in the young communities that are forming, and gather there the elements of future religious progress. It is not sufficient to have a bird's-eye view taken of each district; this were an easy, and, a fruitless work. The districts must be *occupied*, and by men of energy and devotion; the ground must be held, and cultivated, with patient industry, self-denial and skill. This were a fruitful work, but the laborers are few.

WISCONSIN.

From Rev. Caleb W. Matthews, Sun Prairie, Dane Co.

The Death-Bed of the Righteous.

This church has been called to mourn the loss of one of its most efficient members. A pillar of the church has fallen. But he fell at his post, and with his armor girded upon him.

Mr. Benjamin Knight was among the first settlers of this town, we might almost say of the State, having emigrated from Vermont in 1841. He was a man of much prayer, and his walk and conversation was such as to adorn the profession that he had made. He felt a deep interest for the salvation of souls; hence he was accustomed frequently to visit his neighbors, and converse with them on the subject of religion, and to urge them to become reconciled unto God. He also felt deeply

interested for the children and youth around him; and delighted, so long as his health permitted, to be engaged in the Sabbath school, either as learner, or teacher, or superintendent. Often has very much of the burden of the Sabbath school devolved upon him, although another might fill the office of superintendent. He manifested also a deep interest for the prosperity of the church, and for the success of Christ's cause in the earth. Hence he was very seldom absent from church, conference, or prayer-meetings. He felt he must be there, though others might neglect them. He loved the prayer-meeting; and it made no difference with him, whether those meetings belonged to his own denomination or to another, provided they were conducted by the friends of the Redeemer; he loved praying souls, wherever found. He delighted also to sit under the droppings of the sanctuary. His place, with rare exceptions, was always filled; and whether it rained or shined it made but little difference. He delighted also to unite his voice with those who sung the songs of Zion; and this part of divine worship depended very much upon him. The Sabbath before he died, he attended meeting, and led the singing as usual, and on the next, was called to join the choir above. Though death came upon him suddenly, it did not find him unprepared. He was taken sick on Wednesday night and died Sunday noon. His death was peaceful and happy, I might almost say, triumphant. He had his reason perfectly until the last, and could converse until within fifteen or twenty minutes before he breathed his last. Many of his neighbors called to see him during the last hours of his life; and to each individual he gave some advice, exhorting those who had made a profession of religion to be faithful and steadfast; and those who did not, he urged to make their peace with God, and prepare themselves to die; remarking that we were prepared to live only when prepared to die. He repeated passages of Scripture; and also the following verse:—

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

His death was like going to sleep. Not a groan, not a struggle, scarcely the moving of a muscle, to tell that death was there. About the last words that he spoke were, "I have not strength to tell of all the goodness of God to me."

As a church we feel that our loss is

great. As the pastor of the church, I feel sometimes as though my right hand was gone. His death was a triumphant vindication of the power of religion to sustain the soul in a dying hour. It was remarked by some who saw him breathe his last, that we needed no stronger proof of the reality of religion, than to see one die as he did; in the full possession of all his faculties, trusting confidently in his Redeemer, leaning upon the arm of the beloved. We shall miss him in the church, in the prayer-meeting, in the Sabbath school, in the choir of singers, in almost every place.

May this affliction be sanctified to the spiritual good of those who remain. Oh, that the members of our church might be brought to feel the need of a more entire consecration of themselves unto Christ and his cause!

From Rev. Charles R. French, Barton, Washington Co.

Lawlessness among the Germans.

A very large proportion of this community are Germans, speaking the German language. Very few of them are Protestants; consequently, with the Germans we can have very little direct influence. For a year or more there has been a growing strife between the Germans and Americans in this vicinity, in several instances breaking out in acts of open personal violence.

It is regarded as very questionable whether the lives and property of Americans at present, are at all safe or secure from lawless acts of violence in this county. A class of German desperadoes, ever and anon, threaten to burn their property and destroy their lives.

Under such circumstances, and in such a state of society, of course the situation of a missionary of the cross is, in itself, no enviable one. I have not hesitated to speak and preach against such acts of lawlessness, violence, and blood.

INDIANA.

From Rev. Philip Bevan, Jeffersonville, Clark Co.

Missionary Boxes Appreciated.

I feel that I ought to say something with respect to the assistance I have re-

ceived this year. My wife and children join me in making their acknowledgments with abounding thankfulness. I would speak especially of the aid we received from abroad, in the shape of clothing, books, &c. These presents, from friends whom we never saw, have done very much to relieve our pressing wants, and have bound us so firmly to Christ and his cause, that we feel more than ever like saying: Woe unto us, if we preach not the Gospel. If I could reach the ears of the many benevolent societies of ladies, who are regularly engaged in this work, I would not only implore, in their behalf, the richest gifts of Heaven's grace, and the Redeemer's choicest smiles, but I would try to impress them with views of the preciousness of their gifts, drawn from my own experience and observation, since I have had the honor, from Christ, of preaching his Gospel.

1. These presents sustain the missionary with the very thing he most needs—elevated, intelligent, heart-felt sympathy; a sympathy which the world never gave the Gospel preacher; a sympathy which those he labors for too seldom give; a sympathy which his brethren in the ministry rarely are bountiful in bestowing; a sympathy, not from one heart, but many—and these often-times unknown and unseen, as angels; a sympathy granted, not by request, but choice, and upon the sole ground that he suffers for Christ's sake and the Gospel's.

2. They convey to the missionary and his family, the most direct reward of love that they ever receive in this world. They carry with them, truly, in this present time, a hundred fold for all their work of faith, over and above the substantial and tangible aid of earthly comforts; while, coming unexpectedly, they seem more like direct answers to prayer, than almost anything else which the Lord condescends to grant.

3. They are invaluable to missionaries, in convincing them that their wants shall be supplied by the same hand that feeds the raven and clothes the lily; and in assuring them of the reality of that genuine christian love—which is too rarely met with—and thus affording them living and practical illustrations of the character they are laboring to form in their hearers.

4. They do, in this way, tend to secure to the missionary work many a faithful servant, who otherwise would let fall the banner of the cross from sheer exhaustion, but who now feels as much bound to carry the standard until he

waves it victorious in death, as he is bound to fulfill the desires and expectations of Christ, and of beloved christian friends.

*From Rev. Walter Mitchell, Boonville,
Warrick Co.*

Westward Still!

Affairs here are in rather a gloomy condition, though not perhaps hopeless. As I anticipated, quite a large number of the members of our church and congregation have removed hence to Iowa. Three whole families have gone, and a young man and a young lady. The whole number thus taken away from our church, congregation, and Sabbath school, is twenty one. But this is not all. Several of those, who have thus left us, were among the most exemplary and useful members of our church. This we could endure, if emigration had now ceased; but one of our oldest members and his wife, who are father and mother to some who have gone, are now on a visit to Iowa, and are rather expecting to remove thither. Another member has made a visit, and says if he had half his property there, he never would come back here to live. Another young lady is anxious to go, who is a member, and her father is offering his farm for sale, and will leave if he succeeds in selling. Indeed, the fever for going west is spreading, and we are at a loss to know where and when it will stop. Thus, you will perceive, we have losses to bear, and what is worse, there is a very unsettled state of feeling existing in the minds of who remain, not knowing what is to be the final result. The unsettled state of affairs produced by the uncertainty as to who, and how many will yet leave, is perhaps a greater source of discouragement, than the loss, occasioned by those, who have already left.

With thirty four additions to these churches since I came here, we shall be as weak, if not weaker, than we were then.

OHIO.

*From Rev. A. D. Chapman, Porter,
Delaware Co.*

The Credulity of Unbelievers.

Infidelity is springing up under new forms and phases, and presses into its

service somewhat novel means to sustain its crumbling citadel. "Clairvoyant lecturers" will mount a stand in the open air, and then, surrounded by hundreds of gaping listeners, mesmerize themselves, professedly, into clairvoyance, when, with closed eyes, and avowed insensibility as to what is passing in this mundane sphere, they proceed to harangue their auditory into the belief that the Bible is not the word of God, except in so far as their reason approves of its teachings that the ministers of the Gospel are all, either deluded or impostors, deceiving the people; that a new order of things is to be introduced by the Creator, which the "priests" and the Churches are opposing; in short, a terrible revolution is at hand, which is to explode the so-called ministers of the Gospel, and the creeds of all present organized churches. The glorious age of a new inspiration is dawning, which is to give us a revelation according to the dictates of reason.

Now, strange as it may seem, there is a population sprinkled all through the land, who are either perverse enough, or silly enough, to receive the ravings and fantasies of these sleeping lecturers as oracles; and when they make a grand rally, they seem to be numerous. Among them you will find judges, and justices, and pettifoggers, and some men of influence and good standing both in the church and out of it, but so far as I have been successful in getting information, they are all persons who believe, or wish to believe, that there is no hell. There has recently been a grand rally four miles north of this place. Lecturers, both male and female, were there. Crowds were attracted out of curiosity to hear a woman talk in her sleep, from a wagon in the open air, unfolding the mysteries of God's real kingdom. Alas, for the sanity of unbelief! I am fully convinced that unbelief in the Gospel in these days does in a peculiar manner jeopardize the sanity of the mind, and that every person well informed in the scriptures, who willfully runs after these things, greatly perils the permanent exercise of his right reason on any subject. Yet, notwithstanding all the novel movements of the foes of truth, and the various expedients used to collect a crowd, their influence has waned among all the members of the Presbyterian church in this region. They have not as yet succeeded in leading a single individual seriously astray.

Miscellaneous.

Missions in Cities.

The Home Missionary for November last, contains a statement of the principles of this Society in regard to missionary operations in cities and large towns. The occasion which originally elicited this statement from the Committee, led them to speak more particularly of what they were *forbidden*, than of what they were *allowed*, by these principles, to undertake. The idea seems to have been entertained, and has been formally and publicly expressed, that the Society declines all applications for missionary aid, "within the chartered limits of cities and large villages," except to congregations of colored persons and foreigners. We deem it important that this misapprehension should be corrected.

The Committee, it is true, stated, as a *general principle*, that "city missions" are "properly regarded are a distinct department of benevolent effort." This Society never undertook, and was never expected to gather contributions from the churches—the hard earnings of the poor, and the two mites of the widow—to multiply churches in cities where the people are already supplied with the means of grace in connection with one of the denominations for which it acts. Such communities ordinarily possess ample means for conducting this work; and to relieve them of this responsibility by the proffer of foreign aid, would, in most cases, be injurious both to the existing churches and the colonies to be established. There are cases, however, in which aid may properly be sought, and it is freely granted by this Society. We would call particular attention to the terms of the rule, adopted by the Committee, in regard to this matter:

"*Resolved*, That it is inexpedient for this Committee hereafter to make appropriations in aid of Congregations in this city and its vicinity, or in other similar situations, where the members may enjoy religious privileges in congregations connected with the Society, without

greater inconvenience than those who live in smaller towns are subject to."

In explanation of this language, the Committee say, in the article referred to above:

"It will be observed that this rule applies to those towns and cities only, in which the means of grace already exist in connection with one or more of the denominations acting through this Society. In places, however populous, where it appears to this Committee that gospel institutions cannot be sustained by these denominations to an extent obviously needed, without missionary aid, this rule is not enforced."

In places where that portion of the community, sympathizing with these denominations, have not the *ability* to sustain the means of grace, unaided, they are entitled to the assistance of this Society. Jersey City, N. J., Watertown, Wis., Newport, Ky., and several other cities, now on the list of the Society's beneficiaries, are examples this class of cases.

In some instances, a portion of the inhabitants of a large town or city, are so *remote* from existing churches of these kindred denominations, that they cannot conveniently worship in connection with them, and, therefore, do not come under the operation of this rule. Two congregations in the city of New York—those of Manhattanville and Washington Heights—and another in Rochester, N. Y., situated thus, are now receiving aid from the Society.

There is, however, a class of applications which the Committee have been constrained, by their views of general expediency, as well as by the principles of the Society, to decline; and just here is the alleged deficiency of this Institution, in respect to its operations in cities. Nearly every church, planted by this Society in the Western States, has been composed of representatives of the two leading denominations associated in the missionary work. They have consented to worship together until the wants of the commu-

nity should require, and its resources should become sufficient to sustain, a second church. Of late, however, those whose denominational preferences were not accommodated in such churches, have been encouraged to detach themselves, at an earlier period, and appeal to the Executive Committee to sustain them in a separate organization. Such a movement could not fail to result in the injury and dissatisfaction of the original church, and in the long-continued feebleness of both. The Society has been solicited to aid in pulling down the work of its own hands, in order to procure materials for another structure, to be reared at its own expense, and on the same ground. In some instances a second church has been organized, on denominational grounds solely, while the first was dependent upon *missionary aid*; and so two starvelings, biting and devouring one another, have stood at the door of the Society, asking for the means of subsistence. To encourage this procedure by the general proffer of missionary support, from any source, is to send division and distraction over the whole missionary field. Scores of efficient and peaceful churches will be rent in twain, and the feeble and hostile fragments will remain to be pensioners upon denominational bounty. Shall the wide wilderness remain uncultivated, that such work may be done? Shall the *charities* of the churches be dispensed for such purposes? *Ought* they to be? It is evident that co-operation between these two denominations, on such principles, is impossible.

We are, of course, familiar with all the cases, of the class now referred to, that have come before the Committee for their action; we are acquainted with those which have been cited to illustrate the defects and restrictions of this Institution; we have in mind many of those which it is proposed to reach by new instrumentalities; yet we confidently believe that this Society can perform all the *missionary* work, in large towns and cities, which properly belongs to any *general charity*, and which can be so prosecuted without working the dissolution of the alliance between the denominations associated in this enterprise.

Anniversary of the New Hampshire Missionary Society.

The fifty fourth Annual Meeting of this Auxiliary was held in the First Congregational Meeting-house, in Concord, on the 30th of August, the President, Rev. NATHANIEL BOUTON, D. D., in the chair. Prayer was offered by Rev. L. TAYLOR, of Francestown. Extracts from the Annual Report were read by the Secretary; and interesting addresses were made by Rev. C. W. WALLACE, of Manchester, and Rev. N. MURRAY, D. D., of Elizabethtown, N. J.

It appears from the Report of the Trustees, presented by BENJAMIN P. STONE, D.D., the Secretary of the Society, that there was a balance in the Treasury at the close of the previous year, of \$1,681 75. The receipts during the year were \$7,443 73. Of this amount, \$1,740 82 were forwarded to the Treasury of the Parent Society; which also received from this State contributions amounting to \$548 61; making a total of \$2,227 43. The whole amount raised in New Hampshire for the year, was \$7,992 34.

The legacies received for the Auxiliary, amount to \$400; and for the Parent Society, to 550—in all, \$950. The Parent Society has also received legacies to the amount of \$427 61; which makes a total for both Societies of \$1,377 61.

It is worthy of notice that of the receipts above mentioned, no less than \$1,467 08 were contributed by the "NEW HAMPSHIRE FEMALE CENT INSTITUTION."

Comparison with Former Years.

The receipts from all sources are \$1,308 44 more than they were the preceding year. Deducting the legacies they are \$752 62 in advance of those reported last year. The whole sum raised for the cause of Home Missions during the year falls short of that raised the preceding year by \$422 15, but deducting the legacies it exceeds that of the preceding year by \$221 42. The amount received from the Cent Institution is less by \$165 98 than that reported last year.

The disbursements of the year have been \$6,884 58, which left a balance on hand of \$2,236 90.

Churches and Congregations.

Forty eight churches have been under the patronage of the Society during a part or the whole of the year. The whole number of missionary fields for the year has been fifty one.

The whole number added to the churches which have been aided during the year, is 87, viz.: 47 by profession and 40 letter. The whole number of removals is 98, viz.: 38 by death, and 60 by letter; which shows a net loss of 11 members. The whole number of members connected with 46 churches is 2,114; of whom 661—or something less than one third—are males, and 1,453 are females. Contributions for Home Missions from 45 congregations have amounted to \$760 21; and from 26 churches \$888 67 have been reported to have been contributed to other objects, making the whole amount of benevolent contributions \$1,548 88.

Sabbath Schools are reported in all the congregations save one, in which there are churches. The whole number of pupils connected with them is 3,324.

The "Cent Institution."

Reference was made above to the liberal contribution of this organization. Some of our readers may be curious to know what it is. We have received, in connection with the Annual Report of the New Hampshire Auxiliary, a public document which enables us to answer the inquiries of the curious. This document is a small duodecimo pamphlet of a dozen pages, entitled as follows:—"Fifty-first Annual Report of the Female Cent Institution, Auxiliary to the New Hampshire Missionary Society, for the year 1855." The second page contains the "Constitution," in eight articles, of which the fourth lays down the conditions of membership in the following language: "Any female, over fourteen years of age, may become a member of this Society, by paying annually, *one cent a week*. Children may become members by paying any sum less than one cent a week." In the year 1805-1806, the first of its existence, this Society raised \$5 00; the next year, \$34 23; in 1839, \$1,046 51, which sum has been exceeded every year since, with a single exception; while in 1850 the receipts amounted to no less than \$1,891 48. For

the last seventeen years they average \$1,431 53; and the total amount received in the fifty years, is \$46,319 44. If the average for the next fifty years should be no more than \$1,500 per annum, the total would be \$75,000.

This "Cent Institution" holds, therefore, a very honorable rank among the agencies that are engaged in supplying the Gospel to the destitute. Are there not ladies in other States, who might establish institutions of a similar character, and which should catch those little sums which otherwise will be wasted, from their very insignificance, upon useless trifles, or even on harmful indulgences of childish appetite? For it is not the least recommendation of this plan, that it furnishes to *children* an opportunity of doing something for missions, in a way which makes even their mite seem large. A half dime standing alone, seems very small; but when it is one of twenty thousand that in the aggregate, make \$1,000, the boy who has given it feels that he has not denied himself for nothing. On the whole, therefore, this example is well worthy of imitation. We especially commend the principles involved in it to the attention of weak churches, and of all those new communities where money is scarce, and largesums are, as yet, rarely accumulated. It is easier to pay one cent a week, than fifty cents a year. We give the concluding paragraphs of the last Report of the "Cent Institution:—"

Perhaps nothing in Christian experience is just now so appalling as the easy manner with which most fold their hands and sit down contentedly within themselves. Their comforts, their family cares, and the broad, indefinite word—society,—these consume their days and weeks and years, leaving but a small energy for the social worship of God, or for earnest closet wrestling in behalf of a world of dying sinners, hastening on to the awful retributions of eternity. We should be at once aroused. Our children and children's children will otherwise reap the fruit of our supineness, and who may say that we ourselves may not be left to be—

"Lull'd in a soft and fatal sleep,
To sin, and yet rejoice?"

*Appointments by the Executive Committee of the American Home Missionary Society,
in November, 1855.*

Not in Commission last year.

Rev. George Bent, Anoka, Min.
Rev. O. Littlefield, Bradford, Iowa.
Rev. W. S. Clark, Lima, Mich.
Rev. Charles Curtis, Coolville and Hockingport, O.
Rev. Samuel S. Jones, Madison, O.
Rev. John Martin, Addison, O.
Rev. Charles Howe, Jersey City, N. J.
Rev. A. D. French, Center Lisle, N. Y.
Rev. Samuel T. Gibbs, Port Jefferson, N. Y.
Rev. William E. Holmes, Georgetown, N. Y.

Re-appointed.

Rev. Reuben Gaylord, Omaha City, Nebraska.
Rev. B. A. Spalding, Ottumwa, Iowa.
Rev. Edward Brown, Waukau, Wis.
Rev. E. Everdell, Taycheedah, Wis.
Rev. Henry Hammer, Wautoma and vicinity, Wis.
Rev. Israel O. Holmes, Hartford, Wis.
Rev. Edward Morris, Potosi and Rockville, Wis.
Rev. Richard Morris, Delafield, Wis.
Rev. Harvey Grattan, Lyons and Matherton, Mich.
Rev. Spencer Baker, Shabbona and Melugin's Grove, Ill.

Rev. J. R. Dunn, Wenona and Magnolia, Ill.
Rev. Darius Gora, Sycamore, Ill.
Rev. E. R. Martin, Sharon, Ill.
Rev. William C. Merritt, Montebello, Ill.
Rev. James Boggs, Clinton and Indiana Furnace, Ind.
Rev. Alexander Lemon, Newtown and Rob Roy, Ind.
Rev. T. S. Milligan, Bethany, Gosport and Spencer, Ind.
Rev. C. T. White, Seymour, Ind.
Rev. W. E. Caldwell, Cleveland and Loudon, Tenn.
Rev. John T. Hargrave, Middleburgh, Va.
Rev. H. R. Smith, Leesburg and Cotocton, Va.
Rev. A. B. Dille, Bangor, N. Y.
Rev. Hiram Doane, Carthage, N. Y.
Rev. George Hall, West Stockholm, N. Y.
Rev. Henry Herrick, Laurens, N. Y.
Rev. Andrew Huntington, East Guilford, N. Y.
Rev. Alfred North, Middlefield Center, N. Y.
Rev. George B. Rowley, Lawrenceville and North Lawrence, N. Y.
Rev. E. Scovel, Marathon, N. Y.
Rev. Samuel Young, Morristown, N. Y.
Rev. Philo Caulfield, Ridgebury, Conn.

Receipts of the American Home Missionary Society, in November, 1855.

NEW HAMPSHIRE—

Pittsfield, Benev. Soc., by Mary I. French, 3 00
Temple Ladies' Sew. Circle, by George Goodyear, 8 00

VERMONT—

Townsend, anonymous, 2 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Treas., 3,000 00
Conway, Miss Jerusha Bartlett, by Rev. G. M. Adams, 30 00
Cummington, First Cong. Ch. and Soc., by W. P. Packard, 11 00
Lenox, estate of Oliver Peck, in full to const. Mrs. George W. Platner a L. M., 10 00
Oakham, Ladies' Benev. Soc., 2 00
South Danvers, on account of legacy of Miss Sally Sprague, by Joseph Osgood, Ex'r., 100 00
South Egremont, Cong. Ch. and Soc., to const. Rev. James B. Cleaveland a L. M., \$30; Mrs. H. Bills, to const. Norman K. Bills a L. M., 60 00
Southfield, Cong. Ch. and Soc., by Rev. Otis Lombard, 16 00
Westborough, Ladies' Sew. Circle, by Melinda P. Hardy, 8 00

Franklin, Bible, Miss. and Tract Assoc., by Dr. Woodward, in full to const. Dea. Joseph H. Willes a L. M., 25 00
Greenwich, First Cong. Ch., by Rev. W. A. Hyde, 25 00
Long Ridge, Cong. Ch., by Rev. A. B. Collins, 10 00
Madison, Ladies' Cent Soc., by Dea. J. T. Lee, 32 08
Milford, on account of legacy of Nathan Nettleton, by Anson Clark, Ex'r., 42 00
New Haven, Third Cong. Ch., by Cyprien Wilcox, 177 88
New London, J. Coit, by W. H. Chapman, 100 00
North Stamford, North Cong. Ch., by Rev. L. Willard, 26 00
Scotland, Cong. Ch. and Soc., by Rev. T. Talman, to const. Simeon Fuller a L. M., 35 00
South Coventry, First Cong. Ch., by E. I. Smith, Treas. of the T. C. H. E. S., 44 00
Stonington, D. S. R., 5 00
Weston, Cong. Ch. and Soc., by Rev. John Smith, to const. John S. Andros a L. M., 40 00
Worthington, Cong. Ch. and Soc., by Timothy Boardman, 124 56

NEW YORK—

Albany, Mrs. Delinda Clark, to const. Henry H. Van Dyck a L. M., 30 00
Baiting Hollow, Cong. Ch., by Rev. C. Youngs, 9 50
Bellport, Cong. Ch., by Rev. John Gibbs, 16 80
Brooklyn, E. Wolcott, in part to const. Henry Thomas a L. M., 5 00
First Presb. Ch., Mon. Con. Coll., by H. Bedford, 27 08
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, 55 09

CONNECTICUT—

Connecticut Missionary Society, by E. W. Parsons, Treas., 1,000 00
Canaan, A. A. Wright, 11 00
Fair Haven, Second Cong. Ch., an individual, 5 00

Constantia, Consider Camp,	10 00
Franklin, First Cong. Ch., by Amos Douglas, Jun.,	10 00
Harlem, T. Landon,	4 50
Presb. Ch. Mon. Con. Coll., by E. Ketchum,	3 50
Hyde Park, J. W. Wheeler,	50 00
Jefferson, First Presb. Ch.,	4 06
Howell's Depot, Erastus Mapes, by Rev. Azel Downs,	1 00
Manhattanville, Presb. Ch., by Rev. O. S. St. John,	15 00
Moirs, Rev. James Burbank,	10 00
Naples, Mon. Con. Coll., by Rev. M. Gelston,	8 27
New York City, Mrs. Ivison,	2 00
Central Presb. Ch., by Dr. J. W. Weed, \$180 96; Crowell Adams, \$25; Coe Adams, \$10,	215 96
Fourteenth St. Presb. Ch., W. E. Dodge,	100 00
Mercer St. Pres. Ch., Norman White,	50 00
Spring St. Pres. Ch., by W. P. Demarest,	73 15
Shavertown, Presb. Ch., by Rev. T. Larson,	6 50
Sinclairville, Cong. Ch., by Rev. R. B. Bull,	20 00
Somers, N. Parker, by Rev. D. D. T. McLaughlin,	1 00
Troy, Second Presb. Ch., Ladies' Indus. Soc., by H. E. Weed,	64 63
Union, First Presb. Ch., by Rev. S. F. Bacon,	19 11
Washington Heights, Cong. Ch., by Rev. O. H. White,	10 50
Willsborough, Cong. Ch., a few friends,	10 00
Cash, \$250; "A" \$50,	300 00

NEW JERSEY—

Whippany, Presb. Ch., by J. W. Johnson,	12 00
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PENNSYLVANIA—

Alleghany City, C. T.	5 00
Cherry Ridge, Samuel Darling,	5 00
Meadville, James Sackett,	10 00

VIRGINIA—

Fairfax, Mrs. L. C. Sanford,	1 00
Leesburgh, Presb. Ch., by Rev. H. R. Smith,	11 50
New River Presbytery, by Rev. L. C. Brown,	25 00
Winchester Presbytery, by Rev. Jno. McMurrin,	25 00

TENNESSEE—

Jonesborough, Presb. Ch., by Rev. R. P. Wells,	50 00
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OHIO—

Received by Rev. Marcus Hicks,	
Cleves, Presb. Ch.,	\$9 89
Columbia, Cong. Ch.,	4 75
Columbus, Second Presb. Ch.,	
bal.,	10 00
Homer, Presb. Ch., in part to const. Ezra B. Morehouse a L. M.,	25 13
Jersey, Presb. Ch. Coll., \$47 22; Sab. Sch., \$2 64,	49 86
Johnstown, Presb. Ch., bal., \$11; Mon. Con. Coll., \$7; Rev. E. Garland & wife, \$18; a friend, \$2 50,	38 50
Kirkersville and Reynoldsburgh, Presb. Chs., in full to const. Rev. H. C. McBride a L. M.,	20 30
Mount Pleasant, Miss Hurd's Infant Class,	2 50

Newark, Presb. Ch., bal., \$38;	
Ladies' Sew. Circle, \$3,	36 00
Pataaskala, Presb. Ch.,	15 50
Trenton, Presb. Ch., bal.,	1 50
Troy, Presb. Ch., in part,	70 00
Alexandria, Cong. Ch., by Rev. E. A. Beach,	24 00
Amesville, Presb. Ch., by Rev. Roswell Tenney,	16 75
Granville, Cong. Ch., by Rev. H. Little,	221 51
Plain, Cong. Ch., \$6 50; Waterville, Presb. Ch., \$7 50, by Rev. P. C. Baldwin,	14 00
Pomeroy, Presb. Ch., in part by Rev. R. Wilkinson,	25 00

INDIANA—

Received by Rev. Henry Little,	
Bethel, Presb. Ch.,	\$10 35
Columbus, Presb. Ch.,	24 60
Crawfordsville, Presb. Ch.,	2 00
Greenwood, Presb. Ch., \$37 40;	
John Wishard, L. M., \$80,	67 40
La Fayette, Presb. Ch.,	72 50
Mishawaka, Presb. Ch.,	30 00
Mount Vernon, Presb. Ch.,	8 60
Ontario, Cong. Ch.,	1 00
Orland, Presb. Ch.,	14 85
Peru, Presb. Ch.,	24 25
Putnamville, Presb. Ch.,	4 13
New Washington, Presb. Ch.,	24 00
Thornstown, Presb. Ch.,	23 20
Clinton, Rev. James Boggs,	5 00
Danville and White Lick, Presb. Ch., by Rev. R. F. Cole,	13 89
Greenville, Presb. Ch., by Rev. B. F. Stuart,	6 00
Marion, Presb. Ch., by Rev. A. Loose,	5 50
Mitchel, Presb. Ch., by Rev. J. A. Tiffany,	4 25
Plymouth, Hiram Hervey,	2 00
Salem, Pres. Ch., by Rev. W. H. Rogers,	25 00

ILLINOIS—

Chicago, First Presb. Ch., by A. G. Downs, of which \$80 is to const. Mrs. Elizabeth Brown a L. M.,	60 00
Como, Cong. Ch., by Rev. J. W. North,	6 61
Joliet, Cong. Ch., by Rev. L. H. Loess,	15 00
Lamotte, Cong. Ch., by Rev. E. Colman,	8 00
Montebello, First Cong. Ch., by Rev. W. C. Merritt,	26 25
Pittsfield, Cong. Ch., by Rev. Wm. Carter,	33 27
Rock Island, Second Presb. Ch., by Rev. H. H. Hayes,	25 00

MICHIGAN—

Received by Rev. H. A. Read,	
Ann Arbor, Cong. Ch.,	10 85
Battle Creek, Presb. Ch.,	50 31
Chelsea, Cong. Ch.,	5 51
Galesburgh, Cong. Ch.,	15 00
Grand Blanc,	23 00
Howell, Presb. Ch.,	5 00
Manchester, Presb. Ch.,	9 20
Olivet, Cong. Ch.,	5 43
Pontiac, Cong. Ch., \$27 23; a friend, \$10,	37 23
Romeo, Cong. Ch.,	61 50
Sharon, Cong. Ch.,	7 33
Ypsilanti, Presb. Ch.,	14 50
Adrian, Presb. Ch., by E. H. Winans,	243 91
Brighton, Presb. Ch., \$13; Ladies' Benev. Soc., \$5; Rev. C. Osborn, \$10,	50 00
Concord, a friend, by Rev. Justin Marsh,	28 00
Hasting, Presb. Ch., by Rev. Z. T. Hoyt,	50
Howell, Presb. Ch., by Rev. R. McBride,	14 00
Lansing, T. Hunter,	7 00
Munroe, Cong. Ch., by Rev. C. A. Boardman,	4 00
Salem, Cong. Ch., by Rev. E. T. Branch,	26 75
Ypsilanti, Mrs. Azubah Hatfield,	5 00
	13 00

WISCONSIN—

Received by Rev. D. Clary,	
Beloit, I. C. Hobart,	10 00
Fond du Lac, Wm. Leith,	4 00
Milwaukee, First Presb. Ch.,	21 17
Appleton, Cong. Ch., Coll., \$3 65; Mon.	
Con. Coll., \$4, by Rev. H. H. Benson,	
Brookfield, Cong. Ch., by Rev. Anson	
Clark,	
Columbus, Presb. Ch. and Soc., to const.	
Rev. C. E. Rosenkrans a L. M.,	
Dodgeville, Cong. Ch., \$12 50; Wyoming	
Presb. Ch., \$6, by Rev. A. S. Allen,	
Dover and Mazo Menel, Cong. Chs., by	
Rev. David Jones,	
Emerald Grove and Mount Zion, Cong.	
Chs., by Rev. O. F. Curtis,	
Fort Howard, Cong. Ch., by Rev. C. W.	
Munroe,	
Ixonia, Welsh Cong. Ch., by Rev. G.	
Samuel,	
Omro, Presb. Ch., by Rev. L. Robbins,	
Ottawa, Emmett and Watertown, Cong.	
Chs., by Rev. John Parry,	

IOWA—

Council Bluffs, Cong. Ch., by Rev. G. G.	
Rice,	
Croton, Presb. Ch., by Rev. G. C. Bea-	
man,	
Davenport, Evan. Luth. Ch., by Rev. J.	
Hekenfiable,	
Durango and Concord, Cong. Chs., by	
Rev. L. B. Fifield,	
Oskaloosa, Cong. Ch., by Rev. W. A.	
Westervelt,	
Ottumwa, Cong. Ch., by Rev. B. A.	
Spaulding,	
Pleasant Point and Center Prairie, Presb.	
Ch., by Rev. G. E. W. Leonard,	
Sherrold's Mound, Ger. Ch., \$7 78; two	
children, \$5, by Rev. A. Frowein,	
Springfield, by Rev. J. D. Strong,	
Winterset, Presb. Ch., by Rev. J. C.	
Ewing,	

MINNESOTA—

Bloomington Falls, Presb. Ch., by Rev.	
G. H. Pond,	5 75

CALIFORNIA—

San Francisco, Howard St. Presb. Ch., by	
Rev. T. D. Hunt,	127 70
	\$8,129 49

Donations of Clothing, &c.

North Brookfield, Mass., First Cong. Ch.,	
Ladies' Sew. Circle, by Mrs. Susan A.	
Reed, a box,	85 84
Oakham, Mass., Ladies' Benev. Soc., by H.	
P. A., a box,	
Pittsfield, N. H., Cong. Benev. Soc., by	
Mary J. French, a box,	23 79
South Jefferson, N. Y., Fem. Benev. Soc.,	
by Hervey Simons, a bundle,	
Temple, N. H., Ladies' Sew. Circle, by	
George Goodyear, a box,	86 00
Westborough, Mass., Ladies' Sew. Circle,	
by Melinda P. Hardy, a barrel.	
A box, source unknown.	

Receipts of the Central Agency, at Utica, N. Y., for the quarter ending Nov. 1, 1855. J. E. WARNER, Treasurer.

Bainbridge, Cong. Ch., by Rev. A. Hunting-	
ton,	81 25
Baldwinsville, Presb. Ch.,	28 25
Bangor, Cong. Ch., by Rev. A. B. Dilley,	12 00
Belleville, Presb. Ch.,	6 15
Canton, Ladies' Renev. Soc.,	10 00

Carthage, Presb. Ch., by Rev. H. Doane,	20 00
Champlain, Presb. Ch., in full to const.	
Lovell Dunning a L. M.,	20 00
Chaumont, Presb. Ch., by Rev. J. A. Can-	
field,	50 00
Cooperstown, Presb. Ch., to const. Rev.	
Charles S. Stewart a L. M.,	37 63
Eaton, Cong. Ch., Mon. Con. Coll.,	10 00
Exeter, Presb. Ch., by Rev. D. Van Valken-	
burgh,	15 00
Gilbertville, Presb. Ch.,	44 00
Hannibal, by Rev. W. W. Warner, to const.	
Miss Anna G. Lewis a L. M.	80 00
Lysander, Presb. Ch.,	40 00
Madison, Cong. Ch.,	82 25
Malone, First Cong. Ch., to const. Rev. J.	
B. Herrick a L. D.,	100 00
Manlius, Trinity Ch.,	34 38
Milford, Presb. Ch.,	16 46
Milford, Presb. Ch.,	16 00
New Haven, Presb. Ch., in part,	5 00
Newport, by Rev. D. Chassell, D. D.,	2 00
North Granville, Ladies' H. M. Soc.,	17 61
Presb. Ch.,	11 47
Pulaski, Cong. Ch.,	11 75
Redfield, by Amos Johnson,	15 00
Sackett's Harbor, Presb. Ch.,	34 76
Spencer, legacy of Mrs. Lucy Budge, by J.	
McQuigg,	20 00
Springfield, Mrs. Polly Dean, to const. Mrs.	
A. A. Coles a L. M.,	30 00
Presb. Ch., Coll., in part,	30 97
St. Lawrence Co., Cons., by Rev. P. C. Pet-	
tibone,	18 00
Utica, by Hon. W. J. Bacon,	10 00
Watertown, Second Presb. Ch.,	36 00
Waterville, Welsh Cong. Ch., by Rev. E.	
Davies,	20 00
Whitney's Point, Mon. Con. Coll.,	8 68
Cong. Ch.,	5 67
	\$824 93

Receipts of the Western Agency, at Geneva, N. Y., from Sept. 1, to Dec. 1, 1855. W. T. SCOTT, Treasurer.

Addison, Presb. Ch., by Rev. A. H. Parme-	
lee,	12 00
Akron, Presb. Ch., by Rev. E. Taylor,	25 00
Bellona, Presb. Ch.,	18 95
Bennington, Presb. Ch., by Rev. J. Chiches-	
ter,	15 00
Buffalo,	
East Presb. Ch., by Rev. J. A. Prime,	5 00
North Presb. Ch., G. B. Eich,	125 00
Burdette, Presb. Ch., to const. Rev. Jacob	
E. Warner a L. M.,	81 10
Canisteo, Presb. Ch., by Rev. G. Spaulding,	25 00
Careyville, Presb. Ch., Rev. A. Sedgewick,	
\$5; others, in part, \$3 84,	18 34
Clarence, Presb. Ch., H. McGoffin, \$5; M.	
Middleton, \$1,	6 00
Clyde, First Presb. Ch.,	27 05
East Bloomfield, First Cong. Ch., Coll., \$43;	
Ladies' Sew. Soc., \$114 49,	157 49
Elmira, Presb. Ch., M. Beadle, \$10; others,	
in part by S. L. Gillett, \$25 71,	35 71
Fredonia, Presb. Ch., Mon. Con. Coll., by	
H. C. Frisbie,	16 50
Gosport, Presb. Ch., Sherman Spencer,	5 00
Hartfield, Presb. Ch., by Rev. W. V. Couch,	2 00
Holland, Cong. Ch., by Rev. Charles Crocker,	4 00
Ithaca, Presb. Ch., Mon. Con. Coll., by B.	
S. Halsey,	59 98
Lima, Presb. Ch., Miss Abby Barnard, \$5;	
others, \$35 42; Mon. Con. Coll., \$13,	53 42
Livonia, Presb. Ch., in part,	21 31
Lndlowville, Presb. Ch.,	12 00
Mount Morris, O. Hall, by N. Seymour,	10 00
Presb. Ch., by Rev. D. Chichester,	20 27
Nunda, Presb. Ch., by Rev. P. F. Sanborne,	28 00
Ovid, bequest of Newton Johnson, in part,	
and to const. Daniel D. Johnson, Isaac	
Johnson, and Ira Johnson, L. M.'s,	100 00
Presb. Ch.,	34 54
Pike, Presb. Ch., by A. M. Hunting,	11 06

Pultney, First Presb. Ch., by Joseph Bachman,	12 00
Red Creek, Presb. Ch., by Rev. Hosea Kirtidge,	6 16
Rochester, H. A. Brewster, to const. Z. R. Brockway, and Mrs. Z. R. Brockway, L. M.'s,	60 00
First Presb. Ch., in part to const. Miss Caroline E. Belden a L. M., by Ira Belden,	15 00
Rushville, Mr. Miller, \$5; Mrs. O. Green, \$5,	10 00
Sodus, Presb. Ch., Ladies' H. M. S., in full to const. Mrs. Margaret Garnee a L. M.,	16 00
Springwater, Presb. Ch., by Rev. W. Hunter,	5 00
West Dresden, Presb. Ch., by Rev. D. A. Abbey,	25 00
Westfield, Presb. Ch., to const. Rev. Charles F. Muzzey a L. M.,	32 00
Wolcott, First Presb. Ch.,	23 73
Woodhull, Presb. Ch., by Jeffrey Smith,	11 00
Youngstown, Presb. Ch., by O. Spencer,	5 00
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	\$1,095 56

Receipts of the Western Reserve Agency, Ohio, from April 1 to Nov. 1, 1855. T. P. HANDY, Treasurer.

Atwater, Cong. Ch.,	29 42
Bath, Coll.,	10 00
Basetta,	4 21
Bellevue, Coll., \$7; E. Barber, \$6,	13 00
Berlin,	10 00
Chatham,	5 00
Cleveland, Euclid St. Ch., E. Taylor, in part to const. Frederick W. Taylor a L. M., \$20; Coll., to const. Rev. J. B. Bittinger a L. D., \$108,	128 00
Eaton,	5 00
Edinburgh, Cong. Ch.,	16 50
Euclid, a friend,	2 00
Franklin,	26 00
Freedom, Ladies, \$11 25; Coll., \$19 81; to const. Rev. Wm. Potter a L. M., Dea. James Porter, \$5,	36 06
Grafton,	5 00
Hudson,	36 12
Independence,	15 00
Johnson,	9 50
Kinsman,	48 00
Mecca,	5 00
Milan,	68 00
Newton Falls,	50 00
Paris,	8 40
Randolph, Coll.,	6 00
Ravenna, to const. Dea. Adam Poe a L. M.,	31 78
Richfield, H. Oviatt, by I. Weld, \$54; M. Harmon, \$10; W. Talmadge, \$7 60,	71 60
Rochester,	7 50
Ruggles,	4 00
Salmon Falls, N. H., E. Atwater,	10 00
Solon, Rev. J. Seward, \$12; Coll., \$15, in full to const. Reuben M. Hanneford a L. M.,	22 00
Talmadge,	50 00
Vienna,	8 00
Warren, to const. Jonathan Edwards and Joshua W. Peck, L. M.'s,	80 28
Windham, Dillingham Clark, L. D., \$500; Rev. H. Bingham, \$10; Ephraim L. Williams, L. M., \$30; Cong. Ch. Coll., \$54,	594 00
Coll., April 19th, \$50 41; May 2d, \$37 25,	137 66
A friend,	50 00
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	\$1,592 98

Receipts of the Massachusetts Home Missionary Society, in October, 1855. BENJAMIN PERKINS, Treasurer.

Amesbury, West Parish, to const. John Sargeant, Stephen Sargeant, Amos Small, and Mark M. Eicker, L. M.'s,	141 34
Amesbury and Salisbury, Legacy of Morrill Carrier,	66 00
Union, Evan. Ch. and Soc.,	20 00
Andover, South, Cong. Ch. and Soc.,	178 83

Andover, North, Evan. Ch. and Soc., to const. Mrs. Susan Farnham and Miss Hannah Osgood, L. M.'s,	60 00
Ashburnham, Rev. J. D. Crosby and wife, Ashland, Rev. Mr. Thayer's Soc., to const. Mrs. Hannah Whittaker a L. M.,	8 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	80 00
Bradford, Cong. Ch. and Soc., to const. Rev. J. McCollon, John Morse, Luther Johnson, Miss M. O. Locke, and Miss Emily Silsbee, L. M.'s,	100 00
Brookline, Harvard Ch. and Soc.,	153 00
Charlton, Mrs. Susan Rockwell,	115 00
Chelsea, Winnisimmit Ch. and Soc.,	1 00
Dorchester, Village Ch. and Soc., Ladies' H. M. S.,	168 86
Essex Cong. Ch. and Soc.,	48 66
Essex, North, Aux. Soc., Coll. at Conference,	55 82
Framingham, Hollis Evan. Ch. and Soc.,	15 00
Fitchburgh, Calvinistic Ch., and Soc., to const. Josiah Brown, D. F. Lowe, Mrs. A. F. Deane, Mrs. Eunice Jaqueth, Mrs. Emily Wallace, and Miss H. N. Crocker, L. M.'s,	100 00
Halifax, Cong. Ch. and Soc.,	189 14
Lakeville, Cong. Ch. and Soc.,	18 19
Manchester, Eng., A. S. Thornton, Esq.,	88 00
New Bedford, Pacific Ch. and Soc., to const. Samuel Bennett, G. S. Newcomb, and Thomas H. Soule, L. M.'s,	150 00
New Braintree, legacy of Welcome Newell, by S. Mixer, Ex'r.,	100 00
New Ipswich, N. H., in part to const. Mrs. Joanna P. Thayer, a L. M.,	80 00
Norfolk Conference, coll. at meeting,	12 00
Northbridge, Cong. Ch. and Soc.,	42 30
Quincy, Ladies' Evan. Soc.,	12 00
Randolph, East Parish, Cong. Ch. and Soc.,	31 80
Topsheld, Mrs. Judith Pullins, to const. George C. Perkins a L. M.,	30 00
Ware, First Cong. Ch. and Soc.,	87 57
West Cambridge, Evan. Cong. Ch. and Soc.,	270 00
Weston, Mrs. Mary A. H. Bigelow, to const. Increase Leadbelter a L. M.,	30 00
Whitinsville, Cong. Ch. and Soc.,	145 00
Worcester, Ichabod Washburn, \$150; a friend, 10,	160 00
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	\$2,582 51

Receipts of the Connecticut Missionary Society, from Oct. 17, to Nov. 2, 1855. E. W. PARSONS, Treasurer.

Bristol, Gent. Asso., by A. Norton,	62 00
Durham, South Cong. Ch., by C. C. Smith,	20 50
East Hartford Gent., \$211 45; Ladies, \$83 99 to const. Mrs. Amelia Smith, Miss Sarah Dunham, Miss Lucia Root, Mrs. A. D. Crosby, Mrs. Mary Carver, Charles Bidwell, Oliver Hume, and Knox Hall, L. M.'s,	295 44
Everett fund, by L. Foote,	150 00
Farmington, First Cong. Ch., by William Gay,	247 32
Hartford,	
Center Ch., in addition,	57 50
South Ch., by E. B. Preston,	281 88
Hebron, Mrs. Louisa Nichols, a L. M.,	30 00
Jewett's City, to const. Mrs. Pamela L. Shipman a L. M.,	40 00
Litchfield, Elida Kilbourn,	4 00
First Ch. and Soc., by Rev. B. L. Swan,	225 00
New Britain, First Cong. Ch., H. Winslow,	59 80
South Windsor, Ch. and Soc.,	32 87
Stafford Springs, Ch. and Soc., by George M. Ives,	41 50
Union, Coll.,	22 00
West Hartford, Ch. and Soc., by Thomas Brace,	128 82
Wethersfield, Ch. and Soc., to const. Dea. G. Galpen a L. M., by J. Loveland,	46 00
Whateley, Mass., by Rev. C. N. Seymour,	17 44
Woodbury, Cong. Ch., to const. Dea. P. Whitlock, Eli Summers, and Dea. T. Minor L. M.'s,	90 50
A friend, by C. Hosmer,	2 00

1,908 57

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

FEBRUARY, 1856.

No. 10.

Weakness of Churches ; its Causes and Effects.

IN the Home Missionary for last month, it was shown that the American people is, in the eye of the law, a christian people. But, although this is unquestionably the fact; although the fundamental ideas of American law concerning right and wrong are derived from the Bible, and the ultimate appeal is to the law of Christ, by which all enactments are themselves to be judged, and which is the very law of the law; although the spirit of Christianity suggests and determines the justice which our courts are bound to revere and administer, and is the substance of which that is the shadow; and though the principles of Christianity are acknowledged to be the ultimate and the sole immutable foundation upon which constitutions and enactments rest—principles which the common law strives to embody and enforce, and which give to all our laws their binding efficacy; and although the religion of Christ is recognized as also the only reliable conservator of morals, industry, intelligence, and order, and its prevalence as absolutely indispensable to purity of manners, to genuine social refinement, to domestic comfort, to industrial prosperity, to the authority of courts, and the stability of governments; and although Christianity must be owned to be thus, in a most important sense, the vital principle and organizing energy of our national life; and though we have nearly forty thousand houses of worship—sufficient to accommodate at one time sixty two per cent. of our entire population—and nearly thirty thousand ministers; and though religious periodicals, tracts, and Bibles are scattered abroad with a most liberal hand, and almost every new community is gathered round a

nucleus of churches; it is, nevertheless, most painfully manifest, that this nation is not worthy, yet, of the name of A CHRISTIAN PEOPLE.

Not one fourth of our population have dared express a hope that they have been born anew in the spirit of Christ—and if they have not his spirit they are none of his; scarcely one half of our people come under the regular influences of the sanctuary, or hallow the Sabbath day in a christian manner; hundreds of thousands are given over to intemperance, and to manifold immoralities; millions are held in slavery. No one can study the meaning of these facts, or meditate upon the vehement worldliness that rules our commerce, guides our internal migrations, and inspires and degrades our politics, lowering the tone of our whole social life, benumbing the public conscience, and weakening the grasp which the people have upon the most important ideas, the most precious truths, the noblest and the dearest principles, the very alphabet and beginning of true wisdom, the very elements of christian morality—no one can remember all this without feeling, in the marrow of his bones, that we are not yet a christian people.

Our Desire and Duty.

That we may become so, is the prayer of every true disciple. Whatever attachments any may have to a school, or whatever duties any may owe to a sect, these all disappear so soon as they come into competition with the claims of this superior law and duty. For it is the proper aim of our theologies and our denominations, not to subdue the people to themselves, but to bring them in humble faith to the foot of the cross; not to call the land after their own name, but to baptize it into the name of Christ.

The exigencies of our American Christendom are not to be postponed to those of any part of it; but all things should be held subordinate to the Kingdom of Heaven; while every disciple is permitted to cherish an unwavering confidence in the promise, "Seek ye *first* the kingdom of God and his righteousness, and all these things shall be added unto you." This is a fundamental principle of our common Christianity; and every follower of him who "sought not to please himself" endeavors to honor it. "Thy kingdom come!" is the burden of his heart. "Thy will be done in earth as it is in heaven!" is his aspiration, his labor, his hope. The anticipation of the day, when this glorious land shall be subdued beneath the transforming touch of God, when this broad, free realm, this sunny, happy continent, this vehement irrepressible nation, shall be really christianized, fills him with prayers and with resolve. The very thought gives him courage to work, and the rising of any meaner aspiration is lamented, and the proffer of any narrower motive is spurned. For God! for Christ! for Mankind! these are the aims that he cherishes; and he fears to give his imagination leave to dwell upon others.

Subdivision a Source of Weakness and Destitution.

Now, it is but too evident that our American Christendom is prosecuting its work, in some respects, at a disadvantage. True, funds have been furnished with a commendable liberality; but, worse than a dearth of money—which a few months of vigorous effort, or a prosperous turn in the market might remove—there is a dearth of men. Fields are explored, openings are found, communities are fast forming, and even make urgent requests for ministers, but often there are no ministers to send. The great exigency of the missionary work now is the want of capable and devoted *men*.

However we may charge this upon the lukewarmness of the churches, upon the absence of correct views respecting ministerial support—and its consequent meagerness—or on the prevalence among young men of a subtle skepticism, we may not shut our eyes to the fact, that the want must continue as long as that unfortunate division of the field continues, which must ever come from divided counsels and sectarian rivalries. Destitutions are likely to last while alienations last.

Every denomination naturally feels that it must be strong in the centers of population; and so, without asking whether the church of Christ needs so many congregations there, we crowd our six separate enterprises, of as many rival names, into a little place where two churches would do more good than the half dozen.

The evils that result from this course are many and various. One consequence of it is, a weakening of the unity and the moral force of the church as a whole. Another is, the diminution of the numbers and the strength of the several local societies, so that an amount of assistance many times greater is needed, and this need is prolonged for years, when, often, its period should have been reckoned in months. But a third consequence of this overcrowding of one portion of the missionary field is the *destitution* of other portions. While many villages are so well supplied as to leave pastors and churches leisure to quarrel, many rural districts and young communities are almost totally neglected. If all the preachers in the United States were evangelical men, well educated and devoted to their work, they would no more than supply the real wants of the country, upon a system of wise distribution. On a system, then, so unfortunate as this, its destitutions are not supplied; and we hear from all quarters the cry—send more laborers into the harvest.

A Cause of Unwillingness to enter the Ministry.

Again, a fourth consequence of our denominational divisions, and another cause of destitution, is seen in the difficulty of persuading young men of enterprise to enter the ministry. When we consider how the field of ministerial labor is cut up into small parishes, affording to men of superior capacity but a limited scope for some of their best qualities—with scarcely the possibility of much improvement—promising, also, only a meager support and a moderate usefulness, we cannot wonder that young men who are conscious of the ability to occupy a larger sphere, and whose nature thirsts after something stirring and an opportunity for a hopeful struggle and for achievement, should often shrink from the seeming narrowness and hopelessness of the work which is here offered them. We need not praise the truthfulness of their appreciation in all particulars, but have we, on the whole, a right to anticipate a different decision? No! The result is manifestly one that must be *expected*. There is not the least doubt that this diminution in the size of parishes is also a diminution in the attractiveness of the pastoral office. And so, this very multitude of denominations which has increased the want of ministers, operates, in more ways than one, to diminish the supply.

A Discouragement and a Weariness.

But, what is yet worse, it tends to *injure* the ministry. No preacher but has felt, at times, the depressing influence of a small audience. A large proportion of the missionaries at the West feel this at all times; and often the intellect is jaded, and the heart is wearied out, from the want of that natural stimulus which the presence of a multitude and the pressure of an important occasion alone can afford. If it is discouraging to find your people coming out in small numbers on rainy Sabbaths, what is it to have nothing but small numbers the year through,

and year after year? How must this tend to check youthful enthusiasm, and to dull the fires of intellectual and moral energy. If our brethren of the West have not fallen behind themselves, it certainly is not due to the inspiration of large audiences or of populous and able parishes. For, with so many divisions in such sparse and unstable communities, these cannot be otherwise than small. Good men will labor on, indeed, under all these discouragements; and the greatness of their faith will make their work and their achievement great. They may triumph over these difficulties, but they contend at disadvantage; and the difficulties are *real*, notwithstanding the highest fidelity.

Number and Policy of Denominations.

There are more than *forty* religious denominations in the United States. Of these, about a dozen are of considerable importance. More than a dozen would come under the general head of "Evangelical;" and of these no less than eight are prominent for their numbers, intelligence, and wealth. The Calvinistic churches include as many as five important denominations. Four of these—the N. S. Presbyterians, the O. S. Presbyterians, the Congregationalists and Baptists, together with the Methodists and Episcopalians—habitually esteem it a matter of obligation to be represented in every community where it is possible to gather a church of their name; and, in establishing these churches, deem it no part of their duty to consider, in the least, the welfare of any congregation of a different name that may have been previously gathered. The only exception—and it still continues an important exception—to this general remark, is that of the denominations allied in the American Home Missionary Society. Taking, therefore, the N. S. Presbyterians and Congregationalists as substantially one denomination—one from the close similarity of their polity, the identity of their doctrine, and their long and hearty coöperation in both foreign and domestic missions—and leaving out of the account all the minor sects, we have five great evangelical churches, each one of whom feels bound to push forward its own growth, with a disregard of the interests of all other churches, which is equivalent to an ignoring of their existence, and, in practical effect, identifies the Kingdom of God with the denomination. It is very much as though each one had laid it down as the fundamental principle of its procedure—We are the saints.

Waste of Resources.

Now it is obvious, upon first inspection, that this system must bring about, as has been already remarked, an unfortunate distribution of labor, and a great waste of power; in some localities multiplying churches to excess, and leaving other regions destitute; making the town congregations weak, from their very multitude, and losing the happy moment in communities that are just forming, from the want of the right men to occupy them at the right moment—while many laborers abuse as much time and strength in working against each other, as they use in working for Christ. So, churches are born weak, and are compelled to worry through a long and fretful infancy, are kept on a diet irritatingly low, and compelled to struggle, with slow and uncertain growth, toward a maturity which must come late, and may come never.

Statistics.

A friend, whose attention has been drawn particularly to this subject, and who has spent a large portion of his life in the home missionary field, has communicated

to us the following estimates and observations, based upon the records of the two Presbyterian and the Congregational churches, which furnish a striking exposition of these tendencies to a waste of resources and of labor.

“Connected with these three denominations there are now 7,187 churches. The following classification will show the numerical strength of 6,253 of these churches, whose membership is reported in the last Minutes of the General Assemblies and in the Congregational Year Book. The average numbers of the 934 churches whose membership is not reported would probably be still lower.”

Number of Members.	25 and under.	Between 25 & 50.	Between 50 & 100.	Between 100 & 200.	Between 200 & 300.	Between 300 & 400.	Over 400 Members
Presbyterian, O. S., .	607	632	668	485	177	69	32
Presbyterian, N. S., .	373	370	437	269	93	39	31
Congregational, . .	301	395	523	507	162	50	33
Allied in the A. H. M. S.,	674	765	960	776	255	89	64
Total of three denominations,	1,281	1,397	1,628	1,261	432	158	96

From this table we have constructed

ANOTHER STATEMENT.

Number of Members.	Not more than 50.	Not more than 100.	More than 100.	More than 200.	More than 300.	Total Reporting.
Presbyterian, O. S., .	1,239	1,907	763	278	101	2,670
Presbyterian, N. S., .	743	1,180	432	163	70	1,612
Congregational, . .	696	1,219	752	245	83	1,971
Allied in the A. H. M. S.,	1,439	2,399	1,184	408	153	3,583
Total of three denominations,	2,678	4,306	1,947	686	254	6,253

Proportions of Strong and Weak Churches.

More than one fifth, therefore, of all the churches connected with these denominations may be counted as *very weak*, none of them having more than twenty five members, and the average falling considerably below that number. Nearly one fourth may be counted as *weak*, their membership ranging between twenty five and fifty; and these, taken together with those that are weaker yet, constitute nearly 43 per cent. of the whole. More than two thirds of all the churches do not contain over one hundred members. Those that exceed one hundred are about 31 per cent., and those that exceed two hundred are not quite 11 per cent of the entire number.

Present Supply of Ministers Inadequate.

“The whole number of ministers is 6,150. The number of pastors and stated supplies (errors excepted) is 4,336—leaving 1,814 to be classed as without charge, as professors, teachers, editors, agents, secretaries, &c.

“The number of churches in the three denominations whose membership is reported as exceeding fifty, is some five hundred less than the number of pastors and stated supplies. If, therefore, each of these five hundred men were to occupy two churches, more than sixteen hundred churches would still be left destitute; and, if allowance be made for those not reporting, this number must be taken as exceeding two thousand. Probably none of these contain more than thirty five members.

Deficiency due to Divisions.

"Now we need a thousand-fold *increase* of our effective force in the great harvest field of the world; but have we any reason to expect that the Lord of the harvest will hear our cry for laborers, and raise them up indefinitely in order to meet wants unnecessarily, nay wickedly, created by our divisions? Would a spendthrift son expect to prevail with an indulgent father to administer to his necessities, on the plea or the confession that he had squandered his former bounty, and, moreover, was intending to make a similar use of what he then solicited? The responsibility rests upon Christians of no one name, and it would seem that if the people of God every where could but have a full realization of the heart-rending inadequacy of all means yet employed for the conversion of the world, or of the utter hopelessness of ever meeting the vast want under such a waste of power, the work of economical adjustment would at once and earnestly commence, and also a new consecration—that the evangelization of the world might be carried forward upon a scale commensurate with the providential openings for missionary effort.

"That would be, indeed, a glorious revolution which should bring the true disciples of Christ every where to this position—to a consecration that should keep nothing back from the Lord, to a heaven-approved economy in the adjustment of forces, a *condensation* of churches in the same neighborhood, till the combined body could support a pastor, furnish him with all needed facilities for the prosecution of his work, and, at the same time, open to him an *adequate* field of labor. All supernumerary ministers in a given locality would thus be set loose for effort where men are perishing for lack of vision. Then Apollos would not interfere with Paul when he planted, nor Paul with Apollos when he watered, nor would both plant or water at the same point or time, provided one could do the work."

But it is possible that some, calling to mind the large number of weak congregations at the East—where denominational rivalry is less active than at the West—may claim that this feebleness is but a part of the necessary imperfection of human arrangements—that we must always have the poor with us; and that it is not the sectarianism of the West which so reduces her churches. It were sufficient to suggest, in reply—that the weak churches in the older States are found where the communities are weak, in barren or uncultivated districts, or in regions depopulated by emigration; while a large proportion of the feeble churches of the West are in populous, vigorous, growing communities, where nothing but irreligion *or* division could keep the congregations from being numerous, and where nothing less than the combination of the two could keep them so small as they are. Yonder are three debilitated churches struggling for existence against each other:—is it necessary to ask, whether, if they were joined in one, and were with one heart and voice contending for the kingdom of God, the christian strength of that community would not be greater!

Proportion of Weak Churches at the West.

But facts are at hand which show that the relative number of feeble churches is much larger at the West than at the East. Of the churches in Illinois and Iowa connected with three leading denominations, the proportion that must be accounted very weak—having not more than twenty five communicants—is almost twice as great as in the same denominations taken entire, and amounts to nearly *two fifths* of the whole number reporting. These, again, taken with those whose membership ranges between twenty five and fifty, make up nearly 70 *per cent.* of the whole!

No Further Division Needed.

With these facts before us, and in view also of the terrible prevalence of the greatest evils, and of the overwhelming preponderance which a spirit of worldliness has in affairs public and private; in view of the immensity of the work which must be accomplished before this can be considered a truly *christian* nation, is it not obvious that the cause of Christ does not call for any further subdivision.

No one will imagine, here, that we have been trying to enlist him in a crusade against the existing denominational distinctions. Much as these divisions are to be regretted, they cannot by any attack be made to cease, and no artifice or urgency can remove them. God permits them; and will most certainly use them for his glory; and when the times are ripe, good men will know what they must do, to bring the separated members of Christ's visible body into visible union again. At present, they have something more important to do, than to make an outcry against the *existence* of denominations; but the *increase* of denominations is quite another matter. There are *sects enough*. There is sectarian feeling enough. Christ does not call for more. Any further division, equivalent in its practical workings to the creation of a new sect, would increase not only the number of weak churches, but their weakness and their time of dependence. More churches would need assistance, and each a greater amount per annum, and that for a greater number of years. It would increase the *want* of ministers. To the vacancy already existing in the evangelical pulpit, a new division could only add—a void. Nor is there reason to believe that it would lighten the spirit of piety, either among the churches, or among the ministers; that it would increase their love for each other, their faith in Christ, the singleness and simplicity of their devotion, the breadth of their charity, the largeness of their heart, or any other christian grace. It would obviously not be right to use missionary funds in a manner that might justly be expected to cherish among coöperative churches a divisive sectarian interest, to encourage its hopes, or stimulate its ambitions.

Duty.

The exigencies of the present day call us with solemn emphasis to fling aside all prejudices of party, and to consolidate our forces upon the one great object of **CHRISTIANIZING THIS AMERICAN PEOPLE**. In comparison with this, it is of very little consequence whether one corner of the christian fold has more of the sheep than another; or whether we can feel that our particular position is attractive and commanding. Besides, if any part of the christian family shall be too much busied with looking out for *itself*, it may be found that the Master will not look out for them; and though they may have their reward in a great show of present numbers and influence, within two hundred years it will be evident to all, that they had clutched the shadow and lost the substance. There seems but one rule for us to follow; and that is—*absolute* devotion to the interests of *Christ's Kingdom*, those of any other kingdom or any part of itself to the contrary notwithstanding; and we may feel, that if we meet these we do the work to which God calls us. When the heart of our American Christendom has really grasped the grand object of this people's thorough christianization and is filled with it, really believes in its feasibility, yields to its inspiration, and is absorbed in the purpose of its attainments, then shall we hear less about parties within the Lord's household, and more about the family itself, then will it be discovered that there are but two parties, that of the world, and that of God—the lost, and those who labor to save the lost; then shall we see the good work making strange progress, and the Kingdom of Heaven coming with **POWER**.

Missionary Intelligence.

WASHINGTON.

From Rev. T. Dwight Hunt.

Tour to Puget Sound.

WASHINGTON TERRITORY, containing some 120,000 square miles, and already beginning to show centers of population, begins also to demand the attention of the churches. Although no large towns are yet in existence there, or any very populous farming districts, emigration is tending more and more in that direction, and the day is evidently not far distant, when the boundless wealth of its forests, the rich prairies of its western basin, the charming valleys that nestle among its mountain ranges, and the magnificent harbors that skirt its wonderful "Sound," will attract and reward the labors of a large population. Under the direction of this Society, Rev. Mr. HUNT, of California, has made a beginning of explorations in this new region; with what result the following pages will show.

THE Columbia River, as you are aware, is for two or three hundred miles from its mouth the dividing line between Washington and Oregon. On some good map of those Territories, you may trace my course from Portland on the Willamette, in Oregon, down that river northward to its junction with the Columbia, a distance of twelve miles, thence forty miles on the Columbia, in a north westerly direction, to the mouth of the Cowlitz. About two miles up that stream, the little high pressure steamer, Multnomah, landed me at Monticello, in Washington, a small town of two or three houses, on its western bank. Thence my journey was to be made in canoes and by horses.

About three o'clock in the afternoon, one white man and one Indian were ready for me, with their small canoe. Some straw and a mat over it, upon the very bottom of the frail craft, was my only seat. It was very comfortable, however, and the novelty of the conveyance, and of my position, and of my companions, and of the country through which I was

passing, made the trip delightful. The white man was young, sober, quiet, and attentive to his boat and to his passenger. He appeared very different from most young men who follow such a business, and live among Indians, being free, apparently, from profanity and from vice.

"The Poor Indian."

The Indian would have made a picture for Catlin's gallery of portraits. His long hair, his wild black eye, bloodshot, however, from his vicious habits, his occasional whoop and shout as he saw a salmon struggling up a rapid in the river, or an elk browsing or drinking on the bank, betrayed the untamed red man, a savage still, though covered with the shirt and the cap of the white man, and though spirit-broken, and early old, and scarred in fight, from the effects of the white man's rum. He was one of quite a number whom I saw on the banks of the stream at Monticello, some stupid, some silly, some playing and shouting like children, some wild and raving like madmen, none of them recovered fully from the previous night's drunken debauch, and from whom it was difficult to find even one sober enough to manage a canoe, and yet, from whom I was obliged to take one, or be most inconveniently delayed. Poor race! remnant of mighty tribes, whom the white man's diseases, and the white man's fire-arms, and the white man's "fire-water" have reduced to a few straggling, begging, reeling, quarreling and dying groups, with scarcely a trace of their once savage greatness and courage to relieve the sight! How fallen! and how soon to disappear in that only refuge from their mortal foe—in the soil beneath his feet! It saddened me to see such evidence of the cupidity of my countrymen, that, in opposition to every dictate of humanity, and in violation of the law of the land, they would still sell to them intoxicating drinks. And it made me indignant, too, that these very dealers in death should be loudest in the denunciation, and foremost in the execution, of any number of the poor red men and women who, under the influence of the very rum which they sold them, should commit a crime. Yet, on the borders of the Indian Territory in the west, and all along the Pacific

shores and streams, are enough of these *white*, savages, who, for the gains of an unholy traffic, and the spoils of a border war, are everywhere provoking their *red* brethren to hostilities and atrocities that the United States Government must avenge! Thus did I see, in far off Washington, as I had before seen in California, and even in the very heart of the older States, that death and life go out together to our new settlements from the old; and that whatever of life may reach the abodes of the civilized, death is certain to enter the huts and hunting grounds of the savage. And I thought, as our canoe glided up the river, propelled now in the deep water by the oar, and now in the shallow places and up the rushing rapids by the pole of the white and the red boatman, that in a few years, when the fertile banks of the Cowlitz should be cleared of their forests, and made beautiful with homes and cultivated farms, not an Indian would be left to spear a salmon in the stream, or to startle the dweller or the traveler, or the timid fawn, with the warrior's whoop, or the shout of the hunter; and not one Eliot or Brainerd would have carried peace and joy to one wigwam, nor light and life to one dark and hopeless soul!

Joy in the Wilderness.

But to my story. By dusk, our canoe was tied up to a tree on the western bank of the stream, beneath the cabin of a pioneer, eleven miles from Monticello. A kind family made me welcome to wholesome fare, upon a rough made table, and to a good feather bed upon the floor of the one common room of their log home. Nor food nor sleep could have been sweeter in a palace; and many a royal group might have envied our social happiness, both morning and evening, as we talked of California, Oregon, Washington, and the Sandwich Islands, and of schools, and churches, and of friends in the old Eastern home, and of homes in the western forests, and of a home with God. I thought of the amount of happiness, of which we in cities never dream, that fills many a house in the woods, and that lights up cheerful faces on the margin of lonely rivers, and under the very shadow of frowning forests, amid solitudes scarcely broken by the axe and the fire of the first intruder. Only religion and education are needed to make the heart and the home of the early settler happy, and to make the wilderness around him "to bud and blossom." These great and only

real reformers and civilizers of the human race I every where found at work, in Oregon and Washington, chiefly and almost solely by means of the men and money sent thither by the missionary Societies of the Eastern States; and I was gladdened by the thought that my errand in that Indian canoe was to explore and report to you a large and goodly land, now wild and solitary, but soon to be subdued and peopled; that you, with others, might take possession of it in the name of the Lord, and give character to its destiny, in the right development of its future, but certain, greatness and power.

Cowlitz Landing.

By half-past one in the afternoon, our canoe was safely drawn up on the beach, at what is called "Cowlitz Landing," about thirty two miles from the Columbia, and the highest point which travelers reach by canoe on the Cowlitz river. This is simply the head of canoe and barge navigation, where as yet there is but one store, one hotel and livery stable, for the accommodation of travelers to Puget Sound, and a warehouse for the storing of produce to be sent below, and a post office. It is the depot of one of the finest agricultural prairies on this coast, and one of the earliest to be improved. It has been long cultivated by companies of English and French, and is known as the "Cowlitz Farm." After many years of tillage, it still yields enormous crops of wheat, of superior quality.

The Prairie and the Squatters.

The very afternoon of my landing, I took a horse for the Sound, and rode ten miles through prairie and woodland, to the house of an old English resident, for the night. A more beautiful farming country cannot be found. Everything, houses, fences, fields, crops, cattle, people, betokened comfort and plenty. A Roman Catholic church lifted itself up pleasantly on the road through the farm, conveniently located to collect the scattered cultivators of the prairie. Large barns, like great warehouses, were visible in a central position, for the storing of the great crops. Still, there was about them and about the old church, an appearance of departed glory. The appearance told the truth. American squatters, the great troublemakers of landed monopolists upon this whole coast, had for several years been disputing the Company's rights, till they had impu-

dently settled over the fairest portions of the plain, even appropriating, in some instances, the Company's barns! Law had been tardy in interfering, and squatters had become too numerous for the Company; so that, between the two, the farm and the church had begun to look neglected. When afterward I learned from the lips of the Hudson's Bay Company's Agent the provoking intrusion of American settlers upon their rights, I was ashamed for their insolence, even after making all due allowance for the Englishman's prejudice and wrath.

A Pleasant and Bounteous Home.

As before said, I stopped for the night at the house of an English farmer, some ten miles from the landing. He was not at home, but his American wife gave me a pleasant welcome. I had been lost once on the way, and had wandered some three miles, which benighted me ere I reached the welcome light and fire—all the more welcome for the impending equinoctial storm, whose first drops had begun to fall upon me as I alighted at the door. I found a house full of children, all healthy and ruddy, except one poor boy of eleven years, who sat by the wide chimney corner in an easy chair, with his crutch beside him, and whose days and nights had long been weary and painful with a white swelling in his knee. I noticed how the mother spoke with peculiar tenderness of the emaciated sufferer, while at the same time, each little rosy face and laughing eye around the table and the fire received a due share of mother's care. Hard work was evidently her lot, but everything around indicated thrift. I soon interested myself in her rosy group; and interested her and them in me, as I told them who I was and what was my errand. I was glad to learn that here, also, our Methodist brethren occasionally preached the Gospel, and a Yankee schoolmaster taught a school in a cabin in the woods. A good supper, an excellent bed, a wholesome breakfast, and in all respects the best of entertainment for the horse and his rider, and an urgent invitation to come again, and a refusal to accept of aught for man or beast, fell to my lot under that hospitable roof. I only regretted that the kind woman was not a Christian, and that the interesting children had neither father nor mother who would guide them by example and precept in the ways of truth and life. I certainly blessed them as I left them, praying that the remembrance of my

visit and conversation would yet lead the mother and her little ones to Christ.

A Missionary Discovered.

All that forenoon, I rode in the rain, through belts of forest and across prairies, a stranger and alone. But there were farms at intervals, all the way; and there were certainly tall fir trees and drenching rain-drops enough for company over that first thirty miles. At length—for the last hour or two of the way seemed long—I reached a hotel at Grand Mound prairie, twenty five miles from Puget Sound. Wet, cold, and hungry, I was glad enough of a fire to dry me and food to stay me. But I was more rejoiced to behold the face and hear the voice of the landlord and his lady—for I found in him the brother of Rev. William Goodell, of Constantinople—Rev. J. W. Goodell, once a missionary of your Society in Ohio. He has been several years in Oregon and Washington, most of the time a surveyor, in order to maintain his large family, but most of the time a preacher, also, preaching just where the Sabbath might find him in his Territorial surveys. He has finally located a large farm at Grand Mound prairie, for the settlement of his boys, giving himself mostly to its cultivation. Having become dissatisfied with his own sermons, because unable to prepare for the Sabbath, he has preached but little during the last two years, leaving the settlers in the prairie around him to the occasional visits of the Methodist itinerant. On the very day that I met him, a camp meeting was held within three or four miles of his house—a union meeting of Methodists, Presbyterians and Congregationalists, and others interested in religious things. On my way to the Sound that very afternoon, I had passed by the encampment, but could not stop, as it was Saturday, and I must spend the Sabbath at Olympia, twenty miles beyond. At that camp meeting, as I learned on my return, Mr. Goodell preached on the Sabbath, putting on again with spirit the armor he for some time had thrown off. Indeed, he told me with his own lips, that the old spirit of the ministry had returned to him, and he had resolved hereafter to resume his long suspended labors. He said there were enough Presbyterians and Congregationalists within five or six miles of him, to form a church; and he would now yield to their request to organize them. I had urged him to this course on my way to the Sound, and

was rejoiced enough to learn his decision on my return. I felt as though a brother had been gained, and that our cause would now have a useful advocate in that Territory.

Surface and Soil.

That afternoon, at sunset, I reached Olympia, having traveled nearly sixty miles. Most of the country over which I had passed I had found good, especially that lying between the Cowlitz and Grand Mound prairie. That prairie, as nearly all others between it and the Sound, was gravelly, some of them too much so for cultivation. Indeed, from the river Chehalis, where its tributary, the Skookumchuck, empties into it—about half way between the Cowlitz and the Sound—the only really good land was to be found in the belts of forest dividing one prairie from another. But I was informed that the prairies, both towards the Cascade Mountains and the ocean, were more fertile, the road passing over the poorest soil, for the sake of more solid wheeling on the gravelly bottom. It is true, however, that the country outside of a circle twenty miles from the Sound, is poorer for agricultural purposes than that within; and it is true of Washington, as of Oregon, that the best soil of the Territory lies between the Cascades and the Coast Range—that east of the Cascades being more rolling and barren, with here and there only a small valley or plain of great fertility.

Olympia.

I found Olympia a pleasant town of some 400 inhabitants, beautifully located on a densely wooded slope, at the very southern head of the Sound, and commanding a fine view of the inlet on which it is built. It is the capital of the Territory, and the residence of the Governor and the Government officers. It is the largest town, and does most of the business of the Territory. A good wharf stretches far out from the foot of the main street, at which vessels can approach at high tide and discharge their freight. That street is well graded to the forest in the rear; but the stumps are still standing in most of the others, just as the axe of the pioneer left them. On entering the town, I looked for churches, but saw only one, and that a Roman Catholic church. Further on, a large fine building stood prominently out to view, on the right, which I after-

ward found to be a Masonic Hall. Another, still further on, but on a parallel street to the right, among the stumps, and on a slight elevation, proved to be a public building, erected for the double purpose of a church and a school house. I found, on inquiry, that two resident ministers officiated there, on alternate Sabbaths, but that both were absent at the camp meeting which I had passed that very day. My coming, therefore, had proved most opportune; as otherwise, there would have been no services on the morrow. I entered the town alone and a stranger; but before I had alighted from my horse, I was recognized and greeted most cordially, by a young man whom I had known in California. He noised my arrival abroad, and before I slept, several valuable acquaintances had been made, and services for the Sabbath had been arranged.

The next day, at 11 A. M., and at 3½ P. M., I found an unexpected gathering, a house full of both sexes, and as interesting a congregation as I ever addressed under similar circumstances. Such a company of ladies in a new country, and in so remote a settlement, I had never before seen together for worship. I could not but congratulate my unknown brethren, the pioneer ministers, among so interesting a people.

Steilacoom.

On Monday I visited Steilacoom—a settlement on another inlet of the sound to the eastward, about twenty five miles distant—returning to Olympia the same day. The road took me through an interesting country of prairie, woodland, and river bottoms, leading me past Fort Nisqually, a trading post of the Hudson's Bay Company, consisting of buildings for officers and men in their employ, and and of houses for trade with the Indians and for the packing and storing of furs, all inclosed with a high square wooden wall, having log towers at the corners, perforated with larger and smaller embrasures for muskets and guns—defences against the attacks of hostile tribes. It is situated on a very gravelly and barren prairie, and concealed from the sound by a forest of fir trees. Its agricultural lands are elsewhere; and it is the puzzle of every traveler why, with the wide land before them, the proprietors should have located their home on that bank of gravel.

Steilacoom has long been a military station of the U. S., and from it a military road or trail has been cut, through

forests and over streams and hills, to Vancouver, another station on the Columbia. The barracks are built about a mile and a half from the Sound, shut from the view of it by the marginal forest. On the Sound, however, and over against the barracks, a town of the same name has recently been built, as a rival to Olympia. In some respects the situation is better, being farther down the Sound, and commanding a much larger and finer view of that inland-sea. Indeed, from this place the Narrows—as the channel is called that opens out to the broader sound, the Puget Sound proper—are in plain sight to the north. But the town had more houses than people, at the time of my visit; as nearly all the inhabitants had left for the Colville mines. Great two and three story vacant houses stared out on the deserted streets—among the rest, a Methodist church whose preacher and people had alike vanished with the crowd. About twenty men, women, and children remained to tell where the rest had gone. These had the reading of a paper published weekly there by some persevering editor, and enjoyed the Sabbath services of the very worthy Episcopal chaplain of the barracks, who continued to pay them his weekly visits. One lonely vessel was anchored some distance from the wharf, loading with lumber rafted from the shore—the only object, except the traveler himself, that seemed to exhibit signs of life. In the event of rich discoveries of gold in the Colville mines, the place may rise from the dead, as the best opening through all the Cascades lies directly to the east of it; and in that case it would become the great thoroughfare for trade and travel from all the Sound.

The Smaller Settlements.

I regret that I could not prosecute my explorations further, but there are at present no large settlements on the Sound or in the Territory. Whitby's Island, a county by itself, in the midst of the Sound, is perhaps the largest; but a Methodist preacher supplies, sufficiently for the present, the spiritual wants of the settlers. Indeed, a camp-meeting was to be held on the Island during the very week of my departure. Seattle, on the east side of the Sound, is a small lumbering and trading settlement, but one of more than ordinary importance prospectively. It is on the main Sound, about thirty miles north of Steilacoom, with a better timber and

agricultural country around it, and with a better harbor, far easier of access by vessels from the sea. The next point of importance is Bellingham Bay, quite in the northern part of the Sound, where coal is found, and where a navigable river carries trade thirty miles eastward, towards the Colville mines, and which, in actual distance, as well as in facilities for trade and travel, is the nearest point on the Sound to the region of gold. The same wind that brings vessels from the sea through the straits of Juan de Fuca, wafts them past all the islands to their anchorage. The same also is true of Seattle, though that port is farther from the sea.

To the north-east is Victoria, on Vancouver's Island, a British possession. This has a fine harbor, and is an important coal depot, and is, perhaps, the port nearest to the ocean. But it is out of the field of your operations.

The nearest port to the ocean on our own territory is Port Townsend, situated on the western side of the Sound, and just out of the straits to the right, as vessels turn southward. It is a very small place, however, and will probably never grow to great importance.

There are two or three other similar points on the Sound, where saw-mills are in active operation, and where ships load with sawn lumber, and timber, and piles, and spars, for San Francisco, or the Sandwich Islands, or China, or even the East Indies.

Of course, every thing there is yet in its infancy. The dense forests come every where down to the very water's edge, and cast their gloomy shadows on the glassy surface of that inland sea. But these forests are the great wealth of the Territory, and constitute, at present, nearly the whole of its commerce.

A Dream of the Future.

Never was a sheet of water better adapted to commercial purposes. Every one of its numerous inlets is a spacious harbor. No sand bars, or flats, or banks, or sunken rocks endanger navigation. Vessels have only to keep their bowsprits off the shore to visit any part of it. There is deep water every where; and yet scarcely too deep for anchorage any where. As I looked off upon it, I could not resist the conviction that it is destined to an important future. Sweeping in from the Pacific, through the wide straits of Juan de Fuca, and branching out on a grand scale north and south and east, through wide channels, and

stretching out for one hundred and fifty miles or more, in various directions, in long and spacious inlets, and gemmed here and there with beautiful and fertile islands, the first sight of it carries conviction to the mind of its future importance.

When the great railroad from the East shall cross the desert, and a branch to the north shall connect the broad waters of the Missouri with the waters of that Sound, then the development of that almost unknown land will fairly commence.

If ever San Francisco have a rival on the Pacific, that place will be on Puget Sound. No more westing would have to be made than is now made by ships destined to San Francisco; and the same westerly winds that waft them to her bay would waft them to this Sound.

But this may be called dreaming. Perhaps it is so. The dream, however, will gradually break into a reality, as Washington shall grow in population and reveal to the world her natural resources. At present there are but 6,000 people in the whole Territory. But even now the lumber trade is greater than that of Oregon, while the very small portion of her soil under cultivation supplies all the wants of her people, and yields a large surplus for markets abroad. We believe that that Territory will yet become a State worthy of the great and honored name it bears. And I need say no more to impress you with the importance of embracing it, as soon as practicable, in the field of your missionary work.

OREGON.

From Rev. Obed Dickinson, Salem, Marion Co.

I am happy to be able to tell you that I am so far recovered from my accident of the 23d of June, as to be engaged in my work again, with as much efficiency as ever. I began to get off of my bed on the twenty seventh day after I was hurt; and in ten weeks from the time, was preaching again as usual. In all this I have great reason to thank God.

The Children and the Catechism.

Yesterday I organized a Sabbath school, where there had been none be-

fore, at one of my out-stations; and twenty of the children took the last twenty of three or four hundred Assembly's Shorter Catechisms, sent out to Mr. Atkinson by a gentleman in New York. He gives a Bible to every child who will commit the catechism to memory. Who the gentleman is I know not, but if I could see him, I would congratulate him on his happy thought. For not only does he succeed in inducing children to learn the great truths of revelation contained in that little book, but he supplies many children with the word of life who would not otherwise obtain it.

Distractions.

I continue to preach every Sabbath; but where is the result? Where, the harvest of souls for which we look and long? It does sometimes seem to us, that in Oregon, at least, the great "woe to the inhabitants of earth and of the sea" had been pronounced, and that "the devil was come down having great wrath." If the last part of the prophecy *also* is fulfilled here, we shall yet rejoice. As it is, there is constantly something up to excite the people and keep their minds off the subject of religion. Let me give you a short sketch to show what I mean. After one of the most exciting elections I ever witnessed, in June last, only a few weeks elapsed before new gold mines were discovered on Lewis and Clark's rivers, which took off some three or four thousand of our young men. Nearly every neighborhood sent its company, and almost every family sent one or more of its members to the new mines. This kept the attention and occupied the thoughts of all for more than three months. But, in the end, all were disappointed. A little gold was found, but not enough to pay for working the mines at such a distance from points where provisions could be procured. And now, nearly all having returned home, but a week has elapsed since the last got in, and an Indian war is on hand.

An Indian War.

Major Haller, commander of the U. S. troops at the Dalles, on an excursion to rescue some white families from the Indians, has been surrounded by more than five hundred of them; and he and a hundred men are in the greatest peril. Four days ago, a proclamation arrived in this place, calling for an enlistment of

eight companies of volunteers, of sixty men each, for the rescue of Major Haller and the protection of our defenceless fellow-citizens. All day yesterday (Sabbath)—excepting when it ceased for a little time, out of respect to divine service—the enrolling drum was heard in our streets, and the voice of the commanding officer, marching and countermarching the new recruits in their drill. Only four days have gone by since the proclamation arrived, and now the mounted troops are almost ready to march to the scene of hostilities. It is reported that nearly all the tribes this side the mountains are engaged to stand by each other. If so, there are more Indians than whites. What will be the result God only knows. The probability is, that the tribe which murdered Dr. Whitman and wife will now meet the judgment of God for their perfidy. They are a proud and powerful tribe, and are said to be the instigators of this outbreak. All these things seem to be against us in the work of the Gospel of peace. O, my brethren, you that live quietly and worship God in peace, free from all these excitements, pray for us. Pray that the word fail not; that the seed sown here may yet produce its fruits.

Explorations.

We have also received a letter from *Rev. Harvey Clarke*, who has been acting as Agent of this Society in Oregon, giving an account of some explorations along the banks of the Columbia. The information thus obtained is important, and shows that there is work for additional laborers in that part of the Territory.

The Indian troubles are, just now, a serious obstacle to religious progress, and it is impossible for any one to tell how long such distractions may continue. The sword supplants the Bible on the fields of Oregon, and Americans are missionaries of death instead of life. Perhaps, had the colonists who have settled those regions gone out in organized churches, and had christian purposes shaped their plans, and a christian spirit ruled their intercourse with these poor sons of the forest, these lamentable and murderous conflicts might have been avoided. But Oregon is settled for purposes of worldly advantage; a large proportion of the emigrants thither are

men who care little for religion; and not a few of them of a temper and habit so rough, selfish, and cruel, that an Indian war, sooner or later, was inevitable. The prime difficulty is—we have not yet made Christians of the people at home; and so, for every missionary sent to build up the kingdom of heaven, ten are sent to pull down and destroy. If it is the duty of the American Home Missionary Society to call upon the churches for funds to sustain its operations, it is certainly a thousand-fold more incumbent on it to call upon the churches to do their own work at home more thoroughly, and so to evangelize the communities that surround them, as to give to our new settlements an emigration more effectively leavened with the christian spirit. The church that gives a faithful and intelligent disciple to the missionary field, makes a contribution that cannot be estimated in money.

CALIFORNIA.

From Rev. William C. Pond, Downieville, Sierra Co.

Downieville.

It is nearly two months since I started from San Francisco for a visit to this place, and a tour of general exploration through Sierra county, with especial reference to a location in this region. Sierra county is one of the richest, and is fast coming to be among the most populous of all our mining counties; and yet we have had no minister of Congregational or Presbyterian affinities in all its length and breadth. Downieville, its shire town, attracted a good deal of attention three or four years ago; and after passing through the period which every Californian town experiences, in which its growth ceases and its failure is predicted, it is thriving again rapidly but healthily. Its permanency and continued growth are now regarded as fixed facts.

My attention was called to it by letters from *Rev. Mr. Hale*, of Grass Valley; and in my visit to it, the impressions which his letters had given me of the present and prospective importance of the place were confirmed.

As to its population, the only datum I can give you for an estimate is the number of the votes cast at the recent

election. This was seven hundred and eighty nine. There are a number of families, I cannot tell how many. As the shire-town of the county it is the center of all business and influence for a large and very rich mining region, and is the residence of many intelligent and literary men.

Around Downieville, within a radius of ten miles, are half a dozen or more villages and mining settlements, where a minister stationed in Downieville would find a welcome and a hearing, as often as he should be able to visit them. At several of these I preached while on my visit here, in every case to audiences large and attentive.

Even preaching in Downieville alone, a man preaches to people in all these settlements, who congregate here in great numbers every Sabbath day. An efficient church in Downieville would be in all this region as a city set on a hill. It would be a religious home for many disciples scattered here and there in the numberless gorges and ravines of the mountains; and in raising the tone of public sentiment, in rescuing the Sabbath from its present dreadful desecration, and in reviewing the impression of a future life, in the hearts of men here, would be a blessing to a multitude of whom the laborer would not know till he saw them at the judgment seat.

I found in Downieville, material for the nucleus of a church. There are brethren and sisters whom I know personally or have heard of, who welcome a minister of their own form of worship cordially. Taking these things into consideration, I selected Downieville as my field of labor. I do not think there is a place unoccupied in the State except Yreka, more important in itself, or more encouraging in its promises of success than Downieville.

Other Openings.

I continued my tour to the north, and visited St. Louis, Rabbit Creek, Gibsonville, and the settlements around. I visited some of the families there, and found there a large and somewhat inviting field of labor. A minister should reside at Rabbit Creek, and preach once there and once at St. Louis on a Sabbath, going in other directions as he has opportunity. I was urged by several persons to select this as my field of labor; and when I saw the destitution there, the amount of work to be done and no man to do it, I confess that my heart

ached to accept their invitation; and though I regarded Downieville as the more important place, yet I felt, and feel still, very desirous that the other field should be supplied.

A Heavy Grief.

While at Gibsonville, a rumor reached me that I must hasten home. Our little son, our only child, left us for his Heavenly Father's house, on the fourth day of October last. I did not reach home until October 8th, too late to participate in the funeral solemnities, but, through the kindly consideration of friends, not too late to bury his poor remains.

It was the heaviest grief we were ever called to experience; and it gave us the richest experience we had ever received of the power of the religion of Jesus to support and comfort. He was a dear and precious child in life, giving constant illustration of what our Savior said: "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." He has left us a sweet memory, a child-like and, so far as human eye can pierce, almost perfect example; and we bless God alike for the comfort we had in his presence once, and the assurance that in his absence now, he is but transferred to a sphere of more rapid development, and higher and nobler service, and sweeter praise, and purer happiness, than we could possibly have found for him on earth. I never think of him as dead. He is absent, but *living*; such in my thoughts and feelings and anticipations. May we but be prepared to meet him on high.

We started for this place immediately after the meeting of the Association and Presbytery. The welcome we receive here is an encouraging and cheering one. Thus far I have done but little, save to get settled, for the time being, in a house containing three little rooms—a place rather uncomfortable in this frosty, snowy weather, by reason of numberless chinks in siding and floor, and a lack of doors within the house. I shall endeavor to make it comfortable for a temporary home until we can make some arrangement for quarters more snug.

This place is the most difficult of access of all that are yet occupied by your missionaries. Our freight came on teams from Sacramento, at a cost of five, or five and a half cents a pound, for every pound we brought. It has been much more expensive removing my family and

our necessary household stuff, than I supposed it would be.

From Rev. T. Dwight Hunt.

Mariposa.

Last week, I went to Mariposa. I visited the place some two years and a half ago, also in the service of the Society. The town, the most important in all southern and interior California south of Sonora, has grown but little since that time. In common with all that portion of the State, it has remained in *statu quo*. That whole region is peopled mostly from the South; and there is all the difference between it and the middle and more densely populated parts of the State from Sonora northward, that is visible between Kentucky and Ohio. The resources of the country are not developed with the same industry and rapidity; mining is not prosecuted with the same energy, nor those large preparations made for the future, so abundant where freemen work with their own muscles rather than with the muscles of others. Had water companies been formed, as in the more northern counties, and water from the mountain streams been carried in ditches and flumes to the dry but rich placers, Mariposa county would have contained as large and as busy towns as Tuolumne, or Calaveras, or El Dorado, or Nevada. As a means of self-preservation, such improvements are now talked of. When actually made, Mariposa will become at once important. At present, however, it is but a second or third rate mountain town, containing, perhaps, five or six hundred people, with but little public spirit, and very wicked. Two Methodist church edifices, small and unseemly, and mere shells, disfigure the place; that is, they would disfigure the place, if it were not that in our mountains any place seems lovely that is built and set apart for the worship of God. One of these belongs to the Methodist Church North, and the other to Methodist Church South; the former is occupied once a month, and the latter twice a month. Few of the people attend, and the Sabbath, as almost universally in the mountains, is known best as a day of increased trade and pleasure. I spent nearly two days in the place, preaching one evening. Several present expressed the desire for a missionary of your Society, and pledged more or less for his support.

IOWA.

*From Rev. Ozro French, Bentonport,
Van Buren Co.*

Call for Ministers.

Our Association have passed the following resolutions: "Resolved:—

1. That, in view of the destitutions in the western part of our Association, whose unsupplied wants are constantly before us, there should be four or five missionaries located there without delay.

2. That, in consequence of the deficiency of young ministers leaving our Theological schools for the western field, the above destitutions call loudly upon the settled ministry at the East."

When we see how the Eastern churches absorb nearly all the young ministers, we feel that the wants of the Church in this field are such as to authorize an appeal to the settled ministry at the East. We do not want superannuated ministers, nor such as are deficient in fitness or disposition to labor at the East. But if candidates for the ministry will not come to our aid, we ask for some of your young *pastors*, who are less useful at the East than they might be here, and whose experience would be of essential service in forming and training pioneer churches in our new settlements. In this field, emphatically, "the harvest is great, but the laborers are few."

Edification.

My labors in this place have been more interrupted this quarter than ever before. Were there not a prospect of our having a house of worship soon, I should be unwilling to occupy this ground while other fields are calling so loudly. But there is some reason to hope that our house will be finished this fall. We are pushing it on as fast as we can, with the obstacles we have to contend with. I have found it necessary to go into the woods, and with my own hands cut down trees, and get out saw logs, and then assist in hauling the lumber from the mill, and stacking it up in the dry-kiln. Half of last week was thus spent. I thus neglected my appropriate duties, because I saw that otherwise we were likely to fail of getting our house done the present season. Much depends, in my view, upon the accomplishment of this work this fall.

In these circumstances, I have but little to say about my appropriate work,

but hope to be able at a future time to report more labor and better results.

From Rev. George B. Hitchcock, Lewis, Cass Co.

Want of Ministers.

We had an interesting meeting of the Association at Tabor, on the 25th of October. More than ordinary interest was manifested in relation to a supply of the destitute places in our region of the State. We need some five or six ministers in Western Iowa and Nebraska. This field is becoming more and more important, and will soon need a large reinforcement of ministers, to supply the thronging multitudes who are pushing forward to these wide-spread regions. Can you not send us a few men now, to help us in our work?

We hope to make Western Iowa as the garden of the Lord, and with as small an outlay of foreign aid as possible. A few men to enter the field *now*, would save your Society much money and many men hereafter. One of our churches has assumed the support of their minister, and will raise some \$150 or \$200 for other benevolent objects during the year—the church of Tabor. This is rather a colony church, and of course more favorably situated than any other in this part of the State; still, all our churches are moving forward as fast as could be expected under the circumstances.

Temperance and Education.

The prohibitory liquor law is preventing much drunkenness in this part of the State. We have high expectations of its doing great good.

The cause of education is beginning to interest the people; and there is some talk of founding two colleges in the western part of Iowa. We begin to think that the present is the time for us to secure funds for such an enterprise. Nothing definite has yet been done. Permit me to ask a question here. Is it probable that a donation of \$25,000, to be invested in lands for a college, could be secured in the East, provided we could make it apparent that it would increase some four or five fold in five years? We think it would be a great saving.

From Rev. Thompson Bird, Fort des Moines, Polk Co.

Seven Years.

The quarter now reported closes my seventh year of missionary labor in this field. It may be interesting and instructive to pause and contemplate the changes.

1. *Physical changes.*—Then, a row of barrack houses along the Des Moines and Raccoon rivers, with two small frame buildings, were the only habitations for man. The past summer alone, some two hundred and twenty five houses have been, or are now, building; and some of them, for size and elegance, would be an ornament to any place. Then, there were three or four small stores; now, thirty four. Then, no church, no school-house; now, three churches, and a good school-house under contract. Then, a weekly mail on horseback; now, four daily lines of four-horse post-coaches, and some two tons of mail matter weekly. We have a population of some 2,000 inhabitants, one printing office, and seven banking houses.

2. *Moral changes.*—Then, there were only two religious services monthly; now, divine service is held at four different places, all well filled, and there are ten Sabbath schools, weekly prayer meetings, a county Bible Society. The moral progress has not kept pace with the physical. It would have been wonderful had it done so, when the great temptations to worldliness are considered, and the absence of the moral restraints of older communities.

From Rev. D. B. Davidson, Monona, Clayton Co.

No Sabbath.

And it would greatly rejoice my heart, to be able to report that the kingdom of Christ has made great progress in my field during the last three months; but, so far as external appearances are concerned, it is otherwise. The truth, however, has been faithfully preached, and something has been done, I trust, toward laying foundations for the future. It is but just to remark, however, that the minds of the people in general have been chiefly occupied with worldly interests. They have carried their worldly cares into the Sabbath, which has been with most a day for

planning, visiting and journeying for the rest of the week. I think I never saw so much Sabbath breaking as I have witnessed since I have been in northern Iowa. At McGregor's Landing, steamboats load and unload upon the Sabbath, just as they do on other days; and the whistle or bell of the boat is a signal for a general gathering. Merchandise of all kinds is freely carried forth from the village.

There has been no regular preaching there during the summer, with the single exception of my monthly appointments; the attendance has been small. It is unpopular to attend meeting, and this keeps some away. Besides, the house in which we meet is small and uncomfortable; and we have no bell, and sometimes no singing, to call the people together. They have tried to build a comfortable schoolhouse; but the chief men of the place, being opposed to religious meetings, thwarted the effort, as they could not get a vote that it should not be used for religious purposes. But as soon as a law suit now pending is settled, a different class of people will come in, and the town will grow with great rapidity. There is a great deal of business done there already, for so small a place. The road leading to the village is most of the time lined with teams. One of my neighbors was there with spring wheat, not long since, and though it was but the middle of the forenoon, there were twenty eight teams in before him, all loaded with wheat, which now brings a dollar a bushel.

Infidel Towns.

One is moved, on reading such an account as this, to ask—What kind of a place would a village become, if religious influences should never enter it? It is settled originally by men who, whatever other virtues they may possess, have no faith in Christ, and who hate religion. They would rather go without school-houses, than run the risk of having them abused for purposes of public worship. They scorn the Sabbath, and delight in doing it dishonor. They oppose, in every convenient way, all efforts for the establishment of religious institutions; and they succeed in creating a public sentiment hostile to Christianity—it is “unpopular” to go to meeting.

Now let us suppose these persons to be entirely successful. The desire of their

hearts is gratified to the fullest extent. They have founded an important business center, and have shut out all religious people, and all pious observances and habits. Not a church pollutes its soil; not an hour in the week is desecrated in worship; no minister presumes to show his face within its precincts, or, if any one chances to stray thither, he soon finds that it is no place for him. The spirit that animated the first settlers has become established as the ruling spirit of the town. Through the country all round about, the Sabbath is hallowed as the day of God, a day for the rest of the body, and for the soul's refreshment; but no Sabbath comes here—it is all business, from week's end to week's end, the year through. Other towns have churches; this one has bowling saloons and grogeries. Others are sought out by religious people, and by parents who desire that their children may be brought up under gentle and holy influences; this is the favorite resort and the home of all kinds of irreligious people, and of those who have no family ties, or with whom such things are not sacred, and who care not whether their children learn to be true, and humble, temperate, industrious, pious, or whether they are led in different paths; these matters concern them not. Is there an emigrant who wishes to be free from moral restraints, he knows where to go. Is there one who longs for full liberty to do things which good men abhor, he understands where it is that they will not plague him with their presence. Men who love money and nothing else, and whose souls never rise above money-getting thoughts and desires, who wish to hear nothing about religion, and education, and benevolence, would most naturally congregate in a place like this. Men who live by their wits, and who calculate to make a very small capital go a great way through their own impudence and craft, would naturally feel at home in a place like this. Men who love pleasure, and desire above all things to lead a jolly life, with their horses, and their brandy, their cards, and dice, would find their third heaven in an active young frontier town, where everybody flouted religion, and the public sentiment was in favor of every

man's living as he liked. No Maine Law could lift a hand in such a community; it would be a paradise of liquor shops. No constables would be disturbing the gambling saloons with official visits. No minister troubles the consciences of the living with his prayers at funerals; no one breathes a word to the dying in regard to the future; no one whispers over the grave that the soul still lives; no one afflicts the mourners with reminding them that they too must die; the place is free from all these disturbances, though it has others peculiar to itself.

But we will proceed no further in this picture. The subject is a suggestive one. We commend it to the earnest consideration of all opposers of religion. Let them settle the question for themselves—What effects upon the character and ultimate prosperity of a place, an infidel and totally irreligious public sentiment would be likely to work out?

MICHIGAN.

From Rev. James Howell, Manchester, Washtenaw Co.

Dead Branches.

The Home Missionary for this month, which has already come to hand, reminds me of a class which, alas! are but too numerous, I fear, through the whole of Christendom, but especially so in these Western States, viz.: "Dead Christians." Of such, I regret to state, we have many here, as well as in Wisconsin,

and "Withering Branches" too. In looking round upon this community, I catch at a glance, number up at least from eighteen to twenty who once were in fellowship with some church, but who now make no effort to identify themselves with the Lord's people, though many of them occasionally, or perhaps pretty regularly, attend the ministrations of the word. But I am glad to state that even among these, there are not a few some encouraging signs; and we trust that ere long, the presence of the Divine Spirit among us will be manifested, by the bringing back into the fold some, at least, of these wanderers, as some four or five of them are among our most steady and attentive hearers. We long to witness the "showers of blessing" predicted by the Prophet Ezekiel.

Backsliding Professors of Religion.

We take occasion again to call the attention of our missionaries to the case of these unblessed members of Christ's visible family. The churches at the East cannot but be too solemnly reminded of the imperfection in which their vows of mutual watchfulness and care are fulfilled; and we hope that those missionaries at the West whose societies are suffering through the presence of negligent and worldly Christians, will take occasion, through the Home Missionary, and otherwise, to keep the facts before the public. We are never to succeed in this great work of making this a really christian country, so long as our churches idly tolerate so many members who are not merely lukewarm, but positively and scandalously worldly.

Miscellaneous.

Annual Meeting of the Philadelphia Home Missionary Society.

This Auxiliary held its fifteenth Annual Meeting in the "Presbyterian House," Philadelphia, on the 24th of April, 1855. SAMUEL H. PERKINS, Esq., was called to preside. The usual business was attended to, and an abstract of the Annual Report having been read by Rev. ROBERT ADAIR, the Corresponding Secretary, the Report was accepted, and referred for publication.

The following extracts will give some idea of the work of the Society for the last year.

General View of the Field.

Fifty nine missionaries have been in the employ of the Society during the past year, and fifty two are now under appointment. These missionaries have supplied ninety eight churches and missionary districts.

Two hundred and thirty hopeful conversions are reported as the result of their efforts during the year. Two hundred and thirty nine persons were added

the churches. One hundred and fifty whom were by examination, and eighty nine by letter. Three thousand one hundred and ninety five communicants belong to the churches aided by us; and the average attendance upon the ministry of all our missionaries is over ten thousand four hundred. The Sabbath schools connected with these churches have four thousand three hundred and fifty pupils, who are receiving biblical instruction every Sabbath, suited to their youthful minds.

During the year, five churches were organized and eight Sabbath schools. One thousand nine hundred and twenty five dollars were collected for the various objects of christian benevolence, and over ten thousand dollars for the erection of new churches, or the repairing and beautifying of old ones, or for the liquidating of claims against such buildings. Six new fields of labor have been entered and occupied.

Eight candidates for the gospel ministry are reported in connection with the churches under our auspices. One church has reached a position in which it is able to sustain its pastor without foreign aid. It is well located, and is increasing in members, and gives promise of soon taking its place among the strong and influential churches of our denomination.

The contributions for benevolent objects, and for the purpose of repairing or building churches, or for the canceling debts on these buildings, have been larger than at any former period.

The Treasury.

The balance on hand at the beginning of the year was \$598 98. The contributions to the Treasury of this Auxiliary during the year amounted to \$8,555 44. The expenditures upon its own field, for the same period, were \$8,606 60; leaving a balance of \$538 82.

The Parent Society received from churches and individuals upon the same territory, \$1,794 24; making the total of all contributions from that field, \$10,939 66.

Conclusion.

In closing this Report we feel constrained to express our conviction that the position of our denomination, the inviting missionary fields that lie before us, and the clear indication of Providence, all for greater liberality and a warmer zeal in the department of evangelical effort assigned us. The command of the

Master sounds in our ears, Speak unto the people, "*that they go forward.*" We rejoice that we have many efficient fellow-laborers in this work. The various denominations of evangelical Christians are provoking one another to love and good works, by their efforts to plant the institutions of religion in the destitute fields within our bounds. There is enough work for all, and more than all can accomplish. Every church that is planted, and every church building that is dedicated to the worship of the Triune God, is so much gain to the cause of our common Christianity. We, therefore, hail every minister and private Christian, whose supreme desire is to glorify God and save sinners, as true yoke-fellows in the work in which we are engaged.

But while we thus rejoice in the prosperity of other branches of the church general, and commend their zeal, we wish to share in the onward movements of the sacramental hosts of God's elect. We are anxious to occupy those positions which providence seems to place within our reach, and to secure them for Christ and his church. We desire to erect the standard of the cross in the rising villages within our territory that are not yet supplied with the means of grace, or but partially, and to mould the increasing population for usefulness in this world, and glory in the world to come. Let us, then, gird ourselves with fresh ardor for the work. A few more revolving suns will close our career on earth; and thrice happy will we be if each one of us can then say in some humble sense, as our divine Lord said at the close of his sojourn on earth, "I have glorified thee on the earth, I have finished the work thou gavest me to do."

The Monthly Concert and Home Missions.

We would call particular attention to the following letter, and the editorial remarks upon it, taken from the Vermont Chronicle of November 27th, 1855. We dare not expect that all the churches will follow the example of the one in St. Johnsbury, and consecrate a separate Monthly Concert to Home Missions; but may we not hope that when Christians meet to pray for the conversion of the world, our own country will not be wholly forgotten; and that when the pastor, or the committee on missions are presenting "reports"

from the various nations embraced within the field of missionary effort, our own nation, its wickedness, its perils, its destitutions, the hopes that center in it, and the work that is waiting for it, may not be omitted? We would not that one particle should be subtracted from the deep interest at present felt in the operations on the foreign field; but, a due attention given to the home field would have no such effect. These great interests could not be forced into opposition—they are identical. Every sacrifice made for the heathen, is a kindling of christian love that shall work at home; and every prayer for the thorough christianization of our own people, is but an outpouring of the heart of the church in behalf of all the people of the earth. We believe that it is the privilege of our churches that this great theme may be cherished and held to view, in this two-fold shape; and that it is only by awakening the charity which “begins at home,” that we can be sure of a charity that will flow abroad; while, at the same time, if it did not flow abroad, it would soon cease to flow any where.

Letter.

REV. J. F. STONE:—I inclose a draft for \$28 80, being the amount collected at the two Home Missionary concerts which we have held, viz.: in April and May, thinking you might wish to embrace all collections which have been made, in your next Report. We find the concerts are of much interest. A dozen copies of the Home Missionary are taken and distributed to reporters, and from these and other publications a brief review is obtained and communicated of whatever pertains to the religious interests of our country. One communicates intelligence in regard to revivals and religious movements in New England, another the same in relation to New York, and another the effort for the improvement of seamen. The Middle, Southern, and Western States are grouped into fields of two or three States each, and a reporter assigned to each group. Of course, only a part will have any thing to communicate at the same meeting. But, in the course of the year, each one will find more or less to report.

In addition to the information thus brought before our people, it promises to be a profitable exercise in calling into active effort all the members of the

church. Many will bear their part in this exercise, when the duty is specific, and an opportunity afforded for previous preparation, who would not feel able to come forward and take a part in social meetings, when unexpectedly called upon. But after becoming accustomed to speak and bear a part in concerts, they will with less diffidence participate in the exercises of other meetings.

We think, also, that this concert awakens a deeper interest in the cause of Home Missions, which is rapidly becoming one of the most noble and important religious enterprises of the day. A monthly meeting to consider the religious condition of our country, to contribute of our substance to build up the institutions of the Gospel in her waste places, and to engage in special prayer for the blessing of the Holy Spirit on all those efforts designed to bring the whole community under the influence of a pure religion, cannot but awaken a deep and permanent interest in the great cause in aid of which your society is operating.

Very truly yours,
J. P. FAIRBANKS.

Remarks.

It is a striking fact, that the two churches at St. Johnsbury, which maintain the monthly concert for Home Missions, as above described, contributed more than one sixth part of all that came into the treasury of the Vermont Domestic Missionary Society, during the year embraced in the last Report.

It may not be advisable to establish another Monthly Concert for Home Missions. It may be better to unite the two kindred objects, Home and Foreign Missions, in the same. But it is plainly indispensable, in order to a due interest being felt in behalf of these enterprises, first, that the mind be well informed in regard to the facts and considerations which show the necessity of missionary operations; and, secondly, that attention be often called to these facts and considerations. It is not sufficient that the subject be presented once in the year. “Line upon line” is needed. And probably no arrangement would be more effectual to awaken and sustain an interest in the cause than that, or something similar to that, described in the foregoing letter.

It is believed that those who are most in prayer for those objects which it is the design of missionary operations to promote, will be found most prompt and liberal in their contributions.

Notice to Missionaries of the A. H. M. Society.

MARCH REPORT.

DEAR BRETHREN—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We therefore make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the FIRST DAY OF MARCH NEXT.

1. Name of the church or churches, with the township, county, and State, and also, the post-office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.*
7. Number added to the church by letter.*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as
 Home Missions, \$———
 Foreign Missions, \$———
 Bible Society, \$———, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,
 DAVID B. COE, } *Secretaries.*
 DANIEL P. NOYES, }

* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year, between these dates, which your commission covers.

Appointments by the Executive Committee of the American Home Missionary Society, in December, 1855.

Not in Commission last year.

Rev. Moses K. Cross, Tipton, Iowa.
 Rev. Alvan D. French, to go to Iowa.
 Rev. J. T. Marsh, Le Claire and Le Claire Center, Iowa.
 Rev. T. N. Skinner, Webster and Washington, Iowa.
 Rev. P. S. Van Nest, Iowa City, Iowa.
 Rev. George H. Woodward, to go to Iowa.
 Rev. Dan. C. Curtis, Fort Atkinson, Wis.
 Rev. Eli W. Taylor, Cassopolis, Mich.
 Rev. David R. Jenkins, Ironton, O.
 Rev. Elijah Kuhns, Lower Liberty and Little Mill Creek, O.
 Rev. E. W. Allen, Arkport, N. Y.
 Rev. David H. Gould, Ticonderoga, N. Y.
 Rev. Peleg R. Kinne, Varna, N. Y.
 Rev. James F. Taylor, Pekin, N. Y.

Re-appointed.

Rev. Charles Secombe, St. Anthony, Min.
 Rev. E. O. Bennett, Crawfordville and Columbus City, Iowa.
 Rev. Thompson Bird, Fort Des Moines, Iowa.
 Rev. J. T. Cook, Eddyville, Iowa.
 Rev. A. Graves, York, Iowa.
 Rev. David Knowles, Moscow, Iowa.
 Rev. Moses Robinson, Waterloo, Iowa.
 Rev. C. F. Veitz, (German,) Muscatine, Iowa.
 Rev. C. A. Boardman, Monroe, Wis.
 Rev. John Davies, (Welsh,) Spring Green, Wis.
 Rev. Richard Hall, Prescott, Wis.

Rev. Evan Owens, (Welsh,) Dodgeville and vicinity, Wis.
 Rev. H. M. Parmelee, Oak Grove, Wis.
 Rev. J. B. Preston, Berlin, Wis.
 Rev. George Spaulding, Baraboo, Wis.
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.
 Rev. J. B. Jewell, Long Lake, Mich.
 Rev. Robert McBride, Howell, Mich.
 Rev. William M. Read, Colon, Mich.
 Rev. Charles Spooner, Greenville, Mich.
 Rev. Jacob Chapman, Marshall, Ill.
 Rev. L. R. Booth, Bryant's Bay and Sharon, Ind.
 Rev. B. F. Cole, White Lick, Ind.
 Rev. Walter Mitchell, Boonville and Ohio Township, Ind.
 Rev. J. B. Allen, Gustavus, O.
 Rev. Rees Powell, Columbus, O.
 Rev. John Seward, Solon, O.
 Rev. Warren Taylor, Gallipolis, O.
 Rev. J. W. Thompson, Berlin, O.
 Rev. James E. Vance, Sandy Spring and Rome, O.
 Rev. J. Chichester, Bennington, N. Y.
 Rev. W. E. Downs, Howard, N. Y.
 Rev. Samuel Johnson, Ashville, N. Y.
 Rev. Thomas Larcom, Shavertown, N. Y.
 Rev. J. P. Lestrade, Hunter, N. Y.
 Rev. Clark Lockwood, Riverhead, N. Y.
 Rev. L. McGlashan, Branchport, N. Y.
 Rev. O. S. St. John, Manhattanville, N. Y.
 Rev. O. H. White, Washington Heights, N. Y.

Receipts of the American Home Missionary Society, in December, 1855.

MAINE—

North Belfast, Cong. Ch., Mon. Con. Coll.,
 by H. Davidson, \$6 82
 Saco, a friend, 1 50
 York, Conference of Churches, a friend,
 by Rev. G. W. Cressley, 50 00

NEW HAMPSHIRE—

Hampstead, Fem. Benev. Soc., to const.
 Mrs. S. Bartley & L. M., by Rev. B. P.
 Stone, D. D., \$80 00
 A friend, 5 00

VERMONT—

St. Albans, a friend,	\$5 00
West Rutland, Cong. Soc., by Rev. A. Walker,	102 49

MASSACHUSETTS—

Massachusetts Home Missionary Society, by B. Perkins, Treas.,	2,000 00
Boston, Legacy of Rev. Oliver Dimon, late Missionary at Keosauqua, Iowa, by A. D. Osborn, Ex'r, \$200; anonymous, \$20,	320 00
Cummington, Village Ch., by Rev. T. J. Clark,	5 12
Hadley, Third Ch., Gen. Benev. Soc., W. P. Dickinson, to const. Mrs. Erastus E. Williams and Mrs. E. H. Richardson, of Chicago, Ill., L. M.'s, by C. P. Hitchcock,	60 00
Hampshire, Miss. Soc., by E. Williams, Treas.,	
Northampton, First Parish, Fem. Miss. Soc., by R. P. Williams, Treas.,	\$63 31
Worthington, Fem. Benev. Soc.,	50 75
Other sources,	185 94
Manchester, Legacy of Mrs. Sarah Allen, by Louisa C. Lord, Ex'r,	8,350 00
A friend, to const. Rev. John M. Harding, of Long Meadow, a L. D.,	100 00

RHODE ISLAND—

A friend,	7 00
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CONNECTICUT—

Abington, Cong. Ch. and Soc., by H. B. Smith,	21 45
Brooklyn, Cong. Ch. and Soc., by E. Newbury,	84 50
Clinton, Ladies' Benev. Soc., by Mrs. Polly C. Stannard,	2 25
Durham, Rev. David Smith, D. D.,	3 00
Essex, Cong. Ch. and Soc., by Rev. J. A. Gallup,	85 00
Greenwich, a friend, \$100; Rev. Mark Mead, \$12,	112 00
Middletown, Fourth Cong. Ch., by Rev. L. S. Hough,	38 00
Monroe, Cong. Ch. and Soc., Mon. Con. Coll., by Rev. M. L. Shepard,	20 00
New Haven, a friend,	50
Stafford, on account of legacy of Miner Grant, by C. H. Grant and J. R. Flynt, Ex'rs,	4,850 00
Stamford, Cong. Ch., by T. Davenport,	152 25
Warehouse Point, a friend,	1 00

NEW YORK—

Albany, W.,	3 00
First Cong. Ch., by Rev. Ray Palmer, D. D.,	83 71
Brooklyn, a friend,	16 00
Clinton Ave. Cong. Ch., by S. Hill,	5 00
First Presb. Ch., James How, \$80; D. Pomeroy, \$5,	85 00
Navy Mission School, by S. T. Hubbard,	10 00
Park Cong. Ch., Mon. Con. Coll., by B. Griffing,	35 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	44 02
Church of the Pilgrims, C. J. Stedman,	100 00
Plymouth Cong. Ch., by A. Fitzgerald,	253 55
Warren St. Mission Ch., Mon. Con. Coll., by A. D. Wheelock,	4 45
Gloversville, Cong. Ch., by U. M. Place,	103 50
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	8 43
Huron, by Rev. Oliver Crane,	17 00
Hyde Park, J. W. Wheeler,	100 00
Fulton, H. P. Pond, to const. Mrs. Clarissa T. Clement, Mrs. Marilla L. Cherlot, and Mrs. Lovina M. Marsh, L. M.'s,	90 00

New York City,	
Fifth Ave. Presb. Ch., J. Baker,	\$5 00
Fourteenth St. Presb. Ch., Mon. Con. Coll.,	1 50
Mercer St. Ch., Coll., by R. Lockwood,	
\$395 97; W. G. Bull, \$100; W. W. Chester, \$50; J. F. Worth, \$100; I. N. Phelps, \$50; Richard Bigelow, \$50; J. W. Quincy, \$50; J. B. Murray, \$25; J. P. Crosby, \$15; W. C. Noyes, \$2; D. Magie, \$20; Misses McLaughlin, \$3; E. H. McCurdy, \$25; a friend, \$5.	890 97
Church of the Puritans, Mon. Con. Coll., by O. E. Wood,	27 63
Oswego, Mrs. Thyra Gray, L. M. in full,	14 00
Princeton, David Elder,	10 00
River Head, Cong. Ch., by George Miller,	15 00
Rutland, Anonymous,	3 00
South East, Mrs. Loring Brewster,	1 00
Troy, First Presb. Ch., by Benjamin Hatch, in part,	75 00
Utica, E. Stanley Ely to const. Bradford S. Merrell a L. M.,	30 00

NEW JERSEY—

Bloomfield, Teachers and Pupils of the Academy, to const. James H. Rundell a L. D.,	100 00
Morristown, from the estate of Charles Ford, dec.,	5 00
Newark, Job Haines, L. D. in full,	50 00
South Park Presb. Ch., Mon. Con. Coll., by S. P. Smith,	37 27
Orange, Second Presb. Ch., Young People's Miss. Soc., by M. Williams, to const. B. C. Webster, Wm. Pierson, jr., and Miss N. E. Means, L. M.'s,	90 00

PENNSYLVANIA—

Philadelphia, First Ind. Ch. Miss. Assoc., by Rev. Robert Adair,	25 00
Upsonville, Franklin Presb. Ch., by Rev. J. W. Raynor,	32 50

OHIO—

Defiance, First Presb. Ch., by Rev. E. R. Tucker,	3 30
Hinckley, J. McClure,	1 00
Milton, Cong. Ch., Rev. Francis Muzzy,	4 00
Montgomery, Cong. Ch., by Rev. N. T. Fay,	10 00

INDIANA—

Bristol, Presb. Ch., by Rev. Benjamin Wellca,	18 64
Mishawaka, M. H. Smith,	10 00
Parkersburgh and Waveland, Presb. Chs., by Rev. S. G. Lowry,	19 00

ILLINOIS—

Belleville, Gen. Evan. Soc., by Rev. Wm. Homier,	7 50
Caledonia and Cairo, Presb. Chs., by Rev. E. B. Olmsted,	7 00
East Paw Paw, Presb. Ch., and vicinity, by Rev. Silas Jessup,	7 62
Hardin, Presb. Ch., by Rev. J. C. McMurray,	5 30
Mission Point, Evan. Luth. Ch., by Rev. O. Andrewson,	9 00
Marion, Presb. Ch., by Rev. S. Uhlfelder,	8 15
Mount Carroll, Presb. Ch., by Rev. Calvin Gray,	8 50
Naperville, Samuel Goodrich, L. M.,	30 00
Payson, Cong. Ch., Mon. Con. Coll., by Daniel Prince,	20 00
Pinckneyville and Vergennes, Presb. Chs., by Rev. J. Ward,	15 00
Plymouth, Cong. Ch., by Rev. N. P. Coltrin,	10 00
Wilmington, Presb. Ch., to const. Rev. J. G. Porter a L. M.,	30 00

MICHIGAN—

Jonesville, Presb. Ch., by Rev. H. L. Stanley,	\$20 00
Lansing, by Rev. T. Lyman,	5 00
Monroe, First Presb. Ch., by W. H. Boyd,	49 00
Somerset, Presb. Ch., by Rev. S. Stevens,	20 00

WISCONSIN—

Berlin, First Presb. Ch., to const. John S. Willis a L. M., by Rev. J. B. Preston,	37 50
Elk Grove and Boner Branch, Cong. Ch., by Rev. Calvin Warner,	40 52
Oak Creek, Cong. Ch., by Rev. F. G. Sherrill,	2 00
Shakopee, Coll., by Rev. S. W. Pond,	10 00
Shopiere, Thomas Holmes,	1 00

IOWA—

Davenport, Cong. Ch., Mon. Con. Coll., by Rev. J. A. Reed,	15 00
Fairfield, Cong. Ch., by Rev. C. H. Gates,	11 70
Fort Des Moines, Central Presb. Ch., by Rev. T. Bird,	20 50
German Settlement, Grand View, and Muscatine, Ger. Chs., by Rev. C. Veitz,	12 88
Hillsboro', Cong. Ch., by Rev. J. C. Cooper,	6 00
Inland, C. B., by J. R. Upton,	2 00
Moscow, Cong. Ch., by Rev. D. Knowles,	2 50
Pleasantville, Cong. Ch., by Rev. J. V. A. Woods,	3 00
Red Rock, Cong. Ch., by Rev. Joseph Mather,	3 00
Salem and North Marion, Cong. Chs., by Rev. A. R. Mitchell,	10 00

CALIFORNIA—

Received by Rev. T. D. Hunt,	
Grass Valley, Cong. Ch.,	\$31 87
San Francisco, Howard St. Presb. Ch.,	127 70 159 57
	\$14,084 09

Donations of Clothing, &c.

Epsom N. H. Juv. Sew. Soc., by L. W. Peabody, a barrel,	27 26
New Haven, Ct., a box by Miss E. North,	
College St. Ch. Ladies' Benev. Ass., by Harriette L. Thomas, a box,	20 00
Thetford, Vt., Juv. Sew. Soc., by Edwin Teele, a barrel,	28 00

Receipts of the Massachusetts Home Missionary Society, in November, 1855. BENJAMIN PERKINS, Treasurer.

Belchertown Cong. Ch. and Soc. Benev. Ass., \$80; Ladies Sew. Circle, \$20,	100 00
Bridgewater North, Porter Evan. Ch. and Soc.,	45 29
Brighton Evan. Ch. and Soc.,	67 41
Charlestown, First Ch. and Soc.,	183 00
Chelsea, Broadway Ch. and Soc.,	56 47
Clinton, Rev. Mr. Winchester's Soc.,	87 00
Dunstable, Cong. Ch. and Soc.,	34 57
East Douglas, Cong. Ch. and Soc.,	75 00
East Medway, Mrs. H. Richardson, \$2; an individual, 75c.,	2 75
Falmouth, Rev. Mr. Hooker's Soc.,	120 00
Hinsdale, Cong. Ch. and Soc.,	123 00
Lakeville, J. F. Tobey,	5 00
Lawrence, Lawrence St. Ch. and Soc.,	44 40
Lowell, High St. Ch., and Soc.,	28 78
Medfield, Mrs. Sarah A. Goodale,	1 00
Medway, Cong. Ch. and Soc.,	22 00
Middlesex North and vicinity Aux. Soc. C. Lawrence, Tr.,	
Boxboro,	\$ 9 75
Groton, to const. J. Rockwell	
and Willard Torrey, L. M.'s,	64 00
Harvard,	52 63
Lunenburg, to const. Mrs. Mary Gibson, a L. M.,	30 88 157 01

Needham West, Cong. Ch. and Soc.,	\$10 00
Petersham, Rev. Mr. Foster's Soc.,	11 00
Plymouth, Second Cong. Ch., to const. Rev. D. H. Babcock a L. M.,	30 00
Rochester, Ladies' H. M. S., to const. Mrs. Emily F. Sturtevant a L. F.,	51 00
Saxonville, Rev. Mr. Northrup's Soc.,	50 00
Sterling, First Evan. Ch. and Soc.,	15 00
Truro, Horace Silsby,	2 50
Williamstown, Cong. Soc., Mon. Con. Coll., \$44; Ann. Coll., \$66,	110 00
	\$1,882 16

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Dec. 1, 1855, HENRY PERKINS, Treasurer.

NEW JERSEY—

Bethlehem Presb. Ch.,	17 50
Dover Presb. Ch.,	70 50
Newfoundland Presb. Ch.,	12 50
Orange, Second Presb. Ch., A. S. Baldwin,	10 50
South Orange, Presb. Ch., by Rev. D. G. Sprague,	61 87

PENNSYLVANIA—

Allentown, Presb. Ch.,	6 00
Athens, Cong. Ch., by G. A. Perkins,	10 50
Beaverdam, by Rev. O. N. Chapin, \$7 37½; by James Smith, \$2 51,	9 88 2 50
Bradford,	
Carlisle, Arch. McAllister, by Rev. C. P. Wing,	50 00
Catasauqua,	10 15
Conneautville, Presb. Ch.,	2 25
Danville, Welsh Cong. Ch., by Rev. J. F. Cook,	20 00
Erie Board of Agency,	72 50
Garland Presb. Ch.,	8 00
Girard Presb. Ch., by Rev. A. Porter,	25 00
Harrisburgh Presb. Ch., estate of Samuel Hays, for Miss M. Hays, \$45 56; Mon. Con. Coll., by J. A. Weir, \$19 37; J. W. Weir, \$25; Miss I. Todd, \$30; Female Prayer Meeting, by Mrs. J. O. Fisher, \$18; Mrs. Briggs, \$12; H. Alricks, \$10; Young Ladies' Prayer Meeting, by Miss Simonton, \$2; others, \$90 50,	252 48
Hawley East,	30 00
McKean, by Rev. E. W. Beebe,	1 00
Mill Creek, by Rev. Joseph Vance,	15 00
Mount Pleasant,	85 00
Philadelphia, John Constable,	20 00
Calvary Presb. Ch., George W. Gray, Central Presb. Ch., Coll., \$27 55; Mrs. H. R. Naglee, \$10; W. Sander-on, \$10; G. C. Bowers, \$10; others, \$12,	69 55
Third Presb. Ch. estate of Mrs. Moyer, dec., by Mrs. Edwin King,	95 00
Walnut St. West Presb. Ch., by Rev. Mr. Butler,	45 00
Kensington First Presb. Ch., bal.,	2 00
Manayunk Coll., \$55 88; Mon. Con. Coll., \$12; Sab. Sch., \$10,	77 83
Mantua, Presb. Ch., Dr. Fisher,	2 00
Murple, Presb. Ch., by A. C. Eckfelt,	40 92
Pittsburgh, in part, by Rev. Dr. Kiddle,	181 25
Pittsfield,	6 00
Providence, by Rev. J. Barlow,	30 00
Ulysses, by Rev. J. Blakeslee,	4 22
Watsburgh, Presb. Ch., by Rev. J. H. Rice,	10 00
York, Eng. Presb. Ch., Mrs. McDonald, \$30; Samuel Small, \$25; Mrs. Samuel Small, \$2; D. E. Small, \$10; John H. Small, \$10; P. A. Small, \$10; Mrs. Gen. Spangler, \$10; Rev. O. J. Hutchins, \$10; bal. of Coll., \$42; others, \$88 50,	200 50

DELAWARE—

Newark, a friend,	10 00
St. George's, John C. Clark, \$10; others, \$4,	14 00
	\$1,680 40

THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXVIII.

MARCH, 1856.

No. 11.

The Permanence of the Pulpit.

THE *New Englander*, for August, 1855, contained an interesting article upon this subject, from the pen of Rev. E. W. GILMAN, of Lockport, N. Y. We gladly avail ourselves of an opportunity to place some extracts from this paper before the readers of the *Home Missionary*, most of whom, we regret to believe, do not enjoy the privilege of perusing the publication in which it originally appeared.

There *has* been a tendency among young men to depreciate the pulpit. That tendency has much diminished, and yet it is still perceptible. It is well, therefore, that we should review the grounds upon which the high claims of the ministry rest, that our convictions may not be feeble through any want of clearness and depth.

The author of this article brings forward,

FIRST: *The fact that the preaching of the Gospel is of divine appointment.*

God might have selected other means of teaching the truth. He might have caused the great facts of our Savior's life to be taught by dramatic representations. Pictures and images in countless variety might have been the appointed mode of bringing truth before the mind. Sacrificial offerings, akin to those presented before the advent, might have proclaimed a Savior crucified instead of a Messiah yet to come. Man's ingenuity might have been put to the test to represent before assembled congregations the fearfulness of the scene witnessed on Calvary, and thus to lead men to Christ. Or, discarding all human instrumentality, God might have sent angels from their heavenly homes to whisper in the

ear the secrets of eternity. But it pleased him to make choice of the preaching of the Gospel—the appeal of the living speaker, testifying of that which he knows; and why should we not firmly believe that by this means God will continue to extend the knowledge of his ways and the blessings of salvation?

SECONDLY: *The adaptation of preaching to the nature and mental habits of men*, confirms our confidence in its permanent value as a means of grace.

There are three essential elements in the idea of a preached Gospel. There must be (1) a living preacher; (2) he must speak with direct application to an audience of his fellow men; and (3) he must announce salvation through Christ, with a personal experience of its reality and its value. * * * *

Truth and Experience of the Truth.

The preaching of the Gospel is not a mere reading of essays, indefinite and without aim and point; but it is the announcement and enforcement of *truth*; and that truth, however men may disregard it, is vitally important to them; nothing more so: so that when they come to look at it without prejudice, and sometimes even in spite of every prejudice, they find it has demands upon their thoughts and affections which they cannot cast off. This truth, faithfully, affectionately presented, and meeting with a response in the still small voice of conscience, is an essential element in the preached Gospel, and make this ordinance of God's house abound with power.

And still another element of power results from the fact that the work of preaching the truth is committed to those who have a personal experience of its value. The first preachers of the christian faith testified of the things which they themselves had witnessed; and their successors, having the same spirit of faith, and having learned the same truths in the experience of their souls, can say, "We also believe and therefore speak; we speak that we do know, and testify that we have seen." It is no utterance of vague conjectures, no dramatic rehearsal, no formal recitation, no vain babbling, that corresponds to our ideas of preaching God's truth. There must be sincere conviction, based upon divine testimony and confirmed by actual trial of its value; and when this exists, he who preaches is in a position to win the confidence of men and to speak with power. * *

THIRDLY: *The history of the progress of Christianity* gives us ground of confidence in the efficiency and permanent value of the preaching of the Gospel.

From the days of John the Baptist until now, the kingdom of Christ has been advanced most rapidly by public addresses to the assembled congregations. The forerunner of the Messiah, proclaiming that the kingdom of heaven was at hand, attracted great multitudes to the wilderness from Jerusalem and all the region round about; and they were baptized of him in Jordan confessing their sins. Our Savior spoke sometimes to the select company of his chosen Apostles, and sometimes to thousands whom his fame had gathered, and who bore testimony that never man spake as he spake; and of these, many, whose numbers no man knoweth, believed on him. He left his followers the commission to preach his Gospel everywhere, and they went in all directions, exposing themselves to hardships, to persecution and death, but preaching with boldness and with success, until Christianity, within half a century, had gained a foothold in almost every nation, and the foundations were laid of a spiritual temple, which has been rising higher and higher, and against which no device of Satan can prevail.

It is believed that wherever Christianity has made rapid progress, it has been

owing mainly to the preaching of the truth. Other means have come in as auxiliary, but this has been the grand power. In modern days, the greatest triumphs of the missionary enterprise have been gained in connection with the voice of the living preacher. * * * * *

FOURTHLY: The *present success of the preached Gospel*, though not all we could desire, is such as to confirm and not to weaken our confidence in its permanent value as a means of grace. There is an admission here, that the efficiency of the pulpit is not as great as the friends of Christ can wish; that the laborers do not secure as much of the ripening harvest as we should expect; and that the success of the ministry is not uniform but various. But we think that a comparison of this generation with former ones does not indicate such a degeneracy in the pulpit as some imagine; and that any apparent present weakness and inefficiency may be accounted for, without at all reflecting upon the agency which God has seen fit to employ in bringing souls to salvation. * * *

Deceptive Comparisons with the Past.

And yet we may deceive ourselves as we look back on past generations and attempt to compare them with our own. We may look only at the bright lights and forget the dark shades. The preaching of any age is not to be judged simply by the eloquence and success of a few men, like Edwards and the Tennants. If the records of New England history contain evidence of the successful ministry of a Shepard, they disclose also other scenes of barrenness, as when such a man as Hopkins saw his church at Newport so much reduced as to have only three male members, and his congregation but a mere handful. If there was a great awakening a hundred years ago, it came at a time when the state of religion had been very low, when personal piety was not deemed essential for church-membership, and when the churches and even the ministry were filled with unconverted persons. And the half-century succeeding that awakening, was a period of marked religious declension. When the era of modern revivals began, about sixty years ago, the land was threatened with infidelity, youthful piety was hardly thought of as possible; the assembly upon the Sabbath was the only religious gathering of the week, and every prospect was dark and gloomy. In respect to the condition of religious matters at that time, we quote from a writer whose own memory extended back to not a few of the years of the last century, and whose testimony is reliable. He says (Christian Spect. v. 210), "It was not till within a few months previous to the memorable era just referred to, that we ever heard of such a thing in the whole circle of parishes of which we had a personal knowledge, as a sinner being in great anguish of mind in view of his guilt and spiritual prospects. The first case of the kind which came to our knowledge, needed to be explained, not only to us, but to others also who had then passed the middle period of life. It was extensively regarded as a wonderful and almost a frightful phenomenon; and was properly accounted for by only a few of the people, and those chiefly advanced in age, who had either witnessed similar cases in the days of Whitefield, or gained some just views of their nature from books or from tradition." And the same writer, in assigning some of the causes of the religious declension in New England during the latter half of the eighteenth century, subsequently remarks: "The *pulpit* was in some degree answerable for the decline of religion in those times. * * There was too little thorough investigation. There was not a suitable adjustment of topics to the state, either of the whole congregation or of individuals, who needed respectively a portion of meat in due season.

Their preparation for the pulpit was made generally on Saturday; and very extensively it was deferred to the latter half of that day. Their discourses were crowded with too many particulars which, although not perhaps altogether irrelevant, were frequently trite and unessential. * * That was an age, also, in which the pulpit was peculiarly barren of *illustration*. * * * The ministers to whom we have referred, discarding, as most of them did, the agreeable and quickening stimulus of copious illustration, were formal and dull in their manner, and produced little impression on the minds of their hearers. * * That we have not overstated this defect in a large proportion of the ministrations of that day, will be obvious to all who have been conversant with the printed and manuscript sermons which have come down from those times; to all who shall make due inquiry on the subject, of the most intelligent of aged people now living; and, indeed, to all those who have a distinct recollection of very many of the worthy ministers who, in a good old age, departed to their rest before the commencement of the present century." And, he adds, "From these defects, it is easy to infer that the power of the christian pulpit was exceedingly weakened as to its practical effect. * * That there were almost no revivals in that long period, was owing, we believe, among other causes, to the lamentable want of those qualities in the selection and presentation of revealed truth, which are essential to its highest utility as God's most appropriate instrument in subduing the world to himself." (Quart. Chr. Spect. v. 220-224.)

And, in addition to this, it must be remembered that we might speak the names of living men, or of others who have fulfilled their ministry in these latter days, who have met with success in the pulpit hardly less than that of the most noted among the preachers of former generations.

Why, then, should we say the former days are better than these? In all ages men have mourned over the barrenness of their ministry. In all ages they have wept because so few believed and so many rushed on to destruction. But we believe that when our posterity come to compare this age with those that have preceded it, when due regard is had to the protracted era of revivals, and to the innumerable conversions under a plain and pungent preaching of the truth; to the earnest christian effort and the liberal benefactions which have come in response to the appeals of the pulpit; to the prosecution of the missionary work at home and abroad; to the advance of the temperance reformation and of other philanthropic plans; to the utterances for human liberty and human rights;—when regard is had to all these things with which the ministry has had so much to do, we think it will not be the judgment of posterity that the pulpit has lost its power, or has become sadly degenerate in the execution of its work.

Negligence of Church Members.

Again, when the influence of the preached Gospel seems to us quite small, we must take into account the fact that so few are brought steadily and regularly under its power, Congregations often have been content to *have* preaching, without putting *themselves* to much trouble to secure an audience. Preachers have been too well satisfied with having congregations of respectable size, even if vastly greater numbers were left unprovided for, or were never asked to come to the house of God. Hence their ministrations so generally have reference to those accustomed to the sound of the Gospel, who have often listened before, and whom they expect to address again. Under other circumstances they would preach differently. A large majority of our population do not, steadily, hear the preaching of the Gospel. Multitudes live and die without hearing a discourse full of the

truth of the Gospel, which they are able to understand. A recent investigation of facts in the State of Maine shows, that while more than half the people of every town might attend public worship, less than one fourth do ordinarily attend. Two hundred and ten persons out of every thousand make up the various religious assemblies of all shades of belief and of doubt, and the other seven hundred and ninety persons of every thousand are as regularly absent from every place where worship is professedly offered to God. Here, then, we have reason to complain, not of the inefficiency of preaching, but of the neglect to go out to the highways and hedges, and persuade men to listen to the Gospel. If, now, in every town and city, there were more of sympathy and of coöperation between the churches and their pastors, in respect to plans for home evangelization; if there was more earnest and more constant effort to bring the masses outside of the churches under the influence of the preached Gospel, the power of the pulpit, with God's blessing, would begin to be apparent, even as in the days of Bunyan or of Whitefield. And whenever any community awakes to effort for home evangelization, the preaching of the Gospel will be the means, above all others, to promote their ends.

Instability of Population.

Again, the pulpit may have lost power, apparently but not really, in the breaking up of social restraints, which results from sudden changes of population, and immigration from foreign lands, and fluctuations of wealth. One effect of this is, that men act out their character with greater freedom and boldness than was their wont. The prediction is fulfilled that many shall run to and fro, and that knowledge shall be increased. The minister is no longer the oracle. He is respected less officially than personally. What he says is subjected to scrutiny and criticism. Divers sects contend for the mastery; and sometimes it may seem for the interest of each to disparage the ministering of the other. And there are apostles of error, wolves in sheep's clothing, who bring contempt upon the Gospel by their false doctrine. But in all this there is nothing that can undermine the foundations of the truth, or build up a permanent barrier against it. It was long ago foretold that the time would come when men would not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears; and should turn away their ears from the truth, and be turned unto fables. Still the truth is powerful, and the weapons of our warfare are mighty through God to the pulling down of strongholds. There is no reason here why we should not desire to have more laborers gathering in the harvest.

Excitements.

Again, the fact that this is an age of *intense excitements* presents a reason why the pulpit does not exert a uniform power. We live and act under high pressure. The minds of men are swayed hither and thither under the influence of strong emotion. Sometimes they are carried away with religious excitement, and then they are left high and dry upon the shore as the wave of emotion recedes. No two things can monopolize the mind at once. Strong excitement respecting slavery, or intemperance, or local politics, is unfavorable to the influence of the truth; denominational zeal may run so high as to interfere with godliness; and the race for wealth, in which so many competitors are found, carries many a man out of the reach of the Gospel. With such excitements, preaching is heard only by sufferance, and the moment it is over, the thoughts fly away to other themes.

And yet this is only admitting that the heart of men is fully set in them to do evil; that it is deceitful above all things, and to be despaired of for its wickedness. But how shall such hearts be reached if not by the kind warning of danger, and the announcement of glad tidings by the living preacher testifying of a way which he himself has proved?

The Press.

Finally, the influence of the periodical press upon public opinion seems, at times, to rival the influence of the pulpit. This has suddenly come to be one of the greatest forces operating on society. Its influence for evil or for good is incalculable. * * * * *

Can it then supplant the pulpit, and prove itself more efficient and more economical as a means of good? A sectarian journal cannot, because it cannot gain the attention of many unless they are already committed to its views. The secular press cannot espouse and defend the minor peculiarities of belief, or be devoted mainly to religious instruction. Nor can a paper conducted by way of compromise between denominations accomplish this, because each one would feel that some supplementary views must be added by the living teacher. In fine, then, however great the power of the periodical press to mold the mind, and to combine and unite public sentiment, it cannot supersede the utterance of the heart through the lips. Politicians do not expect this of it. They rely, and they must rely, on the power of eloquence; and so must it be with religion. God's way is the best way. The press shall be the auxiliary of the pulpit. But first and foremost in our efforts to advance the kingdom of our Lord, we will follow his example and preach the Gospel. The feet of the messengers that bring good tidings of good shall stand on every hill-top. To the isles of the sea shall go the living messenger to tell the story of redeeming love. Human lips shall perform a duty which angels would gladly undertake; and while each laborer stands at his post of duty, there shall go up from every quarter of the world the glad song of "Harvest Home."

Missionary Intelligence.

OREGON.

*From Rev. P. B. Chamberlain, Portland,
Washington Co.*

Arrival at San Francisco.

We are at length in our long-looked-for home in the far West; and when we think how many long days we have been careering over the "deep blue sea," we know indeed that we are

"Far, far away from the scenes of our childhood,
And every loved spot that memory holds dear,"

but we cannot as yet realize it. Our passage from New York to San Francisco was a quick and delightful one, but embraced nothing of interest which has

not been published over and over again, until it is not worth repeating. A week's stay in that marvelous city was a pleasant episode in a long sea voyage, and afforded us the privilege of being present at the exhibition of the college schools at Oakland, and of attending church at two different places and visiting one Sabbath school. Any one of these occasions would have done credit to the best of New England; which shows that some of the inhabitants of California, at least, are deeply interested in something besides making money. We met several of the ministerial brethren of different denominations. These all gave us a hearty welcome to the Pacific coast, and "showed us no little kindness," so that,

"being somewhat refreshed by their company," we started, on Tuesday, Nov. 6th, with new courage, for Portland, expecting to reach that place after four or five days' pleasant sailing. But truly, "we know not what a day may bring forth."

The Voyage.

The sea was quite rough from the time we left San Francisco, and grew much more so as we proceeded north; and it was not until after we had been pitched and racked and tumbled about most sadly for six days, suffering all the while from cold and rain, that we reached the mouth of the Columbia. I had for two or three days been half fearing, that like Jonah I was fleeing from the path of duty, and might have to take a trip in a whale's belly to set me on the right track; and some of the time, had I been sure of such a conveyance, I do not know but I should have chosen it voluntarily, without the trouble of casting lots, rather than remain longer on board the miserable ship we were in. I ought to say, perhaps, that the ship *California*, in which we were, was not the one which usually runs on this route, but for some special reason had been taken for this single trip. She is an old ship, I believe one of the first that ever came out to this coast; and being intended to run south in a warm climate, was by no means fit for this colder region; and what was worse, she had not run for a year and a half, and her machinery was wholly unfit for sea service.

Wonderful Deliverance.

But to return to our journey. We reached the mouth of the Columbia on Monday morning. Here, as doubtless you are aware, is one of the most dangerous places in the world for shipping, especially in stormy weather. A large sand bar reaches quite across the mouth of the river, several miles long, with only one or two narrow channels where the water is deep enough for large ships to pass, under the guidance of the most experienced pilots. Nothing can exceed the mad fury of the sea here in a storm, as it breaks and dashes and foams upon this bar. I was informed that at the time we reached it, nothing had been able to cross for twelve days. We sailed up towards it on Monday morning, but the fog settled down so as to obscure the landmarks, and we had to lay off. About noon we sailed up again, and again had

to lay off. At about two or three o'clock P. M., we came up the third time, nearer than before. By this time one of the boilers had given out—in fact they had not been safe, any of the time; and we had now advanced so far that we could not raise sufficient force from one boiler to carry us back, and were obliged to attempt the passage over. Even this required so much steam as to bring the other boiler into great danger of bursting. The engineer expected every moment that it would explode, and once come up and told the captain so. The captain replied: "Let it burst then; it is our only chance of safety! Go back, and die at your post!" The only reply of the engineer was—"I shall die!" and he went back. And now—when if the engine should stop we should be dashed upon the bar, and to keep it working seemed almost certain destruction; and when every man was needed calm and faithful at his post—that most frightful of all cries was heard—"The ship is on fire!" A flue had collapsed and sent the steam back through the pipe, somehow, into the furnace, bursting open the doors and scattering the coals in all directions, and setting the vessel on fire. The engineers were nearly suffocated by the smoke, and yet it would not do to leave their post for a minute. At short intervals, they would rush up and get a breath, and then, with hand or handkerchief over their mouths, rush back. And, to crown all, the anxious inquiry was now made—"Where is the powder?"—when it occurred to me for the first time, that there was a very large quantity of powder on board, some of which, it was found afterwards, was in almost immediate contact with the fire.

I know not that such a complication of such imminent dangers was ever known before. All we can say is, "The Lord delivered us out of them all." These dangers continued perhaps half an hour; and when at last the word went round—"We are over the bar!"—"The fire is out!" you can judge of the reaction of feeling. For though every one had been most strangely calm and self-possessed during the whole scene, yet, of course, feeling was wrought up to the highest pitch. I know not how to account for it, unless it was that the very extremity of danger was beyond excitement. It was seemingly the calmness of despair. In the very midst of the breakers, as we were, there was no possible chance of escaping from the ship, and hence there was no rushing, no noise. Every one

was collected and faithful at his post, as though he felt that only in the safety of the ship was his own safety. There were several pious men and women on board, whose great trust was in the omnipotence of God, and in that trust they were calm. But when we felt that we were comparatively safe, we wept for gratitude; and I think I fully appreciated the language of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

But even then the trial of our faith and patience was not over. After crossing the bar, they succeeded in getting up the river some little distance, but the current, the tide, and the wind, being against us, they deemed it unsafe, or were really unable to raise steam enough to make any farther headway. It is difficult for passengers always to find out just what and how much the danger is, on board a ship. Officers are not very communicative on such subjects. On this occasion, they cast anchor, and, I presume, thought we were safe; but the anchorage was bad, and it being a dark night, the ship gradually and imperceptibly floated down the river dragging her anchor, until, by the time it had been discovered, and, with the most vigorous efforts, in burning up dry benches, pouring in oil and tar, they had succeeded in getting up sufficient steam to make headway again, we were a second time fearfully near the breakers. But again, God was pleased to deliver us, and the tide having turned, we succeeded in getting up as far as Astoria, where the anchorage was good and safe. Astoria, by the way, is a remarkably small place to have obtained such a big name. We lay there that night; and the next morning, feeling that we were fast wearing out with hardship and excitement, and it being uncertain when the ship would get up the river, we gave up our tickets and procured a new passage on board a river steamer. The sail up the river was most delightful. The day was fine, and the scenery on either side of the noble Columbia is most beautiful and grand.

Indian War.

We reached Portland about midnight, on Tuesday, Nov. 18th, feeling then, as I trust we shall ever feel, that that life

which God has so wonderfully preserved should be wholly consecrated to his service. We were not a little surprised to learn, on reaching San Francisco, that Oregon was in the midst of a very serious and exciting Indian war, and many of the citizens were in arms. Gen. Wool and staff, with some fifty soldiers, or more, came up in the same ship with us. The General's bold look and buoyant spirit show that he can yet do his country good service; but his silver locks seem to entitle him to an honorable discharge, and a quiet retreat. Some of our fellow passengers from the States who had been intending to come to Oregon, abandoned their intention on learning of the disturbances here, and stopped in California; but, having "put our hands to the plow," we did not feel at liberty to turn back. Trusting in God, we have come, determined to labor and pray while we can, for the spread of that Gospel which alone is "Peace on earth and good will to men." As I gazed upon the glittering arms of the officers and soldiers on board with us, I could not help contrasting the very different missions on which we were going. They were bearing the deadly instruments of war; we, the sacred messages of peace. They went to take life; we went to offer life to those already condemned. Never before, I think, was I so forcibly impressed with the strange mingling of good and evil in this fallen world. I have not been able, during the short time I have been here to learn definitely the cause, and condition, and prospect of the war. The more general opinion seems to be, that for some three or four years the Indians have been preparing and combining in large numbers, for a desperate struggle, which has now commenced in earnest. A large number of isolated families who lived far back from the main settlements have been massacred, property has been plundered and burned, and two or three pretty severe battles have been fought: but nothing decisive has been done, and the future is doubtful, and in some respects dark. A few weeks ago, there was much excitement here, from a fear that the Indians might fire the town; but at present every thing is quiet, and no immediate danger is apprehended. We only hear of the war now and then, as some express arrives from those engaged in it.

Welcomed.

We have been most heartily and generously welcomed to Portland by all

whom we have met, and have seen enough to satisfy us, that we are in the midst of a kind, generous, and intelligent community, who will fully appreciate, and, so far as could be reasonably expected, aid us in any and all judicious efforts that we may make for the planting and sustaining the good old puritan principles and institutions among them. A large proportion of these people are emigrants from New England.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

Another Account of the Escape.

Your letter was received, giving account of Rev. Mr. Chamberlain, and the next day he and his wife arrived at our house, in good health. His coming we believe is of God. Already we can mark the ways of God in it. California was his choice, yet the call from you turned him to us. The way opened before him, and he was wafted on safely; though, when just here, in most imminent peril. The steamer struck on the bar, amid most terrific breakers, such as roll in upon the Columbia after a long storm. The shock damaged the machinery; a flue collapsed, letting the steam upon the furnace, blowing the coals out, and setting the engine room on fire. Thus, with the suffocating steam, smoke, heat, and flame, the control of the boat seemed to be lost. There were on board four hundred cases of powder!—much of it unknown to the officers, and concealed in packages of other merchandise, and a part of this was lying within a *plank's* thickness from the fire. Through the energy of the officers the fire was extinguished; but the remaining boiler was too weak to be subjected to a stronger force of steam. The engineer was on the point of giving up. He came to the captain and declared that the boiler could not bear another pound of steam, and that he did not dare to stir the fire. Go back, and stir it, said Capt. Dall. We shall be blown up, said the engineer. We shall go to the bottom without it, said the captain; go back to your post. I shall die, sir! he replied. But he did go back, and stirred and increased the fire. The engine however could not make the revolutions, and he stood with a rod for an hour, helping the arm to pass the center, having to run up to the air for breath, at almost every revolution of the wheel.

He expected death every moment. They succeeded in getting up two miles or more from the bar, and anchored. But the anchors dragged; and one of the best cables parted, in the night; and before they were aware, they were drifting back to the breakers. They then fired up, pouring in oil, putting hams and furniture, and every combustible material at hand upon the fire, to get up steam. Still, if the tide had not turned, they would then have been lost. But it had begun to flow in strongly, and thus they came up to safe anchorage at Astoria. We cannot too much admire the heroism of Capt. Dall, whose well-known character is displayed in this incident; nor can we too highly estimate the importance of ship discipline and perfect obedience.

Exploration.

REV. HARVEY CLARKE, after visiting the settlements along the Columbia river, from its mouth to the Dalles, has turned his steps southward, and explored most of the country to the Umpqua mountains, the hard rains, alone, preventing him from crossing to the other side. The churches in this valley are few, and very weak, and remote from each other. The numbers that are able to meet regularly at any one place of worship are small; and there is, accordingly, less interest felt in endeavors to secure the stated ministrations of the Gospel. The ill effects of sparseness and feebleness are here seen, in their full force. But notwithstanding the churches are already so weak, that they can hardly be said to have a name to live, causes are in operation, it seems, that threaten to increase and prolong this fatal and miserable imbecility. The evil consequences of denominational jealousy, and of recent movements at the East, are already experienced on those far off shores.

There is a church, of fourteen members, at Spencer's *Butte*, in Lake county, near the forks of the Willamette. This people are ready to contribute, according to their ability, and hope soon to secure a minister. Eighteen miles further north, on the river, there is a little company of believers who are in the habit of assembling together when occasion offers, and who are expecting, within a year, to enter into

church organization. Still farther north, seventeen miles, on the Calapooya river, there is another small church. Again, ten or twelve miles farther yet, eight miles east of Albany, at a place called Sand Ridge, there is another, containing at present only five members, but expecting an addition, soon, of four or five more. This people are now a part of the field occupied by Rev. Mr. Condon. At Albany, there is a church under the care of Rev. Mr. Starr; and at Salem, Mr. Dickinson is stationed.

In regard to the war, Mr. Clarke observes,—“There is much agitation and fear on account of Indian hostilities. It is true, we are in the midst of an Indian war; and it is also true, that some of our citizens on the frontier have been murdered, and their property burned, but few compared with the numbers reported in newspapers. We have a large army in the field; and we hope for the restoration of peace.”

From Rev. Thomas Condon.

A New Field.

The little church to which I now preach consists of five members, two men, their wives, and the wife of a neighbor. They are located ten or twelve miles east of Corvallis, our new seat of government. All three of these families are poor, willing to do all they can to sustain the Gospel; but, like most Oregon neighborhoods, this one offers them many obstacles to the accomplishing their cherished purposes. Our coming among them has increased their hopes, and I may add, given new impulse to their activity.

We are placed in the middle of a large prairie, without woods or streams. Our firewood must be hauled from places four and eight miles distant. Our post-office is at Albany, eight miles northwest upon the Willamette, with much bad travel between it and our firesides. All that the farms produces, of life's necessities, are reasonably cheap; all else is exorbitantly high.

Our affairs are, just now, much disturbed. Our young men have left to defend our frontiers against hostile Indian tribes, leaving the valley but a small supply of arms. Consequently much anxiety is felt, lest the enemy fall upon us in force through the unguarded passes of the mountains.

Many holding the Indian in too much contempt are reckless of all danger. Others beholding what fair work God, in his abundant mercy, is uprearing in Oregon, are unwilling to believe there is any evidence of his willingness to permit their destruction; while still another class, looking exclusively upon our sins as a people, think the savage is about to be permitted to afflict us as only the savage can.

The Indians are in arms on every side of us. They hate the whites, and do not hesitate to threaten their extermination. We are therefore in danger; but of all this our Master is not ignorant. May we have grace to trust more confidently in the unfailing goodness of his purposes concerning us!

CALIFORNIA.

From Rev. Martin Kellogg, Shasta, Shasta Co.

Shasta.

Rev. Mr. Frear has already informed you of our safe arrival in San Francisco. There I remained just a week, kindly cared for at Rev. Mr. Brayton's. Then, by the advice of your Agent, I started for this, the place assigned me. Coming as far as I could by steamboat, it took three days to reach Red Bluffs. The Sacramento was then very low, and our little stern-wheel boats, loaded with great exactness so as not to draw a half-inch too much of water, made slow progress up this exceedingly tortuous stream. The valley presented few attractive features, needing the winter rains to change it from yellow to green. Yet there was on either side an imposing background of mountain ranges, and far to the north “Shasta Butte,” always white with snow. At the Bluffs I spent a Sabbath, and preached twice; though a horse race in a neighboring town left me but small audiences.

I have now spent two Sabbaths in Shasta. Many as have been the descriptions sent you of the state of things in California, I can not refrain from furnishing still another sample. This is both a mining town and a trading post. The surroundings are filled with miners in every direction, so that a circle of ten miles' radius would show a large population; yet the chief importance of the place is as a trading center for the towns

still further up. The "packers" send off daily hundreds of mules, when the trails are not impassable from snow. It is, therefore, a busy town, with already a large moneyed interest. Perhaps two thousand people make it their home. Families have come in rapidly, the last two years, and the hillsides are dotted with many dwellings.

Its Wickedness.

In such a place I expected to find much and flagrant wickedness. I was prepared to hear shocking profaneness, to see unchecked indulgence of appetite, and to encounter shameless vice. But while ungodliness is no greater in degree than I had supposed, its *universality* has somewhat startled me. I had hoped to find "of pious women" at least "a few," and did not despair of being greeted by some christian layman. But see the facts. One lady gladly avows herself a Presbyterian church-member; and, so far as I know, if I were to organize a church here, she would be its sum total; unless a Baptist, and one or two "Seceders"—all females—should also join it. The layman is nowhere. The Methodists have occupied the place for several years; yet they have no church organization, and have long had not a single male communicant: two have recently come in. A few months since a man died, making an urgent request that some one should pray over his corpse. The Methodist preacher chanced to be absent; and one of the friends of the deceased rode for two days about Shasta, and through all its vicinage, looking for a man who would execute his dying charge. Not one could be found, who thought himself fit for this funeral office; and the burial, on the third day, was, after all, a prayerless one. It is doubtful whether now, among the permanent residents of the place, an interceding Abraham could find more than half of his "ten righteous." Satan has almost literally had every thing in his own way.

If such be not an uncommon specimen of a California community, have not most of our Eastern christians something yet to learn? They have heard like facts often enough; but the matter needs a thorough *thinking out*, to give any thing like a just impression. The state of society has changed much for the better; but it is still frightfully unlike that to be found on the Atlantic coast. As families come in yet greater numbers, there will be still further im-

provement. But godless families cannot long live in such a community without deterioration. To raise the State to a real level with its Eastern compeers, we must have a renovating Gospel, and that in no stinted measure. So long as this continues to be a land of gold, so long will Christianity have to fight here its hardest battles.

Ministers of Experience needed.

And here a thought comes painfully to mind. Why should the occupation of this field be left so almost solely to young and inexperienced preachers? If the Eastern churches are in earnest in seeking to make this Pacific Empire a part of Christ's heritage, why do they trust the work to such hands? I have nothing to say in disparagement of what has been done, chiefly by beginners. They have striven manfully, and achieved much. But, in more instances than one, they *have* compromised their usefulness, from sheer inexperience. It is a wonder that it has not oftener been so. The field calls for men who have *made* their first failures, and learned wisdom and tact, yet who have not become stereotyped in action, nor outgrown the enthusiasm of early manhood. If such men have urgent "calls" to remain at the East, let a jealous christian public call still more emphatically for their services here. We appeal also to them, and to the churches which hold them with so tight a grasp.

Such opinions may be thought to come with a bad grace from one who has but just begun to study the wants of the State on the ground; but my own position forces these thoughts upon me; and, seeing what is to be done, and knowing so poorly how to do it, I cannot but express them. It is my especial right. And if there is any thing in a wise adaptation of moral forces, I see not how the above opinions can be incorrect.

But if just the best men cannot be found, send such as will come. I want some ministerial neighbors. In all this northern part of the State, a tract one hundred and fifty miles by more than two hundred, there is at present no other Congregational or Presbyterian preacher.

With all the drawbacks mentioned, the aspect of my field is by no means disheartening. A great many acknowledge the need of better influences; and there are real grounds of encouragement.

Rev. Mr. Arnold, Presiding Elder for this district, is to reside here awhile; and both he and the Methodist pastor,

Rev. Mr. Sheldon, have received me very cordially. By invitation, I am, for the present to occupy their church every Sabbath morning.

From Rev. A. H. Baker, Petaluma, Sonoma Co.

Progress in Hard Times.

Since my last report, given in June, no marked change has occurred in our prospects as a community, or as a church. The village has been growing more rapidly than during either of the preceding quarters, although the almost entire failure of crops led us to expect it would be otherwise. Brick stores have been erected, greatly improving the appearance of our main street, and giving evidence of the confidence of the community in the permanence and importance of the place. The increase of the village has certainly far exceeded my most sanguine expectations when I arrived. That it must continue to grow seems evident from the fact that it has nearly doubled during the past year, in the very face of a general disappointment. Prosperity has been a stranger to the agricultural interests of this whole section, for the past two or three years. Last year we had abundant crops, but no prices which would warrant harvesting and transportation; and this year we have had fair prices but no crops; and when these fail, we have no mines on which to fall back.

It will be remembered that we have no house of worship of our own. I have preached, as before, five times each month in the Methodist chapel in the village, and at two out-stations, one five and the other eight miles distant; so as to make up, with one or two exceptions, two services each Sabbath.

KANSAS.

From Rev. S. Y. Lum, Lawrence.

The Church in Lawrence.

In some respects, our prospects as a church were never brighter than at present. We have frequent accessions, and of a character that will be permanent and valuable; and we certainly need all of the right stamp that can be induced to come here, for we have much work for such Christians to do. Sin and er-

ror of every kind grow with vigorous and rapid strides in a soil such as is afforded in a new and forming community like this; and while the church has advanced slowly, evil, in some directions, has made fearful headway.

Demoralization.

A few months since, public sentiment was such, that not a drop of liquor could be publicly obtained in the vicinity; and it was necessary to secure the certificate of a physician, before it could be obtained for medicinal purposes. Now, there are grog-shops on every hand, and a large majority of the young men are frequenters of such places. This is a natural attendant upon the wild excitement in which we are compelled to live. For months past, our young men have been in constant drill for war; and such associations stir up the worst passions of our nature. We hope that the worst excitement has passed; but we have thought so before, and have been disappointed; and it may be thus in the present case.

The Invasion.

There has never been such danger of actual hostilities—a civil war—as that which we have just passed through, and of which you, no doubt, have received full reports ere this. But as reports are very conflicting, it may be satisfactory to hear the facts from a known source. Early in November, a peaceable and unoffending citizen, a Free-State man, was brutally murdered in cold blood by a Pro-Slavery man, a few miles from Lawrence. The settlers in the vicinity, having no hope from the mock-law of the Territory, which was not made for such men, designed administering justice in defiance of law. The culprit, shielded by Pro-Slavery men, escaped into Missouri; and, as he left, set fire to his own house, and also to one or two others of his associates, thus giving the impression that the Free-State men had commenced the work of exterminating their opposers. This report flew on the wings of lightning through all parts of Missouri; and the Governor, to give it countenance (without investigation), issued his proclamation. In these ways, in the course of two weeks, there were collected near Lawrence, at three points, somewhere near two thousand armed men, who openly avowed their intention of burning the towns, and entirely exterminating the whole

Free-State party; and I have but little doubt that they fully intended to put in execution their fell purpose. Matters began truly to assume a warlike attitude. The Free-State men came pouring in from all quarters, in order that they might repulse the enemy at the first attack, and thus prevent a general devastation. Mud forts were thrown up in various parts of the town, sentinels were constantly on duty, and scouting parties, day and night, were watching the movements of the enemy. All the public buildings were turned into soldiers' barracks—the preaching hall with the rest; and nothing was thought of but the best means of defense. The members of my little church, though deprived of their place for public worship, met in the private circle for prayer, and with deep earnestness and holy confidence in God, sought wisdom as well as strength from on high. They felt much like the fathers of the Revolution, determined to die, if necessary, in the cause of God and right. After some two weeks of such excitement, a deputation from the enemy's camp came into town, in company with the governor, to see if any thing could be done to prevent a general slaughter. They began to wish for some honorable way out of their bad position. The settlers were too well prepared for defense, to permit them to hope for an easy victory; and they did not like to look at the certain death which would undoubtedly have been the fate of most of their number in case of an attack. So they concluded to try diplomacy. The delegation were treated respectfully, were told our position, and our determination either to live or die by them. The consultation was continued for two days; when the governor professed himself satisfied, and gave orders to the army of invasion to beat a retreat, which they were not slow to do. As has been since said by those interested on their side, they did not expect such stern resistance; and though they brought several batteries of cannon, yet they were only for use in case there was no fighting on our side! We are now experiencing most severe weather; the thermometer has been within a week as low as 24° below zero; and it is about impossible to keep warm enough to write.

Remember Kansas.

The churches in Kansas have been undergoing trials which in our country have

been happily rare. In the absence of that protection which citizens ordinarily expect from the government, the people of this Territory have been driven to take up arms, leaving their business, their homes, and their Sabbath worship, in defense of property and life. The churches have already suffered from the excitement and the demoralization incident to a state of civil war; and whether they have yet seen the end of these distractions, it is impossible now to predict. They are in circumstances of serious moment. They may be brought to a trial more severe than any in this land have experienced since the days of the Revolution. Their very existence is in question; and the peril is not theirs alone, but casts its shadow upon every church in the land.

It is just cause of national humiliation, that we find ourselves visited with a danger like this. For this is a peril that appropriately belongs only to an age of barbarism; and its appearance among a people that vaunts itself of freedom, intelligence, and religion, is indeed a sad rebuke. The facts speak volumes in regard to the moral obtuseness and grossness which must have invaded our politics, ere such things could happen; and bear testimony no less impressive concerning the unfaithfulness of many churches and pulpits in tolerating a state of society where evil so portentous could be nourished. The nation may well humble itself before God for the neglects and iniquities which have resulted in placing precious interests at the mercy of bad men. May God give to those upon whom the brunt of the great trial must *first* come, if it be not averted, the decision, the fortitude, the wisdom, and the faith in Him, which the exigency will demand! REMEMBER KANSAS IN THE MONTHLY CONCERT.

MICHIGAN.

*From Rev. Aaron Rowe, Lawrence,
Van Buren Co.*

No Ministers to spare for Trade.

I supplied these churches for two years, under commission from your Society. At the close of that time, I engaged in business with my brother, and requested

these churches to procure the services of some other minister; promising, however, to supply them as well as I could, consistently with my other engagements, until they could do better. But no other minister could be found for them. And so, besides preaching to each of these churches every alternate Sabbath, I was frequently called upon to attend funerals, and to visit the sick. At one time, I was sent for at two o'clock in the morning to visit a sick and dying lady. At another time, I visited a dying young man; who gave, for the first time, an account of his conversion to God. It was an affecting scene! He also requested me to attend his funeral, and to tell his young friends how precious Christ was to all who believe in him. A few days after, I went to attend his funeral; and just as I was about to commence the services, a gentleman came in and requested me to attend the funeral of another young man, the next day.

These providences, together with a view of the destitution of this region, convinced me that I was not in the line of duty while engaged in secular employments. My soul was drawn out in love for precious souls. The brethren of these churches requested me to supply them for one year. I agreed to do so, and since then have devoted myself exclusively to the work of the ministry.

Obstacles and Encouragements.

If it were not that the men of capital in the vicinity of these churches, care not for the things pertaining to the soul's everlasting welfare, the Gospel could be sustained without aid from your Society; but as things are, your Society must help us, or to all human appearance, souls must perish for want of the bread of life.

There are circumstances that encourage us, but there are also obstacles in the way of success.

Many are skeptical; many stay away from all means of grace; many hunt and visit on the Sabbath, or attend to their worldly business; many use profane language; many are backsliders, and open opposers to the cause of Christ; God's professing people are not of one heart and mind in serving him, as they should be; and some of them, at least, have the idea that no good can be accomplished without extraordinary means, and hence they are not as faithful in their attendance upon the ordinary means of grace.

North of us is a large and extensive

region, with many settlements, and two villages at quite important points, and no preaching at all. I have recently attended two funerals at one of those villages. It is shocking to hear how their Sabbaths are spent. There is not religious force enough at either of those points to have any kind of public service on that blessed day. It is alarming to think of the desolations of that region.

The following is from a more recent letter from the same hand.

A Good Old Age.

Among the funerals I have attended, was that of an aged member of the church in this place, who had been serving God and hoping in his mercy for over fifty years. She and her husband, whose funeral I attended four years ago, were among those who presented their letters when this church was first organized, some eighteen years since. She and her companion had been, during their lifetime, of one heart and mind in serving God. Their house was a home indeed for the missionary. This sister's life was a practical demonstration of the power of the Gospel. After endearing herself to all in this place, by her frequent visits, her christian conversation, and deep interest in the spiritual welfare of all, and especially of the young, and after having lived to see her children's children, even to the third generation, she calmly departed to be with Christ.

It was no cross to preach the funeral sermon of such a Christian.

Need of the Gospel.

I think, on the whole, our prospects are brightening. The brethren are waking up a little more to the importance of supporting the Gospel.

I am more and more impressed with a sense of the importance of the Gospel, to save the people of this region from heathenism. Some weeks ago I attended a funeral in a settlement several miles from this place, where the Gospel is only preached when a death occurs; and while we were waiting for the coffin, many of the men, gathered in a back room, conversed as freely on worldly matters as they would have done on a town-meeting day; and what was worse, they used profane language as freely. The Gospel must be preached, or all will go to ruin!

*From Rev. Charles Temple, Vermontville,
Eaton Co.*

Another Church Free.

During the twelve months just concluded, the Vermontville First Congregational Church and Society have raised for Home missions, . . . \$55 40
Foreign missions, . . . 29 91
Bible cause, . . . 19 21

Total, . . . \$104 52

It will appear, from the above, that the society pay into your treasury \$5 40 over and above what they applied for; a fact to which I am happy to call your attention. I am confident that no application will be made this year, and already have we commenced, as you perceive, turning little rills into the reservoir, instead of tapping it for ourselves.

My connection with the Home Missionary Society for the past year has been eminently pleasant, and I close it with regret, so far as my personal feelings are concerned, but with pleasure when I take into consideration that the way is now opened for helping some other society to independence.

We cannot refrain from congratulating this people, with their pastor, upon the success which has now crowned their efforts. It is the due reward of their own hearty and systematic endeavors. May their work, and their joy in it, never cease to grow!

ILLINOIS.

From Rev. J. R. Dunn, Wenona, Marshall Co.

Illinois Railroads.

I left home on Tuesday, at 3 o'clock A. M., and went down on the Illinois Central Railroad one hundred and twenty five miles to Pana, at the junction of the St. Louis, Alton and Terre Haute railroads. Before reaching Pana we passed nine stations, some of which are already flourishing towns, and the others destined to be in a brief period. From Pana to Alton is seventy five miles. On this road there are some seven stations; a few are flourishing towns, the others only named; but in a few months, judging from the appearance of the country

through which the road passes, they will be striding up towards manhood. On this road I could hear of only three churches of our order, and one of these is connected with the Old School. In less than three years, more than five ministers of our order will be needed between Pana and Alton, on this road; and between Wenona and Pana, five more are this moment needed. Interests dear as our hearts' blood are daily suffering for want of them.

This is now, to a great extent, a Sabbath-keeping road. No regular trains run on that day, and very seldom do we have the sacred quiet of the Sabbath broken by the scream of the engine. If a healthful religious influence is kept up and increased along these lines, we shall be spared the dreadful consequences of Sabbath violation by this vast corporation. Very soon this company will exert a tremendous influence in this State. How important that this influence be on the right side! We think it is at present, to a good degree, on the side of virtue and morality. The company are kind to the missionaries laboring at their stations. I think I can say the same of the Alton and Terre Haute road—at least it is my own experience.

At Wenona we have much to encourage us. Our house of worship is inclosed and plastered, and ready for the seats. We have great occasion for thankfulness to a kind Heavenly Father, for the success which has attended this effort. The burden has fallen upon my shoulders. I have handled almost every piece of timber in the building, planned and superintended the whole job, hired workmen, bought materials, collected and paid the bills; and I have been wonderfully sustained in health and strength, and instead of being enfeebled by the extra labor, I think my health is at present much better than I have enjoyed before for years.

The house is nearly paid for, the congregation increased, and the church strengthened by the addition of three valuable members.

*From Rev. Edwin B. Turner, Morris,
Grundy Co.*

Returns.

The following letter, though not intended for publication, and written by one whose name no longer stands in the list of our missionaries, is too valuable to be lost.

The kind feelings of its author, and of the church which has given such honorable demonstration of its sympathy with us, and with those for whom we are laboring, is most cordially reciprocated. We take all the more pleasure in recognizing it, as we have the amplest proof, that it is but an exemplification of the spirit that pervades those churches at the West which have grown strong under the fostering care of this Society. Surely, Christians at the East may feel, that so long as they can have such recipients of their bounty, "it is more blessed to give than to receive."

Benevolent and cautious men have sometimes loaned money to deserving youths, on the condition that they should repeat the loan and its conditions, and repay by a kindness to a third person, the benefactions which they had received. Those who contribute for the support of our missionary churches, may be sure of this kind of recompense. For nothing is more certain than that these will consider it a greater privilege to give to others, than they ever did to receive. Thus does all the money which is wisely expended for the kingdom of heaven, continue to reproduce itself, from generation to generation, till time is ended.

The Ladies of the Congregational church of this place have made up recently a box of clothing, and sent it to Rev. David Knowles, of Iowa. It was valued at something over \$100. Rev. Mr. K. has acknowledged it, and assures us it was very timely, valuable and acceptable. We knew the number and ages of his children, and we had the sizes of himself and wife and oldest daughter, so that we were able to send him clothing ready made and fitted to each one. We sent two suits to his wife and oldest daughter, and also to about all the children, and sent \$30 in money for his own clothing.

Rev. Mr. Kent, your Agent, was here a week or two since, and seemed much gratified, and even surprised, that a church so young, and having so recently begun to sustain itself, should be able to make so valuable a donation; and said it should be acknowledged in the "Home Missionary." It is through his request that I send the above. The box was got up mainly through the efforts of my wife. We have been so long on missionary ground, that we appreciate the mis-

sionary's wants. This church makes a regular monthly contribution to your treasury, which I suppose you from time to time receive.

Last Sabbath evening, at the monthly concert, I took up the whole evening upon Oregon, California and Kansas. The church seem to be sensible that they owe the Home Missionary Society a debt of gratitude, and evidently take pleasure in remembering it in their benefactions and prayers.

INDIANA.

From Rev. John Hawks, Montezuma, Parke Co.

The Story of Two Years and a Half.

When I came to this place, two years and a half ago, there was no Presbyterian church, and were but two Presbyterians in town. After one year's labor, a church of five members was organized—then a forlorn hope. There have been received into that church, including three who have expressed a desire to unite, and whom I intend to receive, thirty nine members, and *twenty five* of these, on profession of their faith. When I came here there was no Sabbath school, and there never had been any to speak of. We now have a most flourishing one, averaging about seventy scholars, and fifteen teachers, with a library which cost us about \$40. This school I take charge of myself, one half of the time. There was no prayer-meeting, when I came here. We now have an interesting general prayer-meeting, also one for young people, consisting of about twenty persons, once and twice a week, as circumstances permit; also a prayer-meeting once a week, for the young men, and one for young ladies, conducted by themselves. Aside from these, the Methodist church keeps up a prayer-meeting a part of the time, which I attend when I can. When I came here the singing in church was barbarous, and many a time I have been compelled to do my own singing alone. We now have a permanent, punctual, and cultivated choir, whose voices, and whose performances generally, I have not heard surpassed in the State. When the church was organized, we had, of course, no house of worship, and no prospect of any; and when a subscription paper was drawn up, many felt that the attempt would be a consum-

mate failure; everybody was afraid to take hold of the work, and none expected to raise more than \$800. So afraid of the enterprise were our leading men, that when trustees were elected, your missionary had to go out and draw in, almost by force, the men whom he wanted for trustees; and after they were elected they would not stand, until he got up and addressed them in this language: "Gentlemen! I expect to be responsible for this whole enterprise. I pledge you my word and honor, that, if my life is spared, you shall not be compelled to lift a single cent beyond your subscription. If there is any running to be done, I expect to do it. All I want is your counsel, and the support of your names. And now, as friends to the prosperity of the town, I beg you to stand by me." The appeal was successful. The work went on; and we now have as neat and pleasant a church as will be found anywhere in the vicinity; and instead of stopping at \$800, I presume it has cost, with the fixtures, \$1,700, and that, too, in a time when every thing was cheap. What is still more encouraging, it is paid for. With the exception of a small amount, which is pledged, we are out of debt. I should not omit to say, that we have just suspended in its tower one of the most beautiful bells in the State. All this has been done in about two years and a half, in a little town of about four hundred inhabitants, where Christians were few, and where, at one time, there were no less than seven groceries; though now, I think I can say, there are none.

Personal Comforts.

But your missionary can also speak of changes in his own personal condition. When he came to this place he had run in debt \$60, in reaching his field. For six months he preached for nothing, and bore his own expenses. Many a time, during that period, after he had traveled through the rain and the snow for ten miles, and preached without his supper, no one invited him home, and he had nowhere to go but to the tavern.

But now, he feels that he has many friends; and not only that, he has a very pleasant home, and lives in a neat cottage, with six fine rooms, standing in the handsomest part of the town, on the same square with the church, with ample room for a large garden and out-buildings; and, although he has not paid for it yet, the deed of the land is

in his hands, and it all lies in such a shape that his rent amounts to but very little, whereas he has been accustomed to pay \$75 a year for rent.

Spiritual Progress.

These are some of the changes which our eyes have been permitted to witness. But there is one thing more, which I must not omit to mention, and which surpasses all the rest—and God only be praised for it, as well as for all the rest; that is the difference in the moral atmosphere of the place. We have no figures, no language, that will express it; it must be breathed and felt, in order to be appreciated. Our Sabbaths are hallowed; our churches are filled; and all our religious services during the week, are well attended. And I must not neglect to inform you, that we have just passed through one of the sweetest and most stirring little revivals that a town or a church ever experienced. We had just hung our new bell, and a sacramental meeting had been appointed, which commenced on Friday evening. The people were delighted with the new bell; and good audiences were attracted from the first. Rev. Mr. Baron, with whom I had labored last winter, assisted me. Our meeting was a very pleasant one. It was well attended, the weather being cool and beautiful. On Monday we had preaching at one o'clock, and after the sermon the inquirers were invited to remain. Then it became manifest that the Lord was with us. There was preaching again at night; and thus we went on from day to day, our audiences increasing steadily, people coming in from the country so as to fill the house to overflowing. The meeting continued through the week and closed on Sunday evening. Though the interest seemed unabated, it was nevertheless thought best to bring the meetings to a conclusion. Many were deeply affected, and about seventeen or eighteen expressed a hope that they were renewed. Some, and nearly all, indeed, were bright cases. Every thing about the work was sweet and refreshing; and I feel that it has produced results which will not soon be lost. One is this:—The *harum-scarum* revivals that have burnt over so many places in the West, and have injured the cause of religion so extensively, had not left Montezuma unscathed; but this revival has given to the people a more correct idea of what a revival of religion really is, and has placed religion upon

an entirely new basis—which was greatly needed. Again, this work prevailed almost entirely among the young, and among the most promising of our youth of both sexes; so that I am encouraged with the thought that my varied labors among the young have not been in vain. Our singing, during the time of interest, seemed to throw a charm over the whole meeting, and acted powerfully to melt stubborn hearts, auxiliary to the truth. Some of the choir were among the converts. Indeed, with what had come in before, they are now almost all Christians; while, two years and a half ago, not one of them was.

From Another Missionary.

Intemperate Anti-Temperance.

The past year, with but few drawbacks, has been to me a very happy one. It is with gratitude to God, by whose grace I have been enabled to stand and labor, I am able to believe that I enjoy the confidence and affection of the church, and of many members of the congregation—as has been shown in their endeavors to sustain me for another year; for they have largely increased, and in some instances doubled, their last year's subscription. Yet it is doubtful whether I shall be able to remain, on account of a very large falling off in the amount subscribed towards my support outside of the church, avowedly in consequence of my advocacy of our prohibitory liquor law. I confess, I almost blush for our community, as I state this fact—and indeed I should not have spoken of it, did not justice to my people demand it. So well is this understood to be the head and front of my offending, that I have been told that if I had confined myself to my pulpit, they could have borne with me; but since I had denounced the illegal rum-seller in a public gathering in the court house, they would do nothing to support me. This has not been the only way in which I have felt the weight of my late subscribers' vengeance. A few months ago, some fellows broke into our meeting-house, cut the bell-rope, broke out the windows, tore up a quantity of books, and greatly damaged the melodeon. Upon attempting to find out the guilty party, suspicion fell upon certain who stood so high in society, that the church thought it most prudent to drop the matter, and leave the offenders to pay for

the property they had damaged, without legal proceedings. This, however, our rowdy friends have not done. I should like to remain here; but my family must be lodged, clothed, fed, and educated; and I have no private resources to fall back upon. I live by the Gospel, and I would not have it otherwise. During the eight years that I have been in the ministry, I have almost literally lived upon the means provided from day to day—excepting, of course, the aid received from your Society—and for that period, my support, used most economically, has not made me \$10 per year richer, than when I preached my first sermon. My remaining here, then, depends upon the prospect of my future support, which, when I turn my eyes away from the exceedingly precious promises of my God and Savior, looks somewhat gloomy.

The Minister a Citizen.

A minister of the Gospel of Christ does not lose his citizenship, when he takes ordination vows. That solemn consecration of himself to the service of God, deprives him of none of the privileges of a freeman, or of the natural rights of a man. It is no less lawful and proper for him to vote, than for his neighbors, some of whom—it is safe to say—are not any wiser, or any more patriotic, honest, or conscientious, than he is. And when his fellow townsmen meet together to consult upon matters pertaining to the public good, he has as good right to be there as anybody, and if the matter under discussion has important moral and religious bearings, a better right—if such a thing be possible. It is not only a right, but, in all probability his duty, to interest himself in that discussion. It is his *business* to look after the spiritual interests of that community; and he is as guilty of unfaithfulness, if he neglects to do it, as a physician would be, who, having engaged to superintend a hospital, should leave his patients to shift for themselves. The christian minister has not only made an "engagement" to watch and to labor for the moral good of the people, but he is solemnly set apart to that sacred work, and a vow rests upon him which he may not break. And this labor to which he

is devoted, is not simply preaching and praying in the pulpit on Sundays, and visiting the sick who may send for him, but he is to "do good as he has opportunity," "speaking the truth in love" in all places where he can get men to listen, and can make them understand and feel their obligations to God, and to one another. It would be very agreeable to the devil, no doubt, if religion could be confined to Sabbath days and sick rooms, and the Spirit of Christ could be shut up to churches and "conventicles," and the quiet firesides of old pious people too feeble to stir out. But this is no reason why religion should not be seen abroad on week days; or why the Spirit of Christ dwelling in the hearts of his disciples should not invade the market places, and the public assemblies, "speaking with authority" there, as of old. We are neither under the dominion of a priestcraft, nor of a mobcraft, nor a moneycraft; but all men, ministers as well as politicians, are at liberty to consecrate themselves to the service of God and their country, in any honest labors in behalf of religion and morality.

*From Rev. Benjamin F. Cole, Danville,
Hendricks Co.*

"Soul Sleepers."

Considerable excitement exists, in this section of the county, produced by certain preachers commonly called by the people, "Soul sleepers." They teach that the human soul is mere breath; that it ceases to be with the death of the body, but will be recalled into existence, at the final resurrection. At that time, the Savior, as our judge, will award eternal life to those who believe the doctrines of these teachers, and will condemn to annihilation, the wicked.

In the village of Brownsburgh, Hendricks Co., they have an organization, and are expecting to build a meeting house of a roomy and durable description. So far as I can learn, they have originated from the Campbellite Baptists. This wild species of religious imposition puts on a bold front because of the general ignorance of the people. Evangelical doctrines demand more strictness of life,

and exercise of reflection, and are therefore regarded as "foggy." There is much infidelity here under the name of religion. To prevent or to counteract these evils seems impossible, with the present limited force of laborers on this wide field. The interest in sustaining laborers is very feeble, even on the part of many professed and real friends of the truth.

From Another Missionary.

Gathered to the Fathers.

This has been an eventful period of my life. Since I sent on my last report, my aged father and mother have entered into their heavenly rest. My father died on the last Sabbath of April; and my mother on the second Sabbath of May. After a longer earthly union than is usually permitted to mortals—about fifty-five years—with goodness and mercy following them all their days, they passed, almost without pain, nearly at the same time, to the better land. It brings one apparently nearer the end of his journey, to see his parents arrive at their destination. While they lived there seemed to be a barrier between him and the grave. So I have felt. Life seems different, more real, more intimately related to eternity.

It was not permitted me to see them die, or even to be at the funerals. My father was confined to the house only three days; and my mother forbade my leaving my work. I "had something to do," she said, "and must not be sent for."

There are no regrets arising on their account. They lived long, filled life's great end, and their departure was as much like translation as we see in this dispensation. Excuse this. I feel it to be the great event of the year.

Benevolent, but not Beneficent.

There are some as good and pious members here as I have ever met with; but others hold back. I speak not so much of spiritual things as of temporal. Those to whom I refer, seem to have a very exalted and favorable opinion of religion, so long as it costs *them* nothing. They are illustrations of the truth of Sidney Smith's remark, that men may be benevolent without being beneficent. A sees B in distress, and is very anxious that C should help B!

I think I have a specimen or two of that sort of character in marked perfection. And to their continued existence, I attribute the slow growth of the church. Their position in the church and in the community is such, that they are in the way of every good work. Not that I speak of personal want; we have all things and abound. I have often had occasion to notice the repetition, almost, of the miracle of increasing the widow's cruse of oil. I met just now with a minister of another denomination, who retired from preaching on account of his health, and entered upon the practice of dentistry, and is very successful. But he says that he has now more trouble to make "the ends meet," than when he was preaching and received not one-half as much. And so I do most firmly believe in Dr. Nott's aphorism: "If you want to be well supported, give your soul to the work of the ministry, and God will provide for you and yours."

Still, I do want to see some prominent members of this and other churches understand the truth of our Savior's remark, that "it is more blessed to give than to receive." I wish them to know its truth, for their own good, and because they hinder the work by their covetousness. By the way—I have been told that the Campbellites, in one of their churches hereabouts, arraigned one such man, and tried him by the word of God (their Book of Discipline), condemned him, and turned him out.

But notwithstanding this evil, to which my mind has been strongly turned recently, there are many encouragements here, some of which stand right over against the above-mentioned evil. And thus we have some tokens of the Spirit's presence. We have many precious meetings; and additions have been made to our number at every communion, of such, we trust, as shall be saved. With regard to this field, then, I thank God and take courage.

OHIO.

From Rev. E. R. Tucker, Defiance, Defiance Co.

A Remarkable Death-bed.

Besides my ordinary pastoral work, my time and care have been largely bestowed on the work of the church edifice, the plastering of which is finished this week. There being no other person

both able and willing to give the needful attention to this work, it has devolved on me to see that materials were supplied, and labor performed, and money collected and paid for the same. I have not despised this employ in these circumstances, knowing that any sort of service to the church of Christ on earth is accepted of the Lord, and believing that the speedy opening of our house for worship is now the greatest *outward* favor that can be done to this church. We shall be constrained to use the house before the pews are built.

During this quarter the husband of one of our church members died. A man who had, more distinctly than any other person I ever met with, rejected the doctrine of the forgiveness of sin as taught in the New Testament. His death was as remarkable as his life. Proud of his morality, during the fourteen years that I have known him he uniformly expressed his dislike and disapproval of the doctrine of justification by faith. At one time he opened conversation with me by saying—"The doctrines you preach tend to make men more wicked; to tell the vilest man that there is a possibility of his being forgiven!" In his view, it was beneath contempt in a man who had spent all his days in self gratification, to turn and beg for mercy at the hand of God, when he had no more time to enjoy sin. He has acknowledged to me his consent to all the doctrines of the Scripture concerning the equity and eternal sanctions of the law of God, and that he himself, as one who had at times done wrong, was exposed to the penalties of the law forever. When at this point I said, "Now, there is forgiveness to be had for all this guilt," he answered—"That is the thing which I altogether deny!" No topic of Scripture so roused him to opposition as the character and work of the Lord Jesus. When that has been presented, his excitement has been often such that some have mistaken his earnestness for anger.

On the 24th of July, he was taken very sick, and was insensible for two days. When his consciousness returned, he inquired for me. I went to him, and asked if his mind was at rest. He said—"Yes, perfectly; I have implicit confidence in the omnipotence and mercy of my Maker." I remarked that I was glad that he had mentioned *mercy*; for that is what we transgressors need, and it is the attribute of God which the Scripture tells us of, as being exercised toward us by Christ Jesus. God is merciful, but only in Jesus Christ. This

statement threw him into such mental excitement, in the attempt to answer me, that I feared the consequences if I left him to the working of his own mind; and, defining the word "mercy," I expressed my own dependence on that attribute of God as manifested in Christ, to me a sinner. I asked him then, if I should offer prayer with him. This excited him anew, and he said, "Your prayers can do me no good." A denial of the efficacy of prayer had been habitual with him through life. I remarked, that in affliction we need help, and God has promised to bless those who call upon him. He answered, "God requires us to help ourselves." And this from one who could scarcely raise his hand to his head! I was so affected by this remark from him at this time, that I could not reply to it. He consented soon, with apparent cordiality, to my offering prayer, and desired to have all the family called in. After prayer he thanked me, calling me by name.

The Eleventh Hour.

During the night that followed, he seemed to be greatly distressed, groaning

and crying out like one in pain. Yet when asked if he was in pain, would say, "No, not at all." Early in the morning, he told a relative who waited on him, that he thought he had an interest in the Lord Jesus Christ. At an early hour in the day his speech failed him; but he could articulate words that pleased him, after others had pronounced them. Some thought that he was trying to speak the word "Jesus," and pronounced it for him. He assented and pronounced it; and in the same way, the words "Jesus Christ the Savior." His countenance was full of the expression of pleasure, as if that were what he wanted to say. He was asked if Jesus were his Savior—he said, "Yes. My Savior." He was for a few hours constantly trying to utter some exciting thought, with a varied singing tone. In the afternoon of that day he died. His opposition to the doctrines of the Gospel was well known; and to some, the expressions indicating a change were the evidence of mental derangement; while to others, they gave strong evidence of a heart renewed by the grace of God.

Poetry.

The Kansas Emigrants.

We cross the prairie, as of old
The pilgrims crossed the sea,
To make the West, as they the East,
The homestead of the free.

We're flowing from our native hills
As our free rivers flow;
The blessing of our Mother-land
Is on us as we go.

We go to plant her common schools
On distant prairie swells,
And give the Sabbath of the wild
The music of her bells.

Upbearing, like the ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.

No pause, nor rest, save where the streams
That feed the Kansas run,
Save where our Pilgrim gonfalon
Shall flout the setting sun!

We'll sweep the prairie, as of old
Our fathers swept the sea,
And make the West, as they the East,
The homestead of the free! J. G. W.

Church Bells on the Pacific.

I hear once more those mournful bells
Break on the Sabbath air,
And to my lips comes back again
The long unuttered prayer.
My heart reverberates with them,
To old forgotten chimes.
For with those mournful bells are linked
The thoughts of other times.

The steeple where, a boy, I climbed,
The tombs, the bending yew,
The pulpit and the solemn aisle,
The unforgetten pew;
The moss upon the sloping roof,
The porch, the lowly door,
Are linked with forms whose memory
They only can restore.

Like voices of the past, they speak
To unaccustomed ears,
And better thoughts come swelling up
With heart-subduing tears;
And though their tones seem sad to me,
My bosom watcher tells
How full of hope have been the chimes
Of those old mournful bells.

*Appointments by the Executive Committee of the American Home Missionary Society,
in January, 1856.*

Not in Commission last year.

Rev. H. H. Spalding, Calapooya, Eugene City, and
Grand Prairie, Or.
Rev. L. Hamilton, Columbia, Cal.
Rev. Theophilus Packard, Mt. Pleasant, Iowa.
Rev. Asabel A. Stevens, Newton, Iowa.
Rev. Augustine G. Hibbard, Salem, Wis.
Rev. S. D. Peet, Genesee, Wis.
Rev. William Porterfield, Sault St. Marie, Mich.
Rev. E. W. Kellogg, Lysander and Burritt, Ill.
Rev. W. J. Murphy, Pontiac, Ill.
Rev. Henry V. Warren, Angola and Salem, Ind.
Rev. John P. Thomas (Welsh), Mt. Carmel, O.
Rev. B. S. Armstrong, East Pittsfield, N. Y.
Rev. William Baldwin, Oneonta and Otego, N. Y.
Rev. L. W. Chaney, Rensselaer Falls, N. Y.
Rev. E. B. Parsons, Madrid, N. Y.
Rev. T. D. Reese (Welsh), Richville, N. Y.
Rev. James P. Root, Strattonport, N. Y.
Rev. Alexander Trotter, Centerville, N. Y.

Re-appointed.

Rev. Milton B. Starr, Albany, Or.
Rev. C. E. Blood, Manhattan and vicinity, Kan.
Rev. G. C. Beaman, Dover, Iowa.
Rev. T. H. Canfield, Bowen's Prairie, Iowa.
Rev. H. N. Gates, Delhi, Iowa.
Rev. J. M. Phillips, Cedar Falls and Janesville,
Iowa.
Rev. N. C. Robinson, Vinton, Iowa.
Rev. W. D. Sands, Keosauqua, Iowa.
Rev. W. F. Avery, Sparta, Wis.
Rev. H. H. Benson, Appleton, Wis.
Rev. Charles Boynton, Mineral Point, Wis.
Rev. Richard Hassell, Wyoming, Wis.
Rev. C. M. Morehouse, Evansville and Cookeville,
Wis.

Rev. A. A. Overton, Muscoda, Wis.
Rev. L. L. Radcliff, Prairie du Chien, Wis.
Rev. C. E. Rosenkrans, Columbus, Wis.
Rev. W. R. Stevens, Richland, Wis.
Rev. E. W. Shaw, Penfield, Mich.
Rev. William Spies (German), Detroit, Mich.
Rev. Solomon Stevens, Somerset, Mich.
Rev. L. B. Morrison, North Prairie, Quincy, and vi-
cinity, Mo.
Rev. J. H. Baldwin, Waltham, Ill.
Rev. W. H. Bird, Mt. Vernon, Ill.
Rev. N. P. Coltrin, Plymouth, Ill.
Rev. S. P. Lindley, Summerville and Plainview,
Ill.
Rev. Socrates Smith, Troy, Ill.
Rev. J. E. Conrad, Franklin, Shiloh, and Gilead,
Ind.
Rev. Andrew Loose, Winchester and Pleasant Ridge,
Ind.
Rev. N. L. Lord, Hopewell and Rochester, Ind.
Rev. J. B. Allen, Brooklyn and Parma, O.
Rev. P. C. Baldwin, Waterville, O.
Rev. W. H. Brinkerhoff, Stansbury, Frankfort, and
"The Corners," O.
Rev. Erastus Chester, Newton Falls, O.
Rev. N. T. Fay, Montgomery, O.
Rev. J. A. Seymour, Franklin, O.
Rev. Jonathan Thomas (Welsh), Portsmouth, O.
Rev. John Williams (Welsh), Palmyra, O.
Rev. Lee O. Brown, Bethesda and Hillsville, Va.
Rev. E. B. Bull, Sinclearville, N. Y.
Rev. Griffith Griffiths (Welsh), New York, N. Y.
Rev. John Lloyd (Welsh), Nelson Flats, N. Y.
Rev. A. G. Orton, D. D., Lisle, N. Y.
Rev. Ashbel Otis, Virgil, N. Y.
Rev. Rufus Pratt, Russia, N. Y.
Rev. C. O. Reynolds, Morrisania, N. Y.
Rev. E. Scovel, Triangle, N. Y.

Receipts of the American Home Missionary Society, in January, 1856.

MAINE—

South Paris, on account of legacy of Seth
Morse, by Elisha Morse, Ex'r, 125 00

NEW HAMPSHIRE—

Received by B. P. Stone, D. D.,
Amherst, Benev. Assoc., \$49 61;
Amos Lawrence, in full to
const. Caroline M. and Annie
M. Lawrence, L. M.'s, \$20, 69 61
Concord, First Cong. Ch., Fran-
cis N. Fisk, to const. Mrs.
Sarah Walker Tarlton, of
Melbourne, Australia, a L. M., 80 00
Gilmanton Center, Cong. Ch., 5 00
Hollis, Cong. Ch., 89 09
Nashua, Olive St. Ch., 86 46 280 16
Jaffrey, First Orthodox Cong. Ch., by
Rev. L. Tenney, 8 00
Pittsfield, J. L. Thorndyke, 10 00

VERMONT—

Colchester, bequest of Mrs. Sarah Rhodes,
by E. A. Fuller, 40 00

MASSACHUSETTS—

Massachusetts Home Missionary Society,
by Benjamin Perkins, Treas., 8,000 00
Andover, N. N. D., 1 00
Goshen, Cong. Ch. and Soc., by T. H.
Rood, 10 00

Hadley, Third Cong. Ch., Gen. Benev.
Soc., by C. P. Hitchcock, 8 00
Hampshire, Miss. Soc., by E. Williams,
Treas., 42 60
Hadley, First Parish Gen. Be-
nev. Soc., 100 00
Northampton, Edwards' Ch.,
Gent., 86 25
Southampton, 51 09
Other sources, 20 06 800 00
Lenox, Cong. Ch. and Soc., Eldad Post,
of which \$30 is to const. Mrs. Maria H.
Alden a L. M., 104 00
Plymouth, a friend, 5 00
Spencer, on account of legacy of George
W. Morse, by Dennis Ward, Ex'r, 3,021 88

CONNECTICUT—

Missionary Society, by E. W. Parsons,
Treasurer, 1,000 00
Bethel, Cong. Ch. and Soc., by A. L. Ben-
edict, 50 00
Bridgeport, Second Cong. Ch., Sab. Sch.,
by E. W. Hawley, 75 00
Haddam, First Cong. Ch. and Soc., by G.
S. Brainerd, 17 00
Madison, Dea. J. T. Lee, 10 00
New Milford, Marcus E. Merwin, to const.
himself, Joseph B., and Timothy D.
Merwin, L. M.'s, 90 00
New Haven, Prof. E. E. Salisbury, 100 00
North Haven, Ladies' Central Benev.
Assoc., by F. T. Jarman, 80 00
Stafford, on account of legacy of Miner
Grant, by J. R. Flynt, Ex'r, 888 08

Stonington, Fem. Aux. Soc., by Miss L. A. Sheffield,	28 00
Suffield, Cong. Ch. and Soc., to const. Mrs. Lucy H. Palmer and Mrs. Clara Loomis L. M.'s, and in full to const. Rev. J. R. Miller a L. D.,	57 00
West Hartford, on account of legacy of Mrs. Abigail P. Talcott, by J. E. Cone, Trustee,	201 01
Westville, a friend,	10 00

NEW YORK—

Amenia, an Ex-Missionary,	50 00
Amity, Presb. Ch., by Rev. Wm. Timlow,	22 00
Black Rock, Mrs. L. F. Allen,	5 50
Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by H. Redfield,	50 88
Second Presb. Ch., Mrs. J. H. Prentice, Church of the Pilgrims, Mon. Con. Coll., by D. W. Smith,	25 00
South Presb. Ch., Mon. Con. Coll., by D. A. Holbrook,	25 85
Westminster Presb. Ch., by J. Milton Smith,	28 23
Buffalo, on account of legacy of Jabez Goodell, by H. Shumway, Ex'r,	10 63
Corfu, Presb. Ch., by Rev. W. Fithian,	12,000 00
Coventry, Mrs. E. A. Hoyt, in part to const. James P. Hoyt a L. M.,	10 00
Franklin, First Orthodox Cong. Ch., by M. S. Converse,	18 56
Geneva, John Bement, to const. Samuel Clark, Mrs. Sally B. Clark, and Simeon Phillips, of Phelps, L. M.'s,	100 00
Hudson, First Presb. Ch., Ladies' Sew. Soc., by A. B. Scott, to const. Mrs. Christiana Bame a L. M.,	50 00
Jamesville, Cong. Ch., Mon. Con. Coll., by Rev. W. E. Caldwell,	3 00
New York City, Mrs. Henry Andrew, L. M., \$30; Mrs. Parker, \$50; Mrs. J. B. West, \$2; two little boys, \$5; a friend, \$2 50; Legacy of Edward Field, by Wm. Walker and Ashbel Green, Ex'rs, \$250,	839 50
Allen St. Presb. Ch., Coll., by J. W. Lester, \$135 88; Mon. Con. Coll., by J. P. Prall, \$12 64,	148 52
Eleventh Presb. Ch., of which \$20 is in full to const. Mary E. Hovey a L. M., Madison Square Presb. Ch., by R. M. Hartley, \$384 05; a friend, \$50,	52 00
434 05	
Mercer St. Ch., G. W. Snow, L. M.,	30 00
Onondaga Valley, Presb. Ch., by Rev. S. Rosenkrans,	20 00
Peekskill, Second Presb. Ch., by G. N. Seymour,	44 09
Poughkeepsie, Rev. Thomas O. Wickes, Springfield, on account of legacy of Benjamin Rathbone, by H. Holden, Esq.,	50 00
West Durham, Presb. Ch., by Rev. L. H. Fellows,	275 00
Winfield, S. Bonfoy,	8 00
Yonkers, Presb. Ch., by D. McFarlane,	1 00
Col. Silas Casey, U. S. Army,	50 00
	5 00

NEW JERSEY—

Newark, Rev. Wm. Bradley, \$5; Mrs. M. E. Lathrop, \$2,	7 00
Third Presb. Ch., O. S. Haines, \$50; a friend, to const. a L. M., \$30,	80 00
Sixth Presb. Ch., by H. J. Poinier, Treas., of which \$30 is to const. Aaron C. Ward a L. M.,	48 85
New Vernon, Rev. W. Hunting,	1 00

PENNSYLVANIA—

East Sugar Grove, Cong. Ch., by Rev. E. D. Chapman,	10 00
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VIRGINIA—

Presbytery of Winchester, by Rev. J. T. Hargrave, \$25; by Rev. S. R. Stewart, \$25,	50 00
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OHIO—

Greenwich Station, Marcus E. Mead,	3 00
Marysville, Presb. Ch., by Rev. H. Bushnell,	25 00
Piqua, Second Presb. Ch., by Rev. N. C. Coffin,	12 50
Warren, Rev. J. S. Walton,	5 00

INDIANA—

Ligonier, Coll., by Rev. I. C. Crane,	3 00
Orland, Presb. Ch., by Rev. Samuel Patch,	10 00

ILLINOIS—

Chicago, Second Presb. Ch., Peter L. Yoe, to const. Mrs. Catharine A. Yoe, Miss Louisa Yoe, and Mrs. Lydia A. Yoe, L. M.'s, \$90; Charles Lake, to const. Rev. — Dickinson and Charles C. Lake, L. M.'s, \$60; James H. Dunham, L. D., \$100; William H. Brown, L. D., \$100; D. R. Holt, L. D., \$100; Josiah H. Reed, L. D., \$100; Thomas B. Carter, L. D., \$100; others, \$55 25,	705 25
Ewington, Rev. Joseph Butler,	5 00
Friendville, E. Corrie,	2 00
Galena, Second Presb. Ch., to const. George W. Campbell, Mrs. Eliza J. Campbell, and Augustus Estey, L. M.'s,	90 00
Galesburg, First Presb. Ch., by James S. Delano, Treas.,	62 64
Griggsville, Cong. Ch., Mon. Con. Coll., by Wm. Guild,	41 50
Groveland, Samuel Clark,	5 00
Lacon, Wm. Fisher, of which \$100 is to const. Rev. Wm. B. Christopher a L. D.,	800 00
Moline, Cong. Ch., Mon. Con. Coll., by Rev. A. B. Hitchcock,	20 00
Northville, Presb. Ch., by Rev. N. Gould,	7 60
Perry, Presb. Ch., by Rev. Wm. Herriot,	20 00
Sharon, Presb. Ch., by Rev. E. E. Martin,	7 55
Springfield, Presb. Ch., by Rev. E. Jenney,	50 00
Joseph Thayre, L. M.,	30 00
Friends of the cause,	66 00

MICHIGAN—

Adams, Cong. Ch., by Rev. G. W. Nichols,	11 00
Ann Arbor, Presb. Ch., D. McIntyre, to const. Mrs. Jane Maria McIntyre a L. M., \$30; Coll., \$29 54; by W. C. Voorheis,	59 54
Detroit, received by J. W. Tillman, First St. Ch.,	50 00
Avenue Presb. Ch., Coll., \$37; J. W. Tillman, \$13, to const. Rev. H. McElroy a L. D.,	50 00
100 00	
Erie and La Salle, Presb. Chs., by Rev. R. R. Salter,	8 00
11 37	
Ionia, Cong. Ch., by Rev. Louis Mills, Webster, by W. C. Voorheis, Sturms Kimberly, L. M., \$30; P. H. Reeve, to const. Edward Reeve a L. M., \$30; Coll., in full to const. Munnis Kinney a L. M., \$22,	82 00

MISSOURI—

Montgomery Co., Miss Blanchard, by Rev. E. P. Noel,	55
Newark and New Providence, Presb. Chs., by Rev. T. H. Tatlow,	20 00
St. Joseph, Ger. Ch., by Rev. J. B. Ma-doulet,	7 00
Troy, Francis Parker,	15 00
Warsaw, Presb. Ch., by Rev. J. V. Barka,	10 00

WISCONSIN—

Cottage Grove, Cong. Ch., by Rev. J. G. Kanouse,	86 78
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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

Vol. XXVIII.

APRIL, 1856.

No. 12.

Intelligence from the Pacific Coast.

The large amount of correspondence on hand compels us to give up to it this entire number. Many letters have been waiting several months for publication. The accounts from the shores of the Pacific continue to be of great interest. The picture which they give of the state of society in the mining towns may well make every American blush, and must fill every Christian's heart with mourning. What a shame upon our boasted enlightenment is this gross lust for gold, and this base violence of appetite. Alas, for our Christianity, when it cannot prevent such awful impiety and immorality. Alas, for fathers and mothers whose children are exposed to the horrible contaminations of such a social state. Shall not these things at last awaken our churches to the great work that is to be done *at home*? It is here, here in the bosom of our own communities, here at our own "homes," that the triumph of Home Missions must be secured. Send your missionaries to Kansas and to California; send them in greater numbers than ever; but see to it, meanwhile, that you are not, by your own neglect, making the work which you give them to do.

OREGON.

From Rev. Milton B. Starr, Albany, Linn Co.

Church and People of Albany.

It is now two years since I commenced preaching in Albany. During that time a church has been organized, some persons added by letter, places of preaching

multiplied, and my field enlarged; but not one sinner, to my knowledge, has been converted through my instrumentality. Still, I have reason to believe that the seed has been sown on good ground, and will, in due time, if we faint not, bear fruit in the salvation of souls to the glory of God.

The church at Albany now numbers sixteen members. The congregation varies from thirty to one hundred, aver-

aging about forty. We are looking with some interest to our next communion in November, when several are expected to join us by letter and profession.

A striking illustration of the liberality of my people was given in a recent effort to pay the \$100 pledged for my support. A subscription was circulated, the money raised, and many valuable presents were made, in provisions, clothing, labor, and the like.

The Temperance cause is gaining ground. I think the time is coming, when Oregon will vote "No license" for making and vending intoxicating liquors as a beverage.

As to "other denominations contiguous" I would say, that in Oregon no district is occupied by any one class of people. The people are greatly mixed. In all neighborhoods, there are usually some of all denominations. As there are few school houses, *all* hold their meetings in turn at the same place, and persons will sometimes ride a great distance to hear their own preacher.

Backsliders.

I have had an opportunity of visiting some families who were either themselves members of churches in the States, or who were brought up in the families of church members, but who have now greatly backslidden. Although there have been no apparent conversions, it is a matter of great rejoicing that some of them have become constant and attentive hearers at public worship, and some have reestablished the family altar, while all speak with much enthusiasm about a church and meeting house at Corvallis.

Over-work and Sickness.

About the first of July I had two acres of "volunteer wheat" to harvest. I undertook to do it myself—for want of help. We threshed it with horses; my wife rode, while I pitched the straw. Unfortunately, Mrs. S. remained too long in the hot sun, was attacked with a fever, and has never been able to keep house since. Most of the time she has been under the care of a physician, and at one time was dangerously ill, but is now getting better. On this account I am obliged to ask for a larger amount of aid.

Many things connected with my labors on this field are flattering. The kind reception we meet among the people, their faithful attendance on the means of grace, their warm-hearted talk about my support, and about building meeting houses

when they get able, are encouraging. But no anxiety is yet evinced to sustain a prayer meeting, or to humble themselves before the Lord, with a repentance of sin that needeth not to be repented of. The spirit of this wicked world must continue to assert an ascendancy over the spirit of religion in our hearts, and sinners will still throng the way to ruin, until God shall mercifully visit us with the powerful presence of his Spirit, in answer to the humbled confessions and penitent prayers of his people.

In a more recent letter, Rev. Mr. Starr informs us that, contrary to his hopes, his wife had met with frequent relapses, and was finally brought so low that her life was almost despaired of. Happily, there were kind friends at hand who were able to administer the medicine which her enfeebled system needed. At the invitation of Rev. Mr. Geary and his wife, she was taken to their house, where, with rest and quiet, and the careful nursing of Mrs. Geary, her strength soon began to rally; and at the last accounts she was already able to do a little work, and was looking forward to the time when the state of the roads would permit her return to her own home.

Meanwhile, Rev. Mr. Starr has continued at his work, and has availed himself of the opportunities which this affliction has given him, for visiting his people more intimately than had been possible before, distributing tracts and Bibles among them—doing the double duty of pastor and colporteur. He says—

I have had more invitations to "come and stay a week," than I could accept. During these excursions, I found several new families who say, "Why! do *you* belong to the Home Missionary folks?—Our old preacher in the States was a Home Missionary; and we always contributed something, when the Agent came along." This creates a confidence at once. And I have earnestly besought the Lord for grace so to act and talk when among them, that if I had any influence it might be turned to their spiritual good. Never within the past two years was my heart more encouraged, than when a few days since, a lady said to me—"Mr Starr, I have resolved to serve the Lord, let the rest of my house do as they will; and the first opportunity given, shall unite with the church; if I am

thought a fit subject for membership." Mrs. — is a lady of intelligence and influence. The fact that she possesses ability and disposition to do good, makes her conversion an interesting case. I always thought when God did give me a token of his blessing on my work, it would be among the poor, and not the rich.

Prospects.

There has been an increased interest in the Sabbath schools this year; but all were suspended during the wet season. Temperance is evidently gaining ground among the masses, and I believe more than one third of the voters of Linn and Benton counties would be in favor of a prohibitory liquor law. As to slavery, there is no doubt but Oregon will come into the Union a free State. The Methodists have completed a good church edifice in Corvallis, and the people have erected a town school house in Albany equally large, in both of which I am permitted to preach regularly. Several good school houses have been built in the two counties, and are all used as meeting houses on the Sabbath.

From Rev. George H. Atkinson, Oregon City, Clackamas Co.

The Indian War.

We are now in the midst of an Indian border war. During the past summer several hostile bands of savages, probably the Yakimas, Pelouse, and the Catholic portion of the Cayuse, have been trying to unite all the Indian tribes of Middle Oregon and Washington Territories, and indeed all the tribes and remnants of tribes in the Willamette and along the Columbia, in one confederation against the whites. Spies have been passing to and fro among the tribes, messengers and agents have visited their lodges, held councils with the chiefs, and in some cases harangued the people.

Various causes have aroused the hostility at this time. There has always been a hostility to Americans among a large portion of the Indian tribes of Oregon. The murder of Dr. Whitman was more the murder of an American than of a missionary, or "medicine man," as those who know most of the facts believe, and as would be inferred from their killing all the Americans then at the station. The first insinuation against our missionaries was, that they came to prepare the way for immigrants who would take the lands away from the

Indians. The coming of our people over the plains, year after year, although pecuniarily advantageous to the Indians has yet alarmed them. Some injustice has been done to them by individuals, yet very little in the upper country, for traders and travelers have usually treated them with respect. Indians there have been too powerful to be ill-treated. Expediency, the safety of life, as well as right feeling, have dictated a just and kind policy towards them. The treatment of them in this valley has perhaps been more reckless; and yet, in our own town and near it, there have been, for the last seven years, from one to two hundred Indians of different tribes, and I have hardly known a case of aggression upon them.

Whisky and Bloodshed.

It is true that some of our citizens have, contrary to the law, been continually selling them whisky, causing broils and fights and abuse among themselves. The different tribes have occasionally had battles, resulting in the death of half a dozen or less on each side; but the whites have only been spectators. Last spring, from my study window, I witnessed a battle of an hour or two between the Clackamas and Molala tribes, in which there was some sharp shooting and two or three deaths. Our nights are then made hideous by their death-wail. We employ these Indians for various purposes. Those who own the fisheries, furnish our market with salmon and other fish, during most of the year. Others cut wood, or work in the fields and gardens; some are rowers of boats and bearers of burdens. Others are hunters. The women do our washing, pick berries, gather pitch-wood, and make hazel brooms. Our physicians have freely attended them in sickness, and many have furnished them other comforts. They are well fed and warmly clothed. They all have slaves, who are bought from other tribes, and who are often much superior to their masters or mistresses. These they abuse, cut to pieces, and frequently kill, when intoxicated. Some are employed to gratify the lusts of white men. All these are broken tribes, and some of them have become nearly extinct. Their children die young, and their lodges are becoming fewer and smaller. "A while ago," said an old Klamath to me, this week, "the Clackamas—my papooses—were many. Now they are few. Their hearts are good. We are

not angry with the 'Bostons.' We are ourselves afraid of both the 'Bostons' and the angry Indians."—All Americans are called *Bostons*, from the fact that the first of our people whom they ever saw, came in a vessel from Boston.

Causes of Hostile Feeling.

The Rogue River, Shasta, and some other tribes in Southern Oregon, have long been hostile and treacherous; but they have been frequently ill-treated. Some of the emigrants in 1848 were as ready to shoot them, as to shoot wild beasts. Since then, there have been two wars with them. They were, however, bound by solemn treaties to be at peace forever with the whites. The Klikitats and Calapooyas, who have roamed freely through our valley, and all the Indians along the coast, have also been brought into treaty stipulations.

But all these tribes have been entertaining hostile spies in their camps. They have been urged to rise and exterminate us. One of the reasons urged was, to save their country; another, that they would not be paid according to treaty; another, that they were to be unjustly removed from their old homes to reservations; another, the injuries they have received; and another, and very strong reason, was the great wealth of the whites, which would fall into their hands; and finally, there was their deep and powerful thirst for blood. They were also told that in case they did not join the alliance, they would be cut off by the Indians as enemies to them.

According to Indian custom, they listened to these appeals, seemed to assent, and yet several bands have not joined the league, but have informed the whites of its existence and of the plan of operations. Several tribes have prepared for the war by taking their property and families into the Cascade Mts. for safety, while their braves have assembled in force on the north side of the Columbia, near the Dalles. They killed Mr. Bolon, an Indian Agent. Major Haller went out, with a hundred men, to chastise them. They repulsed him, and drove him back to the Dalles. Three hundred Regulars and about six hundred volunteers have collected to attack them. In the South, twenty families have been murdered and their houses burned. The citizens and miners have repulsed the Indians, and declared a war of extermination against them. Our valley is all awake, ready for any danger that may impend.

CALIFORNIA.

From Rev. T. Dwight Hunt, Agent.

Rev. Mr. Baker at Petaluma.

I spent with this people the second Sabbath of December, including the Friday and Saturday previous. The weather was unfavorable, but I greatly enjoyed the interview with the pastor and his flock. It was communion Sabbath, and the season was most solemn and impressive. We met in the school house, the storm having so wet the floor of the church, through an opening in an unfinished belfry, as to render it unfit for use. There were no additions, but the church seemed nevertheless to receive a blessing. You will perhaps remember that it is a church of my gathering, while pastor in this city, and on that account I have regarded it with peculiar interest, and I had hoped to strengthen them in their purpose to attain an independent existence. But I soon perceived that this would be impracticable. The only able man, and really a generous and liberal man he is, had met with such losses in consequence of the rust in the wheat crop and the entire failure of the year to the farmers, that he could not give as formerly. The same disaster to the crops had, of course, disabled other farmers. The effect was also visible in the whole village, whose prosperity depends wholly on the farming interest. It also was evident that the prosperity of the church would soon require an edifice of their own. Moreover, the preacher, to avoid rent, was endeavoring with exactest economy to put up a small dwelling, that would deliver him from a heavy monthly tax. For this he was incurring some debt, but a debt without interest. I saw these things, and was satisfied that for a year to come, at least, there must be an increase and not a reduction of the help hitherto extended. The town had grown considerably, some in population, but more in improved buildings; and yet, with every appearance of increased thrift in the town, the church was really less able to support itself than on my previous visit. I did not like to come to this conclusion, especially as the church had increased in numbers, and Mr. Baker had grown in strength and influence, but facts are stubborn things.

Revival at Nevada.

The third Sabbath I spent at Nevada with Rev. Mr. Warren. He had been

for some time enjoying what is a great rarity on this coast, a revival of religion. Beginning and progressing quietly, the work had nevertheless exhausted his strength, and induced him to call for help. He called early and repeatedly for me, and I had intended to go at once to his assistance, but was prevented by sickness in my family. Before I could reach him, he had been obliged to give up his extra meetings, though the interest had not subsided previous to that time. It was refreshing to hear him speak of God's goodness to his people, and of his own increased love for the missionary work. There had been no excitement, but a deep solemnity. Most of the extra meetings had been prayer meetings. No crowd had been drawn out, but a few inquirers kept the pastor and the church continually before God pleading for them. About twelve had been thus silently yet hopefully drawn to trust in Christ.

It was certainly a matter of regret to me that my own heart missed the refreshing with which labor in such a work would have blessed me. But it was of God, and I felt that it was wisely ordered that the work should be mainly through the labors of the pastor, certainly the most appropriate laborer at such a time. The pastor, of all others, the converts should love as their spiritual father. I preached all day, and to most attentive congregations, which, however, were not large—the weather being unfavorable.

Mr. Warren and Nevada.

Rev. Mr. Warren endured much at the outset; but he has rejoiced much at the result. Self-denials, tears, toils, and the prayers of faith, have more than begun to tell on that mountain field. The seed sown is coming back to the reaper, who also was the sower, and to him who has given the increase. Five years have well nigh changed the wilderness to a garden, and presented in one of our once roughest and wildest mountain forests a scene of beauty and promise most gladdening to the beholder. The thought of Nevada always encourages us in view of all our mountain work. And yet, Nevada has not yet a *Sabbath*. There are five or six churches indeed, but nearly all the stores and offices are open and doing their busiest work on that sacred day. But the streets are not as full as formerly, nor is the day as noisy. More of the residents and visitors

attend church, families are becoming settled, homes are built, permanent fire-proof buildings erected, and other improvements made, which indicate permanence and progress. Last and best of all, the late revival indicates the presence of God, and the commencement of more rapid reform, a sign of promise we have long waited for, and at last have hailed. It was meet that God should honor first the pioneer in the "hill country of California." Mr. Warren was the first of your missionaries to break ground in the sierras, and God is rewarding him, by making him and his work an encouragement to all who follow him to the mountains.

Grass Valley, Mr. Hale.

Grass Valley also presents more and more the appearance of a home village. The town, four months ago destroyed by fire, is nearly rebuilt and much improved. The charred front of Mr. Hale's church, the saving of which preserved the only part of the town which was not burnt, and where all the churches are built, still shows how narrowly that and every other house of God escaped the destroying element. I found that excellent brother both rich and poor; rich in his church edifice and little home preserved from fire and free from debt, rich in a united people who appreciate both him and the Gospel, rich in a good missionary work successfully accomplished, and in a church not only self sustaining, but also contributing to others; and yet poor in the compensation which his burnt out people are at present able to give for his labors. He manifested no disposition, however, to ask aid from other sources, preferring to share poverty with his people, or even to leave them to some single man whom they could more easily support, rather than fall back upon the Society whose liberal aid had enabled them at first, and so rapidly, to rise into existence and independence. His case illustrates beautifully the correct policy of your Executive Committee in the outset of this expensive mission. Liberality has proved true economy.

Visit to Mr. Frear, at Iowa Hill.

From Grass Valley Mr. Hunt went to Iowa Hill in Placer County, where Mr. Frear is stationed. He found Mr. F. encompassed with difficult and disagreeable circumstances which seriously embarrassed his work. The visit seems to have been very

timely; and before Mr. Hunt left, some of the greatest discomforts and obstacles were removed. To the missionary laboring remote from his brethren, in one of those rough and wicked mining towns, with no church, and with scarcely a handful of christian friends anywhere within the limits of his field, the face of a brother minister—and especially of one whose experience makes him competent to advise, and whose executive energy also is a real "material aid"—his ready sympathy, his words of hope, his earnest practical coöperation, are equal to half a year's salary. In the present instance, the two brethren went together through the town, searching out church members, and making various arrangements for facilitating the work of the Gospel. Mr. Hunt observes:

We found a few church members who, with others in localities we did not visit, can be ere long formed into a church. But my advice to the new brethren always is, not to be in haste to form churches, but to take time to acquaint themselves first with the materials of which it is to be composed. Purity and consistency are preferable to numbers. The antecedents and present relations of many church members in California—especially in the mountains—would bring scandal on any religious enterprise; and he who would lay up well the walls of Zion in the midst of sneering and opposing foes, must be careful how he lays "wood, hay, and stubble" at the foundation. As far as I could learn, Rev. Mr. F. had made an excellent impression in his first and only sermon he had preached to the people. I need not enlarge on his state and prospects. All the missionaries have hard work. Each one thinks he has the worst place in all the country. The truth is, *all* are the worst. There is no disguising the fact that California is a "hard" country—without a Sabbath, except in its largest cities, and with but few anywhere to regard God, or care for the future. Yet we are coming up, and rapidly.

From Nevada, Mr. Hunt took stage, and on a rainy day, over a rough road, went to Camptonville in Yuba county—a distance of some thirty miles—where Rev. Mr. Jones is stationed.

This mining and trading village, the center of a population of three or four thousand souls living within a radius of

two miles and a half, and itself containing about three hundred men, women, and children, is situated on the high ridge dividing the Middle and the North forks of the Yuba river. I first visited it in 1852—rather, I then rode over the spot where the town now stands, but on which there was then no house whatever. Not even a miner's cabin was then visible on that whole ridge, on which several little trading settlements have since been built, and on whose sides the hunters of gold have made deep and fearful chasms. The forests were then unbroken, save where two or three pioneers had reared rough houses of entertainment along the trail, and fenced in "corrals" for pack mules and the horses of travelers.

Mr. Jones was led to decide in favor of this as the field of his labors, mainly by the presence here of a considerable number of christian Welsh miners. It was hoped that these would afford a nucleus for a church. Owing, however, to the fact that many of these people have but an imperfect knowledge of English, this expectation will be disappointed. Mr. Jones' own letter, which is found below, gives a clear view of his embarrassments.

*From Rev. W. L. Jones, Camptonville,
Yuba Co.*

Camptonville and its People.

Since my last report, we have been going on with about an equal share of encouragement and discouragement. The unusual scarcity of water has checked the progress of almost every enterprise, both good and bad. Money has been growing more and more scarce, and the little gold there is in circulation seems to have been working down, by a law as sure as that of gravity, until it is chiefly to be found in the drinking saloons and the dens of infamy. At least, there is little seen in the circle in which I move. This makes good men discouraged and bad men desperate. Great preparations have been made, however, for the rainy season which has now begun, and the prospects of business men are improving.

The population of the place has been gradually changing, but it is not much increased yet. The number of families is about thirty.

The people of this place are chiefly from the Western and Southern States; and many among them did not enjoy religious privileges at home, and did not regret the want of them here. Many profess to be infidels or deists, and many others do not know or care to know what they do believe. If a minister can do anything here, they are very willing to see him go on; and if he cannot, they are about as willing to see him go away. Beside these, there are about fifty people who are quite constant at meeting on the Sabbath; one half of them are Welsh.

Our Sabbath school numbers about twelve; and the children are more interested to attend, than their parents are to get them ready. There is no church in town, and no suitable hall which we can obtain. On this account we occupy an old store, whose only recommendation is, that it is large enough. We have a service morning and evening, and the Methodists occupy the same room in the afternoon, once in two weeks. It is not thought best to try to build a church at present, for it has taken four months to get a school house so far along that we hope to occupy it soon. The work has been delayed for want of funds. It is comparatively easy to get up a subscription, but entirely another thing to get what is subscribed.

Unsuccessful Attempt to keep the Sabbath.

An effort was made in this place, some time since, to suppress Sabbath trading. A pledge to abstain from all business on the Sabbath was circulated and signed by all the traders, both Jews and Gentiles. The pledge was kept for a week or two; but each suspected his neighbor was making a dollar slyly, and he must be on the watch and be even with him. Then, half a door began to be open, or a dim light to be seen in the evening; and in a month there was no more Sabbath. Only two stores are now closed on that day, one of which was in the hands of Sabbath keeping men before the movement. In one of our neighboring towns the same thing was tried at the same time, and on the first day, it is said, the majority of the men held out till nearly breakfast time. The work must evidently be done by faithful men, who will be willing to lose their business if they cannot do it honestly. The great difficulty is that more business comes in on the Sabbath than on any two or three other days; and if they might make a bargain with the Author of the Decalogue, many would be glad to satisfy their con-

sciences by exchanging the first for *more* than *one* other day of the week.

Miscellaneous Elements.

We have not yet organized a church, for the want of proper material. There are five Methodists here, who are organized into a class by their circuit preacher. There are about ten Calvinistic Methodists, Presbyterians, and Congregationalists, among the Welsh, but they, for the most part, understand but little English beyond what is necessary for the transaction of business. When they attend our meeting, they understand only what they can readily translate into Welsh; and to the few that can translate the whole, or even understand without this, it does not *sound* like Welsh, and they do not feel at home. The church members have therefore organized themselves into an association, and sustain a Bible class in the afternoon, a prayer meeting in the evening, and attend our meeting in the morning as before. I think this is much better than the same number of our people would be likely to do in Wales.

There remains for a Congregational church one Episcopalian and one Congregationalist who has just come to the place.

Feeling towards the Gospel and Ministers.

I would be glad to report that the people here are trying to become independent of missionary aid; but those who are disposed to do this are those who have not the means. They have good "prospects," and another year may entirely change the shape of things in this respect. We are on the whole a very hopeful people. Everybody hopes for better times and a better state of society; but when they would "learn to labor and to wait," they make an economical division of their efforts, and labor for the former and wait for the latter.

I find here too much of that feeling which prevails in some parts of the Atlantic States, that a minister has no claim upon the people, but all that is done for the support of religious institutions is *charity*. They are willing to give occasionally, and then bless themselves for their great benevolence, just as they would give to a respectable pauper, or as they would feed some poor creature that has strayed away and has been so unfortunate as to come into their enclosure; but to take upon themselves any responsibility in the matter is something of which they have little idea.

Mournful Fate of Young Men.

I find here a few young men who do not forget altogether their early training, but the majority follow the multitude to do evil, and intemperance, gambling, and licentiousness are rapidly completing their ruin. Within three months, I have attended the funerals of three young men who came to their end from intemperance. One died from exposure while too much intoxicated to help himself; one was shot dead while drunk; and one died of delirium tremens.

This last one had been a keeper of a drinking and bowling saloon. His funeral was held in his place of business. As I stood to conduct the exercises, on my right was the counter behind which were the shelves filled with decanters and glasses, which, for the occasion, were covered with a sheet. A little farther on, was a row of casks conspicuously labelled "Whisky," "Gin," "Brandy," &c. On my left was the coffin, containing the remains of an intelligent looking man, cut off in the midst of his days, whose wife and parents at home only know perhaps that he came to California and died. Behind me, was a little room containing the low bed on which for three weeks he had lain, except when he got up to poison himself at his own counter. Such cases are sad indeed; but it is more sad to see young men, the children of pious parents and formerly members of the Sabbath school, hastening to the same end, in spite of these warnings, in spite of the early training which they cannot altogether forget, and in spite of the counsels of the parents, and the entreaties of the sisters whom they have left behind. California has witnessed more scenes of this kind than christian parents suppose, and we fear will witness many more, when the harvest which is now maturing shall be gathered in.

If the amount of encouragement I meet with is to be estimated by the ready coöperation of the people, then it is quite too small; but if it is to be estimated by the amount of labor which needs to be performed, then it is as encouraging as heart could wish.

From Rev. A. A. Baker, Petaluma, Sonoma Co.

Church at Petaluma.

Our little church, which numbered twelve members at its organization, had

received two others before I came here. Eight have been added since; three by letter, one reclaimed, four by profession. We now number, including myself, twenty three members.

Gossip.

This is a more quiet community than many, perhaps most, in California, owing in part doubtless to its pursuits, and in part to its disappointments. If this quietness is in some respects favorable to the success of the Gospel, it is in other respects unfavorable. For the people, coming as they do from all parts of the world, differ of course in every thing but in their common sinfulness; and having leisure, they do not lack the disposition to magnify each other's oddities, and to ridicule them. Suspicion is fed by want of thorough acquaintance, and gossip not unfrequently becomes scandal. Our community is often thrown into a ferment by the foolish or malicious rumors which circulate among us. This would be a less formidable obstacle, if church members could be kept free from it. But as it is, there is great want of confidence and christian love among brethren, and it is only at the *communion table* that the under-current of piety is strong enough to overcome the breezes which at other times carry the flood-wood up the stream.

Dead Christians.

Many outside the church lose much of their respect for the piety of its members, not to say for the religion which they profess, through their inconsistencies.

As I read the article entitled "*Dead Christians*," published in the Home Missionary for December, I could apply it with an emphasis to California; and it must be confessed, in truth, that even the churches are not apparently free from the charge. For if not "dead," some members seem exceedingly torpid; and I cannot but feel that those whose duty it is to organize missionary churches should be particular in the examination of candidates, especially if their "letters" do not bear a recent date.

I suppose it should be remembered that a very large majority of those who come to this State from Eastern churches, are such as are most susceptible to the allurements of wealth. But even making this admission, I sigh for the churches of New England and the older States, which can send out so many from their communions, whose influence, when away, is of so doubtful a character.

The facts mentioned in my last communication, touching the pecuniary reverses of this community, preventing us from erecting a church-edifice, and tending as they did, to some extent, to dispirit the members—taken in connection with the facts mentioned above—have operated unfavorably to the piety of the church, so that we are not in so prosperous a condition spiritually, as I had hoped to be able to report. Still, I believe there is some life in the church; and I am now making another effort to harmonize and conciliate, to cement and enliven, not without some hope of success.

From Rev. Walter Frear, Iowa City, Placer Co.

His Field.

The considerations which determined this as my field of labor, you have been made aware of by Mr. Hunt. With how much wisdom the selection was made, time alone can decide. The conviction has been forced upon me that no adequate estimate can be made of a California town by a mere passing visit; and I would as soon have my place assigned by lot, as by a superficial judgment.

As to Iowa City, it has been steadily rising in my estimation, and I may say, in my affections, during a five weeks' acquaintance.

My first week was one of discouraging and heart-wearying solitude, and of bootless effort. A total stranger, without letters, not knowing of one who bore the name of Christ, I could find none to bid me cheer, none who augured well. After much endeavor, a school house was rented, notices were posted, the *début* was made, a sermon was preached, and friends were found. The school house was in the hands of a Methodist school teacher. He paid \$20 rent a month for its use all the week, and asked me \$12 a month for one service on the Sabbath. After two Sabbaths, the hour of Sabbath school was changed, and room made for me in the Methodist Chapel at 3 o'clock in the afternoon. The sun has shone upon my path, and there is no reason why there should not be rejoicing in the work. The better class of citizens have cheerfully interested themselves in the cause, and have volunteered frequent expressions of their readiness to erect a comfortable and pleasant church.

A good number, say twelve or fifteen, of Calvinistic believers have been found, who show an earnest heart and a ready hand.

Iowa City.

The "city" makes a line of one narrow street, on the crest of a ridge from which the ground slopes off on either side, affording fine facilities for drainage, but causing the necessity of building the houses on the "kangaroo principle"—higher behind than before. The slopes, on which are scattered a few cabins and dwellings, are gentle for about three hundred yards, and then precipitate themselves, the one into Indian Cañon, a thousand feet deep, and the other into the North Fork, two thousand feet in depth, while at each end of the street a small sugar loaf mountain rises, giving us the most stupendous scenery. The climate is the choicest in the State.

A fair estimate would fix the population of the city proper at about 1200; while within a reach of two miles, the number would rise to nearly 4000. It is now said to be the twelfth town in size in the State. Eighteen months ago the tall pines rose here in unbroken solitude.

As to its permanence—it is enough for me to know that a great work may be done here *now*. If the place migrates, am not I also blessed with fine powers of locomotion? You can scarcely meet a man who does not expect to stay here from six months to two years; and he heaves a sigh at the thought of staying even so long. I have heard of none who hope to make a longer stay. In fact, the idea of a sojourn of more than one or two years is regarded as decidedly visionary, and even excites a smile. And yet the permanent growth of the place is generally considered a settled fact. It probably will be for years to come, as it is now, the largest mining town and trading post in the county. Bird's Flat, Independence Hill, and Roach Hill, are its dependent villages; while across the cañon, two miles distant, is Wisconsin Hill, which hopes soon to be its rival, not only in trade, but for the county seat of the anticipated new county, which probably will not be born during the present century.

Mining must ever be its great interest. That, with the exception of a slight lumber business, must ever be its only productive resource. Perhaps a little ranching may be done; but at present all food for man and beast, and all articles of

use, are teamed from Sacramento at a cost of four cents a pound. The pledge of its stability is found in the character of its mining, which is almost exclusively hill diggings, carried on by tunneling, sinking shafts, and "drifting," with incredible labor and at enormous expense. There are, perhaps, over one hundred tunnels under way, and the capital involved is estimated at \$1,000,000, while as yet but a small portion of the old ocean bed, on which lies the gold, has been reached. It probably is little, if at all, inferior to the far famed "Table Mountain" in richness. There has been little return as yet for the money invested, and hence every body is poor; quite a pecuniary distress prevailing. Should the floods come, and the tunnels get through the bed rock to the pay dirt, gold will run as a river.

Its Morals.

The morals of the place, New England people would consider questionable. For a California town, it has been favored in the character of its inhabitants. It has received an unusual quota of men of finished education, and the lovers of good order are in the majority. The gamblers complain of a want of encouragement. There are also families of refinement, whose influence is on the increase; and under many a rough wool shirt is found the nobly bred gentlemen.

The Sabbath.

The place however is not a paradise, and has not yet attained unto perfection. There are a few practices in vogue not strictly puritanic. There is here no Sabbath—or rather, judging from the appearance of the street, there is a rest of six days and a toil of one. As one bad man expressed it, the command here reads, "six days shalt thou labor, and on the seventh do all thy work." The only time that we are reminded of Broadway activity is on the Sabbath. On that day the street is literally crowded with men. Mining stocks are discussed, bought and sold, with about as much of Babel as exists in Wall street. *Thirty five dram shops* contribute their ample share to the general bustle; the auction bell and auction crier give stir to the scene; the sound of the smith mending the miners pick, and the thirty merchantmen showing and lauding their wares, add a few notes to the general chorus, while a tin horn calls those who are willing to worship, to the house of God.

The gambler looks to the Sabbath as the day on which he is to replenish his purse, and pay his rent. Not a shop or store is closed. And it is probable that on this day, more business is done, more goods are sold, more oaths are sworn, more poison is vended, more cards are played, than during all the other days of the week together.

But it is said that these are the days of reformation, and that the place has been worse. It has a history in which such words as "fandango," "pistols," "dirk," "row," "broken skull," "murder," "lynching," play a conspicuous part. The public sentiment is now healthy, but practices condemned are still continued, from the force of habit, and for the sake of gain. Human nature will purify itself up to a certain degree. The muddy waters will in time deposit the coarse sediment, but impurities will still be held in solution, until there be a chemical change. Renewing influences are needed, all over California, to follow up the better impulses of our nature.

Public Worship.

Attendance on public worship has been increasing—the number varying from forty-five to seventy. A small number of ladies are usually present; but the street is so crowded with rough men, that they have little disposition, and in fact are scarcely able, to find their way to the dingy chapel. Some however are always there, and their influence is most wholesome.

There never has been a choir in the place before the last two Sabbaths. A few young men, miners and strangers to me, addressed me by note, volunteering their services as a choir. It was a most gratifying expression, for the singing before was a great drag. The ladies have signified their willingness to add their voices, and it will be a great help.

I preach at Wisconsin Hill every alternate Sabbath morning, and here every Sabbath afternoon. That is a place of some four or five hundred people, and is more orderly and perhaps more moral than this. It also has a pleasanter chapel, where the attendance, at present, is from forty to fifty persons.

Christianity Despised.

Here as well as elsewhere in the State, Christianity has been greatly suffering because of its advocates. Many are the expressions of contempt which it receives. Many join their voices to

give it reproach; and scepticism is almost proud to unmask herself. Religion has been dethroned. She no longer receives the homage of men, and is looked upon by many as lying in the very dust of humiliation. Many, therefore, have thought it a disgrace to attend church. I still believe that it has power to enlist the hearts of men. I still believe that it has the truth which is mighty and will prevail. I still believe that reason and conscience may be won to its cause; and that it still may quicken the spirit to a renewed and better life; and until this end is attained I shall glory in the conflict.

Rev. Mr. Frear was compelled, for some time, to board at a hotel, filled with drinking and with oaths from morning till night. Afterwards a physician, an Englishman by birth, and a gentleman of superior education and culture, most generously received him to his house, and to the privileges of a large library. They are now living together.

Dr. Blake merits the cordial gratitude of all who are interested in the religious welfare of California, for the timely and important aid which he has so kindly granted to Mr. Frear. May Providence smile upon him.

*From Rev. J. S. Zelig, Mokelumne Hill,
Calaveras Co.*

Labors.

Since I have written you, I have preached twice every Sabbath, except one. I preach here in the morning, teach a large Bible class immediately after, then ride five miles to Jackson, preach at 3 o'clock, and return home the same night. I wonder if our brethren, at the East, would call that a "Sabbath of rest." The other six days are as fully occupied with labors of various kinds as the Sabbath. While sermons need as careful and thorough study here, as any where at the East, the minister seems really to need all his time out of doors. Ministers here lack those scores of faithful and competent church members, to relieve them of some of these burdens, on whom ministers in the older States are permitted to lean. Nothing good seems to move forward here, unless the minister puts his shoulder to the wheel.

Church Organization.

On the second Sabbath in November, the Rev. Mr. Hunt was with us, and assisted in organizing a church at Jackson, consisting of five excellent members. Though this was a small beginning, it was felt by many to be an interesting occasion. We hope that little church may prove to be a vine of the Lord's own planting.

On the same Sabbath five new members were received by letter, to the church here at the Hill, making our whole number ten. We expect two or three more will unite with us at our next communion, on the first Sabbath in February.

Sabbath School.

Our Sabbath school is increasing in interest every week. Though we have been without library books, children's papers, and almost without singing books, yet we have been able to hold on to those children who began with us at the opening of our school, and gradually to add to our numbers. About the first of November, we made an effort to raise money for procuring a library, papers, and singing books for the school. We succeeded in raising \$25, which we sent to an acquaintance at the East, requesting him to make the necessary purchases for us. On Christmas eve, we had a gathering of the Sabbath school at our house, where a Christmas tree was adorned with fine presents for the children. The occasion was truly a joyous one to all present.

Donation Visit.

There had been some talk among the ladies of preparing a supper on the New Year's evening, for the purpose of raising money to pay the debt (\$200,) on the parsonage. Some of our citizens proposed making a donation visit instead; the object being twofold, first, to pay the debt on the parsonage, and secondly to afford some of the needful to the minister. The latter plan prevailed. Accordingly, on that evening, about seventy five persons visited us. The contributions amounted to \$260, of which sum \$210 was in money. While this money was most cheerfully received, the expression of kindly feeling on the part of the donors was most prized by us.

The donation would probably have been much larger, if it had not been for that old debt. Most of this money will

have to be applied on the debt. I can report but little progress in procuring money for my support, but I do believe that we are gradually getting hold of the people here, and that the time is not far distant when they will come up, and support their own minister. Every one is remarking upon the change for the better that is coming over this community. Business is very dull, and money scarce, and will be until we have more rain, so that the miners can work. I am obliged to keep a horse, and every thing in the provision line is high. Consequently I am still obliged to draw from your Treasury. I am sorry it is so, but I am sure that I could not bring this people up now to assume my support without permanently injuring my usefulness. As soon as I can do it, be assured I will.

We add the following extracts from a local newspaper, as affording some indication of the public appreciation of Mr. Zelig's labors. He is doing a good work.

The Giving Visit.

We trust our citizens will not forget to attend the donation visit to Rev. Mr. Zelig on New Year's evening, well provided with proper testimonials of their approbation of his exemplary discharge of the duties devolving upon him as their pastor. His exertions in behalf of the Sunday school, aside from his other meritorious acts, deserve a general expression of approbation from those who have the care of "little ones."

A Christmas Festival.

One of the most deeply interesting and joyous occasions witnessed in the town, was celebrated on Christmas Eve at the parsonage of the Rev. Mr. Zelig. By the exertions of himself and amiable wife, upwards of forty Sunday school children were congregated to enjoy the good things so inseparably connected with this festival. A tree was prepared, adorned with gifts provided by the parents, the distribution of which was the occasion of great mirth and pleasure among the young recipients.

Reflections.

In reading accounts like these from the mining towns, one is led to reflect upon the contrast between the settlement of California and of New England.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?"

Exactly these! The "faith's pure shrine," which led the pilgrims of the Atlantic coast such a weary journey into desolate wilds, was not only no object with most of the pilgrims of the Pacific, but when offered to them they reject it. Thousands trample under foot the law of God, take his name in vain, give themselves up with a headlong and base eagerness to the pursuit of gain, and live as though like beasts they were to be laid in the grave, where death should feed upon soul and body alike. But we are persuaded that the reign of evil will be short. Even this awful and overwhelming depravity will pass away before the baptism of the Holy Ghost and of fire, that shall be administered through the instrumentalities of the Gospel; and the great Pacific State will be one of the brightest gems in the crown of the Church, as it already is one of the most conspicuous stars on the flag of the republic.

If there are drinking shops and gambling saloons in California, there are also houses of prayer; and though the utterances that breathe there may, for the time, be drowned amid the clamors without, it shall be found that God is not in the earthquake, but in the "still, small voice."

Those who have been attentive readers of the Home Missionary have not failed to observe the improvement which has so, almost universally, followed the permanent establishment of gospel institutions, even in the worst places. California is no exception to this rule. The power of God is mighty to the pulling down of strongholds. It is to be remembered, also, that enormous as have been the excesses of the past, these are, in some degree, but the outbursts of a madness that must pass away, as the communities so suddenly thrown together under circumstances of extraordinary excitement shall settle down into permanency. Time is always required for the proper organization of any social state; whereas the forces of iniquity rejoice in confusion, and need no space for discipline and development. The elements of good, present in Californian society, are quietly coming up and taking the control that is properly their due. We shall yet be called to see the "salvation of the Lord."

Intelligence from the Valley of the Mississippi.

NEBRASKA.

From Rev. Reuben Gaylord, Omaha City.

Another name has now been added to the list of the States and Territories occupied by this Society. The Home Missionary standard has been planted in *Nebraska*. At Omaha City, opposite Council Bluffs, the banner of the Cross is already unfurled, and other posts await the advance of that peaceful army, whose triumphs are for freedom, and for what makes freedom good. Thus, as the multitudes overflow into the wilderness, and begin to congregate around new centers, that element is dropped into each, which is the principle of order and of growth; and around christian churches, the aggregations of individuals become "communities," with a moral law for their regulation, and a divine light for their guidance. The word of God follows these wanderers; and amid all the clamors and confusion incident to the settlement of a new country, reminds them of that other country whose boundary they are approaching. The name of Christ is heard wherever the prairie yields to the plough. The power of a life to come is felt wherever men gather for trade. The Kingdom of God proclaims its ordinances in all ears. Even they hear who refuse to listen.

We have the greatest reason to be encouraged with the success which has attended the efforts of the churches to keep up with the immense progress of our population; but the *half* has not been done which ought to be done. One missionary of the Cross has gone to Nebraska. How many emissaries of Mammon have the churches sent to counterwork him?

Removal from Danville.

I am able to say but little, if any thing, in relation to things here now; but will write as I gain information. I feel, as I have felt from the first, that in taking the lead in the work of planting the Gospel in a new Territory, I was assuming a great responsibility.

It is a great work, and I pray earnestly that I may be fully qualified for the high trust committed to my hands. Permit me briefly to review the past.

On visiting this place in September, my mind was impressed with the importance of this outpost being early occupied by one who should represent the spirit and aims of your Society. My attention was turned to the question of personally occupying this field. I made the matter a subject of earnest prayer; conversed fully and freely with Mrs. Gaylord in relation to it, and consulted my brethren in the ministry as to the question of duty. I was led to the decision, to ask for a dissolution of the pastoral relation that had existed between me and an affectionate people. I expressed my convictions of duty to them clearly and decidedly, and they reluctantly acceded to my request. But to tear away from them amid the earnest expressions of regret on their part, to preach a farewell sermon and administer the sacrament for the last time, to dispose of a pleasant home with all the comforts and conveniences that in a course of years we had gathered around us, mainly by our own labor, and to say the parting word to so many warm friends, was what we could not have done except at what seemed the plain indications of Providence. But the act is done; and we have bid adieu to all friends made in a seventeen years' ministry, and now stand on the frontier where I stood seventeen years ago as your missionary, except that the frontier is three hundred miles further west, on the Missouri, instead of the Mississippi, and that I bring to my aid the experience of all these years' labor in the new regions of the West. I feel that I carry with me the prayers and sympathies of my people, of my brethren in the ministry, and of a large circle of christian friends.

I was dismissed, November 7th; the next Sabbath preached my farewell sermon, and then bent my energies to preparation for my journey. I disposed of household furniture, and the provisions what I had laid up for the family for the winter, and closed up my business, so that we were ready to leave on the sixth of December. We stopped to dine with an aged father and mother in our church, who with several other members of the family were original

members of the Danville church. There was quite a circle of friends present; and as we said the mournful good-bye, and gave the parting hand, it was well calculated to remind one of the scene at Miletus, when Paul met the elders of Ephesus.

Journey to Nebraska.

From there we went on our way with pleasant weather for two days. Then came two days of rain with wind. Then a cold change, and very rough and bad traveling. We were detained two days in crossing the Des Moines river in consequence of ice; and finally crossed it with considerable danger by going several miles out of our way. When about six miles from Indianola, we broke our carriage, and had a difficult stream to cross. I succeeded, however, in getting over safely, reached Indianola, and stopped for repairs. Here I was solicited to preach at night, did so, and in the morning left with the regrets of the people that I was not going to stop with them. They want, and they ought to have, a good minister without delay. It is a most important and inviting field. I preached for Rev. Mr. Ewing; he has an interesting field, and is doing good. Thence our road was through open prairie; the weather was very cold, and we suffered a good deal. We had two very difficult streams to cross, one of which we were told we could not cross, as the stage had been fast in it for two days; but I was determined to look the difficulty in the face, and the result was, that we got over safely, though not without considerable difficulty. The family crossed upon the ice, and I carried the baggage over by hand. At Council Bluffs we spent three days at the hotel, and then came here. Since that, our great effort in the house we occupy has been to keep from freezing. Almost all the time water has frozen near the stove, with all the fire I could make. I have felt most keenly for my companion and children in these trying circumstances. The weather has exceeded in severity anything I ever experienced. Yesterday morning it was 25 degrees below zero. I have engaged another house, that I can have in three weeks if not sooner, and which will be comfortable. It has two rooms, one of them small; and I shall have to pay \$21 per month rent. Everything is high, and will be till the opening of navigation.

KANSAS.

Our recent advices from this Territory are not very full; but this is of the less consequence, from the fact that public attention so universally centers there, and that so many newspapers have taken care to secure an intelligent correspondence. It is well understood that the present is a most critical period for the churches that have begun to take root in Kansas. The political excitements draw off attention from religion, and favor the growth of various immoralities. Most deeply is it to be lamented that youthful communities, while yet in a formative state, should be subjected to such a trial. But we confidently believe that God will overrule this for good. The wrath of man shall praise Him. Its excesses he will restrain. The day is at hand, when a population remarkable for its vigor and intelligence shall be compacted there, into an orderly and *free* community; and when Kansas shall begin to be a fountain of good, and not a recipient merely.

Many of the settlers in Kansas have been compelled to struggle against the sorest difficulties. The hand of sickness has rested heavily upon them; and at a time when they needed more than all their strength, it has diminished by the way. Rev. Mr. Knight, who went out with a colony from Hampden Co., Mass., has suffered severely in his own person, and in his family. Through the kindness of Rev. Mr. Seely of Springfield, Mass., who visited him when at the worst, and the friendly attentions of Gen. Pomeroy, a benign Providence has delivered him from his perils, and, at the last accounts, he had for some time been hard at work. These brethren deserve particular and affectionate remembrance at the throne of grace.

Next to the political confusions, the great difficulty, at present, is, the want of houses of worship. Rev. Mr. Blood, of Manhattan, observes in a recent letter:

"We preach mostly in the log cabin, frequently without floors or windows, and in the winter very comfortless. In order to have light, the doors must be open. But we hope to see better times soon."

Efforts are now making to raise a liberal

sum in aid of the infant churches of Kansas. God speed the work!

It is comforting to find that the "Pilgrim spirit is not dead." "It walks" yet "in noon's broad light;" and the wildness that resounds with the woodman's axe, and with the gathering hum of business, hears also the voice of christian praise, and will soon be gladdened with the music of Sabbath bells, rung from consecrated towers. With us, there is a union of Church and State, that carries no danger in it. It is not a centralization—it is an alliance. Wherever the State goes, the Church is its stay; wherever church doors open, the State is their protection. Society crystalizes round local churches, under the guardianship of just laws: and fast as communities form, it is the presence of christian influences which makes freedom and order possible; and it is the pre-existence of just laws based on christian principles that secures to these principles a free course.

We venture to say, that Kansas will prove no exception in our history. These difficulties are not a reflux current, but only eddies in a mighty stream that sweeps onward with resistless force, moved by the Power that sitteth in the Heavens, and who laugheth at the devices of the crafty, and maketh the counsel of the wicked of none effect. REMEMBER KANSAS IN THE MONTHLY CONCERT.

IOWA.

From Rev. James Gordon, Albion, Marshall Co.

At the Eleventh Hour.

Within a few weeks I have been called to officiate at four funerals. The last was a young man whose marriage I solemnized on the 20th of July. From that hour I felt a deep anxiety for the salvation of that young and happy pair, who were both thoughtless and impenitent. In a few weeks this young man was brought to a sick bed. I visited him often, and endeavored to preach to him "Christ and him crucified." For some time he appeared but little concerned about the salvation of his soul; but a few weeks before he died, he became deeply anxious. With many tears he deplored his past life of sin. His sorrow for sin appeared to be deep, and

I trust it was of a godly sort. He obtained a hope and died greatly rejoicing in that hope. He retained the full exercise of his reason until the last moment. His exhortations to his young companion and other friends around his dying bed were thrillingly interesting. The Lord grant that they may not be soon forgotten.

I have had so little confidence heretofore in what is usually termed a death-bed repentance, that I have, no doubt, often approached the dying bed of sinners with feelings that were not right. And in consequence of those doubtful feelings, I have not labored and prayed for the salvation of their souls as I should have done.

Although my views on this subject in the main are not changed, yet I feel more encouraged to embrace the opportunity of visiting the impenitent on their death-beds, and to labor more earnestly for the salvation of their souls.

From Rev. G. E. W. Leonard, Pleasant Prairie, Linn Co.

A Revival.

Previous to the day appointed for the organization of the church, I made arrangements to hold several meetings, by securing the assistance of a ministerial brother; but in consequence of rainy weather we were almost entirely disappointed of our public services.

In the mean time we made several family visits, endeavoring to direct sinners to Christ. God saw fit in this way to answer our prayers and bless our efforts, in the conviction and conversion of souls. Among the first was a man nearly fifty years old, who lived a very retired life. He had not been to a religious meeting for fourteen years; and never attended public gatherings, except circuses and shooting-matches. I visited his house, conversed with him on the subject of religion, and prayed with and for him. This, he says, was the means of bringing him to Christ. Several times since, he has remarked to me—"If I could tell you how grateful I have felt for your visit, it would be a consolation. God only can see the extent of my gratitude." Other persons began to inquire what they must do to be saved. We continued the meetings five or six days after we organized, and several persons were brought from nature's darkness to the marvelous light of the Gospel,

chiefly heads of families. Ten family altars were erected during the time; twenty four persons have united with the church, all by examination except six; several more expect to join at our next communion. The young followers of Christ sustain two prayer meetings weekly; and I doubt not it would be a spiritual feast to the patrons of the Home Missionary Society if they could spend an hour with this praying band of Christians; their hearts would rise with more gratitude than ever before, that they have the privilege, through this Society, of sending the Gospel to their poor perishing fellow-citizens of the West.

From Rev. Konrad Riess (German), Fort Madison, Lee Co.

Sickness and Penitence.

By the grace of God, I have for three months again as your missionary proclaimed the word of God to my congregation. I have not been disturbed in my labor by the wicked. Our services are still well attended. On Sundays the church generally is full, and the word is going on to work as a leaven. It was very gratifying to my heart to observe the working of the Holy Spirit in the case of a sick youth, who visited our Sunday school as well as our services. He desired me very much to pray with him. I asked him, if it was because his sins pressed upon him and made his heart ache. He answered, tears running down his cheeks, "Yes, so they do." "Do you believe," I proceeded, "that Jesus Christ is able and willing to take away, by his blood, every single sin of yours?" "I do believe," he answered, "that Christ can and will forgive all my sins." I replied, "That is the word of faith, which we preach: that, 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation.' For the scripture saith, 'whosoever believeth in him shall not be ashamed.'"

Again the youth answered, "I believe." Then I prayed with him. The Lord has blessed the interviews I had with him. He is recovering in respect to his body, and, I hope, also as to his soul.

A Suicide's Death Bed.

A heart-rending scene presented itself to me, when, some time ago, I was

called three miles from here to a sick woman in the country. She had been married to a Catholic, a very unpeaceable, strife-seeking man, who very often, when drunk, abused her, and would never allow her to go to church, because, as he said, he did not go either. To get rid at once of her miserable condition, she sought to end her life by throwing herself into a well, twenty six feet deep. She was drawn out again, but her body was all over bruised and wounded, and blood ran out of several wounds. This woman had insupportable pains, and nothing but death was before her eyes. Now her conscience awakened, and added fearful pains of the soul to those of her body. She wanted to see me; and I followed the call. When her bodily pains had somewhat abated, I addressed her by showing how very much unlike a Christian she had behaved. I asked her, if she had not before well known, that murderers and self-murderers shall not enter the kingdom of God. She confessed her guilt, but expressed the hope that our merciful God would pardon her, and would not punish her wickedness. I represented before her mind Jesus, the Lamb of God, who taketh away our sins, that whosoever repenteth and believeth in him may obtain mercy. Having asked her, if she believed that Christ would deliver her even from this horrible sin, she answered, "I do believe!" After having prayed with her, I admonished her to pray herself and bring the desires of her heart before the Lord. But now those undescribable pains came back again. Death approached, and soon ended her life. Her soul left time for eternity, with the message of peace made dear to her.

Good Resolutions.

Her wretched husband, who was sick himself, had listened to the whole discourse I had with his wife. Before I left, he told me, "If I shall recover again, I shall come to your church and try to begin a new life." I did not conceal what would await him, when he must one day give account of all his life, and showed him the necessity of repentance and renewing through the Holy Spirit. May grace take hold of this man and renew him into the image of Christ. Thus very often the Law and the Gospel must be used alike. May the Lord help me by his Spirit to use them rightly, and lead me in the way of his grace, that I not only may lead others unto salvation, but may myself stand, together with all the saints, at the right hand of the Lord.

From Rev. James M. Phillips, Cedar Falls, Black Hawk Co.

Momentous Times for the West.

These are eventful times for the West. Whoever can look calmly upon the mass of intellect around him, with every faculty prostituted to the wild and often reckless pursuit of wealth, and fired with the prospect of its sudden attainment, will feel that all our interests, social, political, and religious, are on the bosom of the flood, drifting with fearful rapidity to an unknown goal. Were it not that God directs the mote in the sunbeam to its destination, with the same certainty as if it were carried in grooves of iron, we should fear that moral shipwreck was just before us. But the fact that God reigns quiets our fears. Results are his. Still, past history and present observation confirm our conviction that nothing but the Gospel can save us. Your Society is doing for us what nothing else can. Every other agency stops short of meeting our wants. A self-denying, educated and holy ministry will, under God, be the salvation of this country. Let your Society be crippled in her efforts, and it had been better for the world if the Mississippi had never been discovered.

Cedar Falls.

Since our organization in this place, the church has enjoyed but a small increase. In the absence of a general revival, our chief reliance has been upon immigration; but while there has been a large accession to our population, comparatively few Presbyterians or Congregationalists have found their way hither. Still, our congregations are large, and our church has a strong hold upon the sympathies of the people. We stand in very great need of a church edifice, and talk of making an effort in that direction soon, notwithstanding our weakness. Needing a church, as we evidently do, we believe the Lord will open the way for us to have one.

We have now a population of nearly one thousand; and our favorable locality, and the amount of business already centering here, unmistakably indicate that we are to become one of the largest inland cities in Iowa. The enterprise, under God, of building up a strong church here, must not be abandoned. With these views, I have accepted a call, and expect to be installed here in February.

From Rev. Albert Manson, Marion, Linn Co.

Peace in Jesus.

A lady who had occasionally, with her family, attended our Sabbath worship, was cast upon the bed of sickness and of death. A minister visited her, talked of glory hereafter, in a way very common here, but she felt the need of some good assurance that *she* should be of that number. When I called upon her, I saw readily what she wished, though she could not well express it. An examination of her whole christian experience, a faithful separation of the pious emotions from excitement and selfish desires, was kept in view, and salvation by faith so distinctly marked, that she was enabled to obtain renewed evidence for her hope. Then the wings of faith seemed active and free, and she could cast herself and all her cares upon the arm of Jesus. My next call was to preach a sermon at her funeral.

The Missionary's Work.

The work of a Western missionary is arduous and various; but there are strong inducements to hope for good results. The fruits of the benevolence of those who sustain the Home Missionary Society cannot be measured in this world. Emigration is rolling in and onward like a rolling river; and the missionary may do a vast amount of good by kind words and counsel to those passing on to the new counties. I find a luxury in standing by the moving team, and talking to them of the *better* land, where we all wish to make our home; in impressing upon them the importance of planting Sabbath worship where they live, and of the instruction of their children in Bible truth. Almost invariably they receive these things thankfully, and express the hope that the missionary will come to their new home and preach to them.

"Isms."

There is also an almost unlimited amount of *isms* moving along with emigrants. Every one has some form or name of religion; and many are so far from a Saviour, that there is no ground of hope. This new West would soon be a bedlam, a place of wrangling and confusion, were there no missionaries to dispense the light of divine truth. If the West is ever permeated by the leaven of the

Gospel, and made happy by its effects, it will be by the blessing of God upon the labors of the Home Missionary Society.

Two Hundred Deacons Wanted.

Of Marion and its prospects I may say, that the demand for missionary labor is increasing every day. Some eighty dwellings have been erected this season, and are now full of inhabitants, and still there is no room for fresh arrivals. Some five hundred souls have been added to the population of the village since March, and only two or three of all that number are members of the Congregational churches, though perhaps many of them will be found in the congregation. Inquiries are frequently made by new settlements, for ministers, and there is great need of more. Devoted deacons and laymen can do much good in new settlements. I wish we had two hundred such, to distribute in the northern part of Iowa. Gentlemen or ladies, who come here to do good, have all the opportunity they can desire.

Another Missionary, writing from Harrison County in the same State, observes:

Individuals are here from nearly every State in the Union; and there are advocates of as many different errors. One has a communication from the eternal world, and has seen and conversed with a spirit. Another has the gift of healing, and another, of prophecy—sees visions, and dreams dreams. Most prominent among them all, is the "Latter Day Saint," who claims to be "of the seed of Abraham, and heir according to the promise." The missionary of the cross feels that he has need of more than earthly resources, for carrying on this war.

WISCONSIN.

From Rev. Dana Lamb, Springvale, Fond Du Lac Co.

Sabbath Breaking.

Sabbath desecration is shamefully prevalent in all the West, especially during the harvesting season. Many are disposed to make out a case of necessity for gathering in the harvest on the Sabbath, whatever may be the state of the weather. The labor-saving machinery

of the present day does not prevent this, but rather promotes it; for men who have no regard for the sacredness of the Sabbath have a stronger temptation to violate it, for the sake of cutting twelve or fifteen acres of wheat, as they can with a reaper, than for the two or three acres which they might be able to get down with cradles. They feel that they cannot afford to lose a day. It is too great a sacrifice to rest on the Sabbath. A few Sabbaths since, two reapers were going all day long, on the prairie, within sight of our place of worship. One was worked by a Universalist deacon, who was appointed a few weeks before at the organization of a Universalist church in this place. I asked him as I passed to the place of worship, if he considered that a specimen of the pure religion of the Bible. His justification of himself was, that he was not at work for himself, but for his neighbor and brother! As we were interrupted by the clatter of machinery in our worship, I had occasion to speak of the infraction of the law of the State against the desecration of the Sabbath, hoping that an indignant community would see that it was executed.

From Rev. S. H. Barteau, Oconomowoc, Waukesha Co.

Mammon Worship.

The two giant evils with which we are called to contend here in Wisconsin, are Mammon worship and the influence of foreigners. Throughout this State it is a time of remarkable worldly prosperity. Speculation is rife. The devotees of Mammon are accumulating fortunes with great rapidity. A worldly spirit has seized upon the public mind, crowding out all purer aspirations; rendering it almost impossible to reach the conscience, or impress the heart; and the church has not wholly escaped the contagion of the prevailing lust for gold.

Influence of Foreigners.

The influence of our emigrant population upon the public morals is well known to be deplorable. It is to this source that those horrible cases of murder and lynching which have disgraced our State and our common humanity within the last few months are to be attributed. About *one third* of our entire population are persons of foreign birth.

Yet their influence is by no means in proportion to their numbers. One intelligent American exerts as much influence, socially, politically, and morally, as a half dozen foreigners. God, in the orderings of his providence, seems to be checking the tide of emigration, which heretofore has spent itself upon our shores; and this will give us a better opportunity to mold and christianize those already here.

From Rev. Francis Laroson, Cooksville, Rock Co.

Patient Continuance in Well-doing.

When I compare the present with the past, I see the benefit of that steady perseverance in well-doing, which creates in the minds of spectators, continually watching for instruction or defects, a belief that we are at home with truth, that we *believe*, and that we speak that which we believe. I found a people here that had indulged the emotional indeed, but knew less of the practical of godliness. Such, at first, were shy of the soberer and more regular services of God's house. But it has been my pleasure to see many of these express their interest in this worship, by their regular attendance. Indeed, I am told that in this respect, it very little resembles former days. My stay here appears to have been a time of seeding; would that it had been of harvesting too. I feel confident that great good has been accomplished by this church in conjunction with the feeble labors of its minister. This whole community have been brought under gospel influences, and the vagaries of a careless enthusiasm have been exchanged for the soberer and wiser methods of religious reflection. The busy season of haying and harvesting, we are happy to say, has not reduced our congregations on the Sabbath. Our numbers have remained full, and the interest has not diminished, as is common at this season of year.

Instability a Weakness.

The church here is weakened by the fact, that its members do not live in or near the village, while a change of population, anticipated or real, seems to slacken greatly the energies of this people in matters of religion. We have found that where a population are changing, either in prospect remotely, or in

fact, all effort in the line of permanency is like building on quicksands:—we are compelled to look to general, rather than to particular results, for our encouragement.

Adieux.

And now, as we close, for the present, our connection with your Society, hoping, perhaps, soon to renew it elsewhere, we feel bound to give thanks unto God, that through your agency we have been permitted to take part in the great work of preaching Christ on this field of Home Missionary labor. Your prompt responses to all our communications, the timely and sure aid thus afforded, have endeared the American Home Missionary Society and its officers to our hearts.

From Rev. Charles R. French, Barton, Washington, Co.

Foreign Romanism and Infidelity.

It is with feelings of gratitude to God, and yet with sadness and regret, that I write this report. Though, through a merciful providence, I have been permitted to labor in this field during the last quarter as formerly, save three Sabbaths while absent to attend our ecclesiastical meetings, yet such is the state of religion here, and such were the scenes which this community passed through last summer, that my labors have been trying and discouraging. The effect of the mob by which DeBar was killed and the consequent fear and excitement have been any thing but favorable to the interests of this community, either worldly, moral, or religious. Numbers of Americans have disposed of their estates, and left; and others expect to leave in the spring. These are very generally succeeded by Germans of the Roman Catholic or infidel class. Even the more intelligent, liberal, and Protestant portion of the Germans themselves are leaving, or are disposed to leave. But, beside the mob and the usual vices which prevail here, there seems to have been an increase of outward wickedness and a relaxing of christian effort.

These things have had their influence upon our congregations upon the Sabbath, and, together with the political excitement consequent upon the fall election, the growing worldliness of the people, and the approach of winter, have considerably diminished them.

Lately, in consequence of the unfavorable weather and bad traveling, the children have not been able to attend, and consequently our Sabbath school has been suspended. We greatly need a revival of religion. It seems as though

"All must come to desolation,
Unless he return again."

We have abundant reason to believe, that vain is the effort of man, without the blessing of God.

From Rev. Theodore Cook, Menasha, Winnebago Co.

General Influence of the Gospel.

In regard to the general interests of religion in our community, I may say, that while there is much here to discourage and afflict the people of God, there are some things which are fitted to awaken their courage and quicken their zeal. When we look back a few years, and consider what has already been accomplished, under the silent and almost unnoticed influence of gospel truth and gospel institutions, we have ample reason to thank God and take courage. A sound and healthful public sentiment has been created, which is increasing, year by year, in depth and power. A religious influence has been established, which is working conservative and salutary effects upon society at large, in controlling its passions, and restraining its out-breaking corruptions.

Sabbath-Breaking.

Desecration of the Sabbath, wide spread as it unhappily is, here as well as elsewhere, is not as open and universal as it would have been, had there been no church formed, no ministry instituted, and no christian example concentrated to operate as a warning and a rebuke to the thoughtless multitudes. There are men of wealth and respectable social position, who, if they have no reverence for the Sabbath as a divine institution, are constrained, nevertheless, to respect the feelings of their neighbors and fellow-citizens, who do regard the Sabbath as sacred time.

These are not accustomed, as formerly, to spend the day in search of relaxation and amusement. If they do not attend church themselves, they are at some pains to avoid wounding the feelings of

their christian neighbors, by an open and reckless disregard of the sacredness of the Sabbath. A change has taken place in this respect which is often spoken of by the original settlers, as being as marked as it is gratifying.

A Petition in Behalf of the Sabbath.

Some months ago, a petition was laid before the Board of Trustees, for the better enforcement of the "Sunday ordinance" as it is called. The particular object in view was, the restraining of gunning within the limits of the corporation. This practice, confined mostly to our *foreign population*, became a source of serious annoyance to the religious portion of the community, and it was felt that some measures ought to be taken in order to prevent it. The petition contained more than a hundred names, nearly all legal voters, I believe, including the best and most substantial men of our community. The prayer of the petitioners, it is true, was not granted. But the bare fact that such a petition was laid before the Board of Trustees, accompanied with such an array of names, will not be without important influence. It is significant of a better day. Another effort may be attended with other results. It will not be said again, as was once boastingly said—"there shall be no Sabbath here!"

This movement has not been the result of any special effort, either from the pulpit or in the church. It is a result of the general influence of the "preached word," acting upon the consciences and hearts of men. It is one indication of that sounder state of public morals, which ever attends the honest and faithful utterance of truth of God. What has been accomplished is but an inkling of what may be done, if the friends of Christ remain firm at their post, and continue true to the calls and claims of truth and duty. But they are few in number, and they sometimes feel as if the work laid upon them was too heavy to be borne.

From a Missionary in Northern Wisconsin.

A Marriage.

During the last quarter I performed the first marriage ceremony that it has been my privilege to solemnize since I came to this field. The persons were both from the State of Maine. They walked into my house one evening, and

the contract was ratified. It was the first time that either had ever entered a log cabin. Marriages are generally solemnized by Justices of the Peace. This custom began before the ministers entered this region. The custom is confirmed into a fashion, and it may take time to do it away. I mention this fact to show how little the presence of the ministry is regarded by many. I do not think that this fashion prevails because of an aversion to religious exercises, or to religion itself, but from want of reflection.

A Wedding Song.

I was invited to be a guest at a wedding, where our village Esquire officiated. I attended. At the conclusion of the ceremony, I was called upon for a song—it being known that I met with my choir to sing, once a week, preparatory to public worship. I proposed the sacred song "Retreat." "Oh, no *retreat now*," said one of the mirthful guests. I explained, and took occasion to point to the "Mercy Seat;" when the song was sung, while tears filled the eyes of all present. An apology for the jest was offered on the spot, and thus the matter passed; but, I trust, not to be forgotten.

Way-Side Preaching.

As I mingle in society, I find many occasions in which the most practical religious truths may be naturally and easily introduced, which are as seed sown. I endeavor to avoid discussions,

although at times it is very difficult. While living at the landing, I took occasion to introduce myself to emigrants, and to ascertain whether they were Christians or not. A shrewd and intelligent Scotchman informed me that he was once a Presbyterian, but, living in Ohio, he had freed himself from the yoke of superstition. Religion, he said, was a cloak for iniquity; the Bible a fable, and God a mere fancy. I mildly met his assertions, and endeavored to show him that a christian hope was the greatest solace in life, and death, and for eternity. I have frequently met him since, and he treats me with great kindness and consideration.

One of my members at Hortonville was keeping an inn when I came to this region, and was making money rapidly in his business, selling ardent spirits, though with prudence. He has been led to give up the business, at a sacrifice; and is now in a store at this place. He has hardly recovered from the sad effects of a guilty conscience, but is in an hopeful way.

Several men of my acquaintance who have been noted for profanity, have given up the habit, at least, in my presence, because they see how sensitive I am to such language, so derogatory to the honor of God and man. Thus I am permitted to see changes for the better, though we need a genuine revival of the work of grace unto salvation. A regard for the Sabbath is slowly gaining ground among us, but there is great room and occasion for improvement in every respect.

Appointments by the Executive Committee of the American Home Missionary Society, in February, 1856.

Not in Commission last year.

Rev. William C. Pond., Downieville, Cal.
Rev. Charles Sheldon, Excelsior and Chanhassan, Min.
Rev. Ezra Newton, Jr., Belle Prairie, Little Falls and vic., Min.
Rev. Frederick Delveau (German), St. Louis, Mo.
Rev. J. B. L. Soule, Plymouth, Ind.
Rev. S. F. Drew, Greenville, O.
Rev. C. O. Crossfield, Sheldon and N. Java, N. Y.
Rev. Charles Jerome, Franklinville, N. Y.
Rev. E. W. Allen, Arkport, N. Y.
Rev. C. Mc Kinney, Millport, N. Y.
Rev. A. Parmelee, D. D., Constable, N. Y.

Re-appointed.

Rev. G. H. Atkinson, Oregon City, Oregon.
Rev. A. A. Baker, Petaluma, Cal.
Rev. Sherman Hall, Sauk Rapids, Min.
Rev. G. H. Pond, Little Falls and Oak Grove, Min.

Rev. W. A. Westervelt, Oskaloosa, Iowa.
Rev. M. Smith, Unionville and Centerville, Iowa.
Rev. S. F. Smith, Wayne and Jefferson, Iowa.
Rev. J. C. Cooper, Salem and Hillsborough, Iowa.
Rev. J. T. Cook, Indianola and Palmyra, Iowa.
Rev. J. H. Shields, Gideon Presb. Ch., Iowa.
Rev. G. G. Rice, Council Bluffs, Iowa.
Rev. G. E. W. Leonard, Pleasant Prairie and Center Point, Iowa.
Rev. C. W. Munroe, Fort Howard, Wis.
Rev. George Turner, Stevens' Point, Wis.
Rev. Anson Clark, Brookfield, Wis.
Rev. J. D. Stevens, La Fayette, Wis.
Rev. Theodore Cooke, Menasha, Wis.
Rev. S. H. Barteau, Oconomowoc, Wis.
Rev. F. G. Sherrill, Caledonia and Oak Creek, Wis.
Rev. W. A. Niles, Watertown, Wis.
Rev. A. S. Allen, Dover and Black Earth, Wis.
Rev. W. Bigelow, Black River Falls, Wis.
Rev. H. Lucas, St. Joseph, Mich.

Rev. E. Andrus, Augusta, Mich.
 Rev. James Hodges, Otter Creek and vic., Ill.
 Rev. William Herritt Perry, Ill.
 Rev. Benjamin Welles, Bristol, Ind.
 Rev. J. C. Bonham, Pleasant Ridge, Ind.
 Rev. L. Godden, North Madison, Ind.
 Rev. T. A. Welsh, Wilkesville, O.
 Rev. T. W. Howe, South Fork Presb. Ch., and Columbia Center, O.

Rev. D. H. Coyner, Hebron Presb. Ch., O.
 Rev. S. A. Rawson, Burns, N. Y.
 Rev. Beaufort Ladd, Rose, N. Y.
 Rev. William Hunter, Springwater, N. Y.
 Rev. G. Spaulding, Canistota, N. Y.
 Rev. J. W. Lane, Centerville, N. Y.
 Rev. B. F. Pratt, Campbell, N. Y.
 Rev. G. S. Northrup, Java, N. Y.
 Rev. J. A. Prime, (colored,) Buffalo, N. Y.

Receipts of the American Home Missionary Society, in February, 1856.

NEW HAMPSHIRE—

Dartmouth College, Cong. Ch., by Prof.
 E. D. Sanborn, 80 00

VERMONT—

Rupert, G. S. Harman 7 50

MASSACHUSETTS—

Massachusetts Home Missionary Society,
 by Benjamin Perkins, Treas., 6,000 00
 Received by James Sedgwick, Treas.,
 Monterey, Cong. Ch., 18 10
 New Marlboro, Cong. Ch., 35 00
 Sheffield, Cong. Ch., 77 00 180 10
 Hadley, Russell Soc. Ladies H. M. S., by
 Betsey Cooledge, 20 00
 Hampden Co. Miss. Soc.,
 Springfield, George Merriam, \$50; a
 friend to constitute Ransom B. Moore
 a L. D., \$100, 150 00
 Williamstown, Mrs. Louisa P. Hopkins,
 avails of land (\$100 previously ac-
 knowledged,) 307 02

CONNECTICUT—

Berlin, Cong. Ch., bal. by Rev. W. De
 Loss Love, 2 00
 Clinton, Miss Nancy Stanton, 5 00
 Litchfield, R. P. Crane, 5 00
 Madison, Young Ladies' Sew. Soc., by
 Miss M. W. Shepard, 45 00
 Middle Haddam, bequest of Mrs. Susan
 Tallman, to const. Walter Tallman a
 L. M., 50 00
 Middletown, Henry S. Ward,
 Fem. H. M. S., by Miss Julia A. Russell,
 to const. Rev. Jonathan E. Barnes a
 L. M., 50 00
 Milford, Second Cong. Ch., in full to const.
 Rev. W. O. Scofield a L. D., 53 10
 New Haven,
 Officers of Yale College, by Prof. C. A.
 Goodrich, 250 00
 First Cong. Ch., by John Ritter, \$6;
 Alfred Walker, L. D. \$100; 106 00
 New London,
 First Maternal Assoc., by E. Learned, 14 00
 First Cong. Ch. bal., by W. C. Crump, 6 50
 North Cornwall, Cong. Ch., Stephen
 Foster, 41 08
 North Haven, North Hill District Ladies'
 Benev. Assoc., by Mrs. Grace Pierpont,
 Norwich, C. B. Rogers, to const. Rev. H.
 D. Kitchel, of Detroit, Mich., and Mrs.
 Joseph R. Skidmore, of New York, L.
 M. S., \$60; Humphrey Almy in part to
 const. John H. Almy a L. M., \$10; 70 00
 Scotland, Rev. Thomas Tallman, in full
 to const. James H. Tallman a L. M., 10 00
 Southbury, on account of legacy of Eliza
 Hinman, by Rev. G. P. Prudden, 100 00
 South Woodstock, Ladies' H. M. S., by
 Mrs. Caroline A. Perry, to const. Ed-
 ward Conant a L. M., 80 00

Stamford, Presb. Ch. Mon. Con. Coll., by
 A. Milne, 11 94
 Warren Cong. Ch., by F. B. Taylor, 46 00
 West Willington, Cong. Ch. and Soc., by
 Rev. D. Bancroft, 28 20
 Willimantic Ladies' Benev. Soc., by
 Rev. S. G. Willard, 1 69

NEW YORK—

Arkport, Jarvis P. Case, by O. R. Kingsbury, 2 00
 Baiting Hollow, Cong. Ch., Sab. Sch., by
 Rev. O. Young, 1 00
 Brooklyn,
 First Presb. Ch., a Lady, 8 00
 South, Presb. Ch., by Rev. D. A. Hol-
 brook, Coll., 108 76; Mon. Con. Coll.,
 \$48; 146 76
 Constable, Presb. Ch., by Rev. A. Par-
 melee, 10 00
 Elbridge, Presb. Ch., by Rev. E. G. Town-
 send, 87 00
 Flushing, Mrs. M. B. Parsons, 5 00
 Franklinville, L. I., Presb. Ch., by L.
 Terry, 84 00
 Hancock, Cong. Ch., by Rev. I. D. Corn-
 well, 8 25
 Harlem, Presb. Ch., Mon. Con. Coll., by E.
 Ketchum, 6 22
 Hudson, "Mary," 1 00
 Kinderhook, on account of legacy of Law-
 rence, I. Hoos, by D. Van Schaak, Ex'r, 50 00
 Lansing, Josiah Todd, by B. Joy, 5 00
 Leroy, First Presb. Ch., by Rev. J. H.
 Stanley, 100 00
 Little Valley, Cong. Ch., by Rev. C. Bur-
 gess, 5 00
 Marcellus, on account of legacy of Rich-
 ard May, by Sayles R. May, Ex'r, 500 00
 Mount Hope, Cong. Ch., by Rev. A.
 Downs, 10 00
 New Windsor, Presb. Ch., by Rev. J. I.
 Ostrom, 8 00
 New York City,
 David Gould, \$20; Y. Z. \$5; a friend,
 \$5; 80 00
 Allen Presb. Ch., Mon. Con. Coll., by
 J. P. Prall, \$2 63; R. R. Johnston,
 \$10, 12 63
 Broadway Tabernacle, Cong. Ch., 68 00
 Madison Square, Presb. Ch., O. H.
 Trask, to const. Miss M. G. Trask, a
 L. M., \$50; E. L. Livermore, \$2; W.
 E. Dodge, Jr., \$30; Byron Sherman,
 \$25; W. E. Churchill, \$5; John E.
 Allen, \$5; B. De Forest, \$3; T. B.
 Gunning, \$30; W. H. Smith, \$50; C.
 W. Rockwell, \$30; Mrs. Rockwell, \$5,
 Mercer St. Presb. Ch., H. M. Schief-
 fein, \$105; B. F. Butler, \$75; Mrs.
 Jane R. Corning, \$25; H. B. Wash-
 burn, to const. George N. Munger, of
 New Haven, Ct., a L. M., \$50; G. B.
 De Forest, \$50; Charles Butler, \$62
 50; G. R. Lockwood, \$10; 877 50
 North Presb. Ch., Miss. Assoc., by A.
 Phelps, 10 00
 Church of the Puritans, Mon. Con.
 Coll., by O. E. Wood, 18 87

North Bergen, N. Y., on account of legacy of Levi Bissell,	600 00	Crete, Cong. Ch., by Rev. L. C. Gilbert,	10 92
Northville, L. I., Cong. Ch. Young People's Miss Assoc., by Thomas Wardell,	10 00	Garden Plain, Presb. Ch., by Rev. J. Walker,	7 05
Oneida Lake, Rev. J. C. Smith,	7 00	Hampton, Cong. Ch., by Rev. Wm. Porter,	9 05
Penn Yan, Cong. Ch. in part to const. Rev. John Cunningham a L. M.,	25 19	La Harpe, Cong. Ch., by Rev. T. H. Johnson,	8 00
Trenton, Presb. Ch., by T. Thomas,	10 00	Lamoille, Cong. Ch., by Rev. E. Colman,	8 00
Troy, 2d Presb. Ch., Ladies Ind. Soc., by H. E. Weed,	26 00	La Salle, Miss H. P. Burnham, by Rev. J. H. Baldwin,	8 00
Wallkill, on account of legacy of James Little,	880 21	Mendota, Rev. J. H. Baldwin,	5 00
Williamsburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle,	50 00	Rock Island Pres. Ch., Marcus B. Osborn, to const. Charles M. Osborn a L. M.,	80 00
Willsborough, Ladies Miss. Circle, by Miss Arabella Higby, in full to const. Rev. S. A. Barnard, and Mrs. Sarah G. Sheldon, L. M's.,	50 00	St. Paul's, Ger. Evan. Ch., by Rev. C. W. White,	8 00
Wilmington, Con. Ch., by D. C. Osgood,	5 00	Shabbona Grove, Presb. Ch., by Rev. H. Bergen,	11 05
NEW JERSEY—		Wenona, Lovell Harris, in full to const. Mrs. Caroline B. Harris a L. M., by Rev. S. W. Phelps,	5 00
Caldwell, Presb. Ch., by J. Provost, Coll., \$52 85; Mon. Con. Coll., \$23 15,	81 00	Winslow, Presb. Ch., by Rev. J. N. Powell,	10 00
Trenton, Third Presb. Ch., by J. G. Brearley,	18 00	MICHIGAN—	
PENNSYLVANIA—		Received by W. C. Voorheis,	
Davenport, Charles Goodrich,	20 00	Ann Arbor, First Presb. Ch.,	12 00
VIRGINIA—		Hanover, Miss Eliza Page,	5 00
Winchester Presbytery, by Rev. H. R. Smith,	25 00	Webster, Pr. Ch., bal.,	1 70
OHIO—		Brandon, Presb. Ch., by Rev. A. Govan,	5 50
Received by Rev. Marcus Hicks, Cincinnati, Third Presb. Ch., bal.,	5 00	Concord, Presb. Ch., by Rev. Justin Marsh,	18 75
Columbus, Second Presb. Ch., in part,	59 20	Gon Plains, by Rev. F. L. Fuller,	7 00
Delaware, Second Presb. Ch., in part to const. Rev. O. H. Newton, and Mrs. Newton, L. M's.,	46 37	Homer, Presb. Ch., by Rev. B. Fancher,	10 06
Welsh Cong. Ch.,	2 85	Palmyra, First Presb. Ch., by Rev. J. Cochran,	14 50
Jackson, Presb. Ch.,	10 75	Springport and Tompkins, Presb. Ch., by Rev. Seth Hardy,	7 00
Lane Seminary, Presb. Ch.,	130 96	Watervliet and Keeler, Cong. Chs., by Rev. W. H. Osborn,	10 00
Portsmouth, Presb. Ch., to const. Rev. E. P. Pratt, and B. B. Gaylord, L. D's.,	210 00	MISSOURI—	
Putnam, Presb. Ch., Mon. Con. Coll.,	13 00	Hermann, Ger. Evan. Ch., by Rev. C. Nestel,	9 00
Troedrwahler, Welsh Cong. Ch.,	482 68	Mount Zion, Presb. Ch., by Rev. G. A. M. Renshaw,	10 00
Basban, Racine, and Center Presb. Chs., by Rev. W. H. Bay,	17 50	WISCONSIN—	
Canton, Presb. Ch., by Rev. E. Buckingham,	40 00	Greenwood, S. H. Burr, by Rev. W. R. Stevens,	13 00
Cleveland, Dr. David F. Atwood, L. M., in full,	20 00	Lancaster, Cong. Ch., by Rev. S. M. Eaton,	15 00
Gallipolis, Presb. Ch., by Rev. W. Taylor,	2 00	Waupun, Presb. Ch., by Rev. S. H. Ashmun,	64 00
Portsmouth, Welsh Cong. Ch., by Rev. J. Thomas,	5 00	IOWA—	
Radnor, Presb. and Cong. Chs., by Rev. E. Evans,	8 84	Burlington, First Cong. Ch., by T. D. Crocker,	62 00
Salem, Presb. Ch., Portage, by E. Ketcham,	5 00	Grinnell, Abram Whitecomb,	5 00
Wilkesville, Presb. Ch., by Rev. T. A. Welsh,	12 25	Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	5 00
INDIANA—		Montrose, Presb. Ch., by Rev. E. D. Holt,	23 00
Clinton, James Boggs,	5 00	OREGON—	
Crawfordsville, Prof. Caleb Mills, and wife, to const. Henry Crawford a L. M., Montezuma and Toronto, by Rev. John Hawks,	80 00	Oregon City, Cong. Ch., by Rev. G. H. Atkinson, Mon. Con. Coll., \$13 50; Mrs. H. H. Steele, \$5; Mrs. Sherman, \$1,	19 50
Vevay, Presb. Ch., in part, to const. Alexander Edgar a L. M., by Rev. H. Wason,	21 50	\$12,629 76	
ILLINOIS—		<i>Donations of Clothing, &c.</i>	
Chicago, Second Presb. Ch., by S. L. Brown, to const. S. Lookwood Brown, Rev. J. A. Wright, Benjamin F. Adams, and Benjamin T. Sherman, L. D's.,	401 56	Newington, Ct., Ladies Ass'n., by Mrs. Sophia Kirkham, a bundle,	
		New York, Dr. Edwin West, a bundle,	
		<i>Receipts of the Massachusetts Home Missionary Society, in January, 1856. BENJAMIN PERKINS, Treasurer.</i>	
		Abington, South, Cong. Soc.,	25 00
		Andover, Ballardvale Ch. and Soc.,	10 00
		Ashby, Cong. Ch. and Soc., to const. John Foster a L. M.,	80 00
		Attleboro, a lady,	6 00

Boston, J. H. Gray,	5 00	Gowanda, Presb. Ch., by Rev. J. H. Plumb,	28 00
Brookfield, friends in Rev. Mr. Bragg's Soc.,	5 00	Griffin's Mills, by Rev. R. M. Sanford,	14 00
Braintree, South Cong. Ch. and Soc.,	5 00	Groton Village, Cong. Ch., by S. De Lano,	4 12
Carver, North, Ezra Lucas,	2 00	Hamburg, Presb. Ch., by D. C. Hough,	5 00
Charlestown, Winthrop Ch. and Soc.,	460 00	Hammondsport, Presb. Ch., to const. Rev.	
Chelsea, Winnisimmet Ch. and Soc., bal.,	10 00	Seth Day, a L. M.,	40 19
Dedham, Mrs. A. P. Burgess,	100 00	Havanna, Presb. Ch., to const. Mrs. Isabella	
Dorchester,		S. Huggins, a L. M.,	30 00
Second Parish Cong. Ch. and Soc., to		Holly, Presb. Ch.,	16 00
const. Mrs. Hannah H. Quincy a L. M.,	895 00	Honeyoe Falls, Mrs. Mary Herrick, L. D., in	
Neponset, H. M. Soc.,	50 00	full,	50 00
Foxboro, Cong. Soc.,	4 00	Horse Heads, Presb. Ch.,	22 00
Hadley, North, Benev. Soc.,	31 12	Howard, Presb. Ch., by Rev. W. R. Downs,	10 00
Lakeville, Job Tobey,	50 00	Ithaca, George D. Beers, L. D.,	100 00
Lowell,		Presb. Ch., by B. S. Halsey, Coll., \$42 79;	
John St. Ch. and Soc.,	121 98	Mon. Con. Coll., \$14 50,	57 29
Kirk St. Ch., of which \$30 is from Harri-		Jasper, Presb. Ch., by Rev. H. Hyde,	25 00
et J. Ward, to const. Anne W. Ward a		Junius, Presb. Ch., by Rev. M. Megie,	12 00
L. M.,	880 42	Lancaster, Ger. Luth. Ch., by Rev. Peter	
Newton,		Nickers,	13 00
Elliot Ch., Mon. Con. Coll.,	43 65	Livonia, Presb. Ch., bal., by Rev. A. H. Par-	
Center, Rev. Mr. Furber's Soc.,	20 00	mallee,	17 00
Shelburne Falls, Cong. Ch. and Soc.,	75 00	Lockport, Cong. Ch., Mon. Con. Coll., by E.	
Tewksbury, Cong. Ch. and Soc.,	34 00	Simmonds,	37 85
Weymouth, Legacy of Ansel Pratt, by		Lyons, John Gilbert, \$20; Jesse Smith, in	
Lemuel Humphrey, Exr.,	5,000 00	full, to const. Charles Smith a L. M., \$25,	45 00
Winchester, Cong. Ch. and Soc., to const.		Medina, Presb. Ch., by Mrs. N. J. Bayne,	10 00
Wm. A. Warner, and George Sanderson		Medina, Presb. Ch., C. West,	1 00
L. M's.,	69 49	Middleport, Presb. Ch., by Rev. N. M.	
Woburn, Cong. Ch. and Soc.,	225 75	Clute,	13 00
	\$7,153 41	Marion, Cong. Ch., a friend,	3 00
		Monterov, Presb. Ch.,	9 00
		Mount Morris, Mrs. O. Hall,	5 00
		Naples, Presb. Ch., by Rev. M. B. Gelston,	12 00
		North Bergen, on account of legacy of Levi	
		Bissell,	600 00
		Presb. Ch., to const. Mrs. Maria Storrs	
		Bigelow a L. M.,	80 00
		North Chili, Presb. Ch., by Joshua Wells,	14 00
		Northville,	
		Presb. Ch., by Rev. J. L. Jones,	16 50
		Cong. Ch., by S. H. Bradley,	2 00
		Olean, Presb. Ch., by Rev. S. Cowles,	25 00
		Ossian, Presb. Ch., by Rev. Timothy Dar-	
		ling,	6 12
		Orvid, Presb. Ch., Arad Joy, \$20; Chester	
		Eastman, \$10; bal., \$2,	82 00
		Owego, George Pumpelly,	5 00
		Palmyra, Presb. Ch., in part by Joel Foster,	80 59
		Penn Yan,	
		Presb. Ch., E. B. Jones, \$20; W. M. Ol-	
		iver, \$5; Mrs. A. M. Oliver, \$3; Rev.	
		W. W. Taylor, and others, \$24 13,	53 18
		Cong. Ch., Charles C. Sheppard, to const.	
		Miss Susan Sheppard a L. M.,	80 00
		Perry, Presb. Ch., by Rev. J. E. Page,	20 00
		Phelps, Presb. Ch., by Rev. F. S. Howe,	17 00
		Pittsford, Presb. Ch., Stephen Lusk,	10 00
		Portville, Presb. Ch., Henry Dusenbury,	
		\$10; others \$6, in full, to const. Henry	
		Dusenbury a L. M.,	16 00
		Rickford, Cong. Ch., by A. Beecher,	15 00
		Rochester,	
		First Presb. Ch., E. Ely, \$50; Judge	
		Sampson to const. Mrs. Flora Bateman,	
		of Frederickston, O., a L. M., \$30; E.	
		Cook, \$10; others, \$94 08,	134 08
		Brick Ch., Mrs. M. B. Seward, L. M., in	
		part, \$10; W. K. Seward, L. M., in full,	
		\$10; others, \$104,	124 00
		Washington St. Ch.,	32 19
		Romulus, Presb. Ch.,	8 21
		Rose, Presb. Ch., by Rev. Beaufort Ladd,	8 75
		Rushville, Cong. Ch., by Mrs. John Wise-	
		well, in full, to const. Rev. S. S. Hughson	
		a L. M.,	29 66
		Shelby, First Presb. Ch., by M. Gregory,	7 51
		Silver Creek, Presb. Ch., by G. W. Few,	25 00
		Southport, Presb. Ch. Coll., \$13 50; Ladies'	
		Mite Soc., \$15 04	28 54
		South Wales, Presb. Ch., Gideon Barker,	5 00
		Trumansburgh, Presb. Ch., Mrs. J. T. Brad-	
		ley, L. M., in full, \$10; others to const. A.	
		G. Stone a L. M., \$44 25,	54 25
		Vienna, Presb. Ch.,	20 00
		Waterloo, Presb. Ch., by Rev. S. H. Gridley,	24 00
		Waverley, Presb. Ch., by Rev. N. Elmer,	27 00
		Webster, Presb. Ch., by Mr. Holcomb,	8 00
			\$3,426 02



